

METHODIST MAGAZINE.



MR GEORGE MARSDEN.

*Aged 25,
Preacher of the Gospel.*

THE
METHODIST MAGAZINE,

FOR THE YEAR 1799:

BEING A CONTINUATION OF

The Arminian Magazine,

First Published

By the Rev. JOHN WESLEY, A. M.

CONSISTING CHIEFLY OF

EXTRACTS AND ORIGINAL TREATISES

ON

GENERAL REDEMPTION.

~~~~~  
VOLUME XXII.

~~~~~  
L O N D O N:

Printed for G. WHITFIELD, City-Road, and sold at the Methodist Preaching-
Houses in Town and Country.

M D C C X C I X.

42
20

PP440



T H E

Methodist Magazine,

For JANUARY, 1799.

MEMOIRS of the Rev. VINCENT PERRONET, A. M.
Late Vicar of Shoreham, in Kent.

“ The memory of the just is blessed.”

TH E venerable Mr. PERRONET^y is certainly entitled, on various accounts, to a conspicuous place amongst the brightest ornaments of the Christian church in the present century. For tho' he was possessed of talents and accomplishments which would have qualified him to fill any station with dignity, and his connections in life were such that he had reason to expect considerable preferment, yet as soon as the glorious light of the Gospel visited his mind, he instantly renounced every prospect of temporal advantage, counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord. And from that moment he unreservedly devoted himself to the glory of his Redeemer, and the interests of the Church militant.

Many will recollect the manly and exalted nature of his piety, his christian courtesy, and the chearfulness and sweetness of his disposition and deportment, than which nothing can more effectually recommend the amiable and beneficent religion of the Lord Jesus to others. And as he was one of the most aged ministers of Christ in this kingdom, so he was inferior to none, either in the fervour of his spirit, the simplicity of his manners, or the ancient hospitality of the Gospel. At the same time those who were favoured with his friendship can never forget the delicacy and refinement of his sentiments, and the frankness and generosity of his temper. Qualities which are not to be expected but from men of great and liberal minds.

Of his numerous family Mr. Charles Perronet was most distinguished for strength of understanding, feebleness of constitution, and a deep acquaintance with the mysteries pertaining to the kingdom of God : And his experience in the divine life, is well known to have been of a very extraordinary kind. His brother Edward, who possessed equal powers, to which was superadded a large fund of wit, pursued a different path in life. Wit is a dangerous possession to those who do not live under the sacred and benevolent influences of the Spirit of God. Those who give place to its

VOL. XXII. Jan. 1799.

fallies,

fallies, must inevitably fall into freedoms, and an indecorum, which ill becomes the sacred character of the ministers of Christ, and is ill adapted to promote the sublime ends proposed by the Gospel.

Charles died as he lived, in communion with God, in peace and love with all mankind. Edward, who survived his excellent brother many years, was in his last illness, brought to a deeply serious and humble temper, and at length through the mercy of God in Christ, died as he should have lived.

The following particulars which have been collected respecting Mr. Perronet and his family were drawn up by his eldest surviving grand-daughter: and they are at length made public out of deference to the judgment and importunity of some truly respectable and pious friends. It may, perhaps, be proper to add, that, if it should appear, from the following pages, that the dealings of God with the human soul, are sometimes of a mysterious and singular nature, it should be remembered, that "he worketh all things according to the counsel of his will," manifesting the riches of his grace, in a manner worthy of himself, and bringing the souls of men to life and salvation by a vast variety of methods.

May we ever contemplate the ways of God with reverence and adoration, that God in all things may be glorified through our Lord Jesus Christ!

London, October 11, 1798.

P. D.

The Reverend VINCENT PERRONET was born in London, Dec. 11, 1693. His Father Mr. David Perronet, was a native of Chateau d'Oex, in the Canton of Berne, in Switzerland, from whence he came to England about the year 1680, where he soon after settled, and married Miss Philothea Arthur. This Lady being early deprived of her parents, was brought up by Sir Philip Howard, a near relation of her Mother's father.

Mr. Perronet, who was the youngest son of his father, possessed an healthy and vigorous constitution. It appears that he was remarkably studious from his infancy, and very early in Life desired to devote himself to God in the ministry. Before he went to the University of Oxford, he spent some time at an Academy in the North of England, in a very retired situation, that he might pursue his studies without interruption. He has frequently mentioned a circumstance that happened while he was there, (which is remembered with gratitude by some who survive him,) one day in winter he took a walk by himself over an extensive Moor, or Common, and as he was deeply engaged in reading and meditation, he did not attend to the coming on of the evening, till at length he found himself in the midst of a wide plain in which he was quite bewildered. He knew not which way to take, and had no prospect but of continuing to wander all night, which as the weather was extremely severe, might have been attended with

fatal

fatal consequences. While he was considering what course he should pursue, he heard a Cock crow, at some distance, and endeavouring to follow the sound, it led him to a Cottage where he met with an elderly woman at work. She kindly permitted him to sit by her fire all night, where early next morning he was found by some of the family from the seminary, who suspecting he had lost his way had been greatly alarmed for his safety.

He afterwards resided some years at Queen's College in the University of Oxford, where he took the Degree of Master of Arts. When he was about twenty-four years of age he entered into holy Orders, and was appointed to the Curacy of Sundrich in the County of Kent, which he served about nine years. He was then presented to the Vicarage of Shoreham in the same County, of which place he continued the faithful and laborious minister upwards of fifty years.

It appears that the Spirit of God had very early visited his mind, and by powerful impressions and awful dreams convinced him of Sin, of Righteousness, and of Judgment. At that time the light of the Gospel shone very dimly in England: there were a few secret ones, who experienced the power of religion, but in general these were as the gleaning grapes when the Vintage is past, and it does not appear that Mr. P. was for many years in the way of those who could direct his views with respect to the great doctrines of the Gospel. He has left in manuscript a short account of some of the conflicts and spiritual distresses he experienced during the early years of his life, which he has entitled, "Some remarkable Events in the life of a Person whom we shall call Eusebius." It is as follows. "Before we proceed to the particulars hereafter related, it may not be amiss to observe, that notwithstanding accounts of spiritual experiences must be very useful and agreeable, to those who have been acquainted with the workings of God upon their own souls: yet to others, who are entire strangers to such things, these kind of narrations will generally appear only as idle dreams; and therefore go near to excite, at least, their pity, if not their laughter and contempt.

But this can be no wonder to any experienced Christian, who recollects, that the Holy Spirit, above sixteen hundred years ago, expressly declared that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Spiritual experiences cannot be learnt like human Sciences: these are taught by books, and the instructions of others; but the former can no man know, unless a much higher power work them within him. Part indeed of the following narrative relates only to some particular Facts, which fell under the notice of Eusebius, very early in life. But they made so deep and lasting an impression on his mind, (tho' not attended with any fright or terror)

terror) that they are still fresh in his memory after the space of more than fifty years, and though the two first may seem to some but mere childish delusions of fancy, yet as they may furnish matter of proper reflections to serious and pious minds, they are therefore here inserted.

When he was an infant about four years of age he was waked in the night, by something lying on his forehead, which felt like the impression of a very cold hand. It continued sometime after he was awake; when he perceived a tall man close by the bed-side, who looked very sternly at him,

Much about this time, he saw another person standing on the opposite side of the bed, dressed in very mean apparel whose aspect seemed earnest, serious, and composed—However, what the design of either of these appearances might be, he pretends not to know. When he was between five and six years old, being upon a visit to some of his father's relations in Switzerland, he was travelling over some high mountains, on horse-back; but thro' the neglect of the guide who had the care of his horse, instead of pursuing the proper road, the horse directed his course towards a large lake; but before he entered, Eusebius saw very plainly one like a man, in a white garment, coming upon the water towards him; upon which the horse turned away, and got into the right road again. The first step he had taken into the lake, both the horse and rider must have been inevitably lost, as Eusebius was afterwards informed.

Several other miraculous escapes, tho' not attended with any appearances, he has had since that time: which, for brevity's sake shall be passed over: and we shall now proceed to some particulars of a much higher nature.

When Eusebius was about the age of sixteen, he found such spiritual joy and comfort upon his first receiving of the blessed Sacrament, that nothing but what was spiritual could, for a long time, prove pleasant or agreeable to him.

His other studies of which he had been exceedingly fond, were during that time, quite flat and insipid. However the love of these revived and the religious fervour began to abate.

As he was designed for the *Ministry*, which he always preferred to any thing else, he retired for more than a year before he went to the University, to a considerable distance from London, in order to pursue his studies with more freedom and application.

Here the Holy Sacrament was only administered thrice a year; to wit, at Christmas, Easter and Michaelmas. However, Eusebius, notwithstanding the divine pleasure, this sacred Ordinance had formerly given him, could get leave of himself to omit *one* of those few opportunities! But *this* cost him dear. For when afterwards upon a Whitsunday, he went to a large and populous Market-

Market-Town, in full expectation of meeting with the Holy Sacrament there: alas! to his unutterable sorrow, he was there disappointed: for even at this large place, they had only three Sacraments yearly. So that Eusebius was justly deprived of what he then mourned for, and panted after: since he had before wilfully turned his back upon that heavenly food, when he might have had it.

About three months before this, as he was reading in the pious Dr. Horneck's *Sirenes*, he found himself seized with a very high degree of seriousness and attention. But tho' this frame of mind continued to grow upon him: yet if Divine Goodness had not hindered an intended journey of pleasure, in the Easter holidays, perhaps all that seriousness had vanished into the air: however, as God designed him a very different task, he was pleased to bring such a disorder into his eyes, as made travelling impossible for him. But whilst his bodily eyes were closed up, the eyes of his mind were effectually opened. Several spiritual conflicts were there represented to him; in all which he found himself quite an over-match for the enemy. Eusebius seemed to be, as it were in a large plain, where he was perpetually engaging with one spiritual enemy or other: but his conquests over them constantly appeared easy, sudden, and compleat. These representations, which were always in the day-time, were attended with such transports of joy and satisfaction, as can scarce be described.

During these victorious encounters, the following parts of the sacred Writings perpetually employed his mind. "They kept me in on every side; they kept me in, I say, on every side; but in the name of the Lord, will I destroy them. They came about me like bees, and are extinct even as the fire among the thorns; for in the name of the Lord I will destroy them. Thou hast thrust sore at me, that I might fall; but the Lord was my help. The Lord is my strength and my song; and is become my Salvation. The right hand of the Lord bringeth mighty things to pass. The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass. I shall not die but live; and declare the works of the Lord. The Lord hath chastened and corrected me; but he hath not given me over unto death. Open me the gates of righteousness that I may go into them, and give thanks unto the Lord. I will thank thee, for thou hast heard me; and art become my salvation." "Praise the Lord, O my soul; and all that is within me, praise his holy name. Praise the Lord, O my soul; and forget not all his benefits: who forgiveth all thy sin, and healeth all thine infirmities. Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness." "O come hither, and hearken, all ye that fear God; and I will tell you what he hath done for my soul." However, these triumphs and transports lasted not long.

long. Eusebius found they were only an introduction to a terrible scene of things, which soon after opened.

God seemed plainly, by giving him those joys and victories, to prepare him for the approaching conflicts; and to intimate to him, that he would prove "more than conqueror thro' Christ that loved him." But this knowledge for wise reasons undoubtedly, was then hid from him. His light and comfort left him; and were first succeeded by great doubts and uncertainties; and afterwards by universal darkness and horror.

As his Journals are all lost, we cannot descend to the particular trials of each day and night: for each did often prove to him, for many weeks, only a succession of the deepest sorrow and anguish.

The most blasphemous thoughts were long present to his mind; which gave him unspeakable grief and trouble. And though he strove to cherish the most humble and self-abasing sentiments of himself; yet the enemy once found means to blow him up with most extravagant and towering thoughts. This state indeed scarce lasted an hour. For Eusebius entertained them with such abhorrence and detestation; that immediately upon prayer, the tempter left him; and never more approached in that form. I say, in *that form*, for in *other forms* he was long suffered to afflict him.

Eusebius was for a great while often struggling between hope and fear, eagerly embracing the least glimmerings of the former; but frequently borne down and overpowered by the latter. He was like a person ship-wrecked, and tossed by violent billows, having only hold of a small plank; and when he thought himself sometimes quite close to the shore, and just catching at it, he was immediately beat off again, and forced into the midst of a raging and boisterous ocean.

One night, in particular, whilst he was broad awake, he heard a variety of disagreeable voices; and felt several blows from invisible hands: so that he might literally have said, "The messengers of Satan were sent to buffet him."

But then even *this*, terrible as it was, fell far short in point of terror, of what he one day experienced: though whether before or after he remembers not.

He thought he plainly perceived, as plainly as he ever saw any object in his life, several of the *damned* pass in review before him. This filled his whole soul with inconceivable horror and amazement. Nor could any thing, but the Almighty Power of God have preserved him alive and in his senses, at this dreadful season.

It has been well observed by some judicious and experienced divines, that God sometimes leads men to *Heaven* by the *Gates of Hell*. But the path of Eusebius seemed to him to lye through the

the very midst of the infernal regions. However, blessed be the divine goodness, he was carried safe and unhurt; and has also been graciously preserved hitherto; tho' it be above thirty years since.

At another time, whilst he was in a great conflict of mind, and humbly supplicating for pardon thro' the blood of Jesus, he was as one just sinking into the pit. But at that very instant, when nothing appeared but certain and immediate ruin: and when he was upon the very point of crying out, that *he was lost*;—then was he rescued and delivered from his fears, in a most miraculous and astonishing manner? However he was first to apprehend the very last danger; he was first to perceive nothing, but sure and swift destruction: but when the hand was up-lifted to give the fatal blow, then did God interpose and come to his assistance. Blessed be his name for ever and ever! It was about three months before Eusebius found any settled and lasting peace: any fixt and abiding comfort.

But now, what greatly added to his sorrows, was this;—he had none to open his *griefs* to; none to receive spiritual advice or directions from.—There was indeed one person, who from the nature of his office, should have been a director and comforter to him: but for want of the least experience in these ways and works of God, he proved in every respect the very reverse of what poor Eusebius stood in need of.

However, such was the goodness of God to him, that he often abundantly supplied, by other means, the comfort and advice which were so greatly wanting. For Eusebius having the free use of a good Library, he was oftener than once led, as it were, by some invisible Power, to such books, and even to such particular places in them, where he has found to his unspeakable joy and wonder, those very points cleared up, on which the peace and satisfaction of his mind so greatly depended.

Thus will God sooner work miracles, than suffer the most unworthy of his servants to perish, who “seek him with their whole heart.” This should prove to the consolation of those, who may want such a Spiritual Guide, as is able fully to instruct and direct them. For it is certainly a melancholy case, to fall into the hands of any who are unacquainted with this work of God upon the soul: and who therefore esteem it only *Enthusiasm*, *Vapours*, or *Madness*.

I would here just further observe that notwithstanding the Almighty “worketh all things after the Counsel of his own will.” Yet we may ever be assured, that He constantly *works* ageeably to *perfect wisdom* and *perfect goodness*. And as he doth not afflict willingly, nor grieve the children of men: So he never *afflicts* nor *grieves* any, beyond the necessity of the case. But as none can judge of this necessity, excepting God only, therefore “let
all

8 The SCRIPTURAL METHOD of BELIEVING

all the earth keep silence before Him :” and let none presume to ask, no, not in thought itself, *what dost Thou?*

“Now unto him, that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: Unto Him be Glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.”

Here ends this Manuscript, and it does not appear that Mr. Perronet ever after wrote any account of the dealings of God with him, which we cannot but lament.

[*To be continued.*]

A S E R M O N O N

The scriptural Method of BELIEVING in order to obtain present and eternal SALVATION.

JOHN VI. 29.

“JESUS answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”

IT is a doctrine cordially embraced by the children of God in the present day, That our Salvation is purchased by the meritorious sufferings and death of our Lord Jesus Christ ;—that he is the only efficient cause of our justification and sanctification :—and consequently, it is thro’ him alone that we obtain a title to eternal glory. This is the foundation on which we build all our hopes of happiness ; nor dare we substitute any other. It is the only safe and sure foundation for life and felicity. By grace, (says the Apostle) are ye saved, thro’ faith ; and that not of yourselves ; It is the Gift of God : Not of works, lest any man should boast, Eph. ii. 8, 9. The grace which brings salvation is God’s free gift ; this excludes all boasting ; all glorying, save in the cross of Jesus. Neither our faith, nor the works of faith, however excellent, can have any share in purchasing our redemption. But how are we to partake of this saving grace ? Christ has obtained all blessings for us ; they are ready to descend into our hearts this present moment, if we are prepared to embrace them. They are only suspended till we believe ; “by grace are ye saved, through faith.” Notwithstanding all that Christ hath done, and is doing for us, yet “without faith, it is impossible to please God.”—While we continue in the practice of wilful unbelief, both our persons, and all our performances, are displeasing to him. Unbelief, therefore, is our own voluntary act, or we should not stand condemned before God on account of it. “He that believeth shall be saved : he that believeth not, shall be damned.” We must therefore consider faith as the secondary, subordinate cause of our present and final happiness.

The

The faith by which we lay hold on the Redemption of Christ, is likewise the gift of God, tho' not in the same sense as the redemption itself is. Christ has laid down his life a ransom for our souls, but he does not believe for us. We must believe ourselves, or perish. The believing faculty, indeed, considered in itself, is a power like the memory, reason, and conscience, with which the Creator originally endued the human soul:—but the exertion of it on a divine object, is, itself, divine and supernatural. Yet it is still an act of the mind. And the exercise of that faculty is his gift, in the same manner, as walking, seeing, hearing, or any other action which we perform agreeable to his Will. Believing is something that we must do; yea, it is a work, that thro' the powerful influence of offered grace, we can do; or else how could the Almighty condemn us for omitting to perform it? Hence we find, that God, and the ministers of his word, are continually intreating, exhorting, and commanding us to believe: To believe now;—even to-day, while it is called to-day, on penalty of everlasting misery for our wilful neglect. In the verses preceding the text, we find a number of persons, who had seen our Lord's miracles, and whom he exhorted to “labour, (or work) for that meat which endureth unto eternal life,” enquiring, “What shall we do, that we might work the works of God?” They doubtless meant, “What rites or ceremonies shall we perform;—what sacrifices or oblations shall we offer, in order to obtain the pardon of our sins, and enjoy the favour of God?”—The question was of the utmost importance, and our Lord graciously condescended to return an answer equally important, both to them and us;—“This is the work of God, that ye believe on him whom he hath sent.” As if he had said, “If ye are determined to break off your sins, and to bring forth fruits meet for repentance;—if ye are resolved to please God,—to seek him, so as to find him, merciful and gracious, forgiving your transgressions and iniquities;—this is the work then which he requires you to perform, to believe on his Son, according to the light you have, and in proportion to the light which shall be discovered unto you in due time.” Believing on the Lord Jesus Christ, as the Son of God, and the great atoning sacrifice for the sins of the world, is consequently the work which the Lord commands, the labour that is pleasing to him, the business that requires the most diligent attention and close application, or we cannot enter into life. Faith in Christ, is a work which is wrought by us, thro' the assisting light, life, and power of divine grace.

These things being premised, a question will naturally arise in the mind of every serious person, who is conscious of the want of salvation, “How must I believe, so as to obtain the favour and image of God, and walk in the light of his countenance? Describe the manner of performing this essential duty, that I
Vol. XXII. JAN. 1799.

“ may

“ may instantly enter upon it, and perseveringly continue to
“ eternal life.”

To assist such inquirers;—to throw some light on a subject which has hitherto appeared mysterious, and which has not been investigated by any writer that I am acquainted with; to disperse confused ideas from the minds of the pious, and at the same time to guard against Antinomian faith on one hand, and enthusiasm on the other, is the design of the following discourse. I shall therefore endeavour to describe,---

I. The scriptural Method of Believing in order to present and eternal Salvation.

II. Answer some objections that present themselves against this doctrine.

III. Point out the way of exerting ourselves in the work of Faith in particular circumstances.

IV. Conclude with a few inferences tending further to illustrate the subject.

I. We must first consider Faith according to the common and lowest acceptation of the word, as implying that effort of the mind which gives credit to divine Truths as they are revealed in the Gospel. Particularly, we must believe that God so loved the world, that he gave his only Son to be a ransom for all,---an atoning sacrifice for our sins;---and that thro’ him may be obtained pardon, peace, and holiness;---that he is an all-sufficient Saviour, in every respect qualified to save to the uttermost all that come unto God thro’ him;---that he is ever ready to receive returning sinners, to pardon their transgressions and heal their backslidings, and to purify the hearts of his people. But when we have thus far proceeded, we have only a speculative faith: Devils themselves believe all these important truths, and yet remain unholy and unhappy. Nor will our condition be much better than theirs, if we rise no higher in faith. There are myriads of nominal christians who have this kind of faith; it came to them by virtue of their education, without much trouble; and in seasons of temptation they can renounce it without reluctance, and adopt the principles of modern infidels with the greatest facility. Nevertheless, a notional faith is of some utility, as a restraint from atrocious crimes, and as a preparation for grafting convictions in the heart, and opening the conscience to receive the terrors of the Lord, or to yield to the attracting influences of his mercy and grace.

But how shall we fix the bounds between a notional, inactive faith, and a living, operative, divine faith? The Scripture must be our guide, and then we shall not greatly mistake in a matter of this importance. The Apostle declares, “ With the HEART man believeth unto righteousness; and with the mouth confession
is

is made unto salvation," Rom. x. 10. The heart undoubtedly signifies, not only the reason, or the understanding, but every faculty of the soul. Indeed, all the powers we possess both of mind and body, are to be engaged in this important duty. It is a work which requires the vigorous exertion of our strength, the full employment of every faculty.

The difficulty of describing living faith, arises from the nature of it; it is a spiritual work; and we have no ideas of the spiritual or heavenly world, but what are borrowed from the visible things of the creation; it is thro' this medium we can have any perception of them. For which reason we find the Scriptures representing spiritual things under a great variety of familiar comparisons and striking similitudes. And assuredly, the Spirit of Wisdom has not omitted to reveal to us, by such metaphors as are adapted to our capacities, the infallible method of believing to salvation.

1. Believing is represented under the similitude of *Walking*, which is a progressive motion. The *Desires* are the Feet of the soul; when these are drawn after any object, the whole soul moves towards it. When Christ is the object of our desires, we are then in motion heaven-ward; we earnestly long to be justified freely thro' the redemption that is in his Blood; or to be sanctified throughout, in body, soul, and spirit; we fervently strive after conformity to his image; to know him, and the power of his resurrection; to live a holy life, and die a triumphant death: We walk forward in every known duty, and depart from the ways and spirit of the world. Here then is the beginning of true Faith,—constant, fervent, intense desires to be saved by Christ from sin and misery. All who thus move towards him, he encourages by assuring them, "He that cometh unto me, I will in no wise cast out:" "Come unto me all ye that labour and are heavy laden, and I will give you rest."

2. Faith is represented by the action of *receiving* or *embracing* a person. The *hands* are the instruments immediately employed in this office. The *Affections* are the hands of the soul, by which we embrace and entertain the Saviour. When they are open and stretched forth towards him, we quit our hold of other objects; we dismiss the slavish fear of man, and the Lord only is the object of our veneration and awful regard; we fear to grieve him any longer; we dread his displeasure more than hell itself: All our hope for present and eternal happiness, is placed on him. We renounce inordinate affection for the creature, and delight ourselves in seeking the Lord, and walking in his Ways. We enter into intimate connection with his people, wherever we find them, or however despised by a crooked and perverse generation. We have the cause of Truth at heart, and are ready on every occasion to promote its success, and spread its favour thro' the world, to the utmost of our ability. "As many as received him, to them

gave he power to become the sons of God, even to them that believe on his Name," John i. 12.

3. Believing is illustrated by the action of *attentively viewing an object*. The remedy provided for the Israelites in the Wilderness; who were wounded by the fiery serpents, was the similitude of one in brass elevated on a pole: But even this remedy was available only to those who beheld it. In order to obtain a full view of the brazen serpent, it was necessary to put themselves in a proper position, their faces turned towards it, their heads raised, their eyes directed in such a manner, that they might not only take in a full view of that typical serpent, but continue fixed till they were perfectly healed. In allusion to which the Apostle exhorts, "Let us run with patience the Race set before us, looking unto Jesus." The understanding is the mental eye, and in order that this may be fixed upon the Lord, the soul must be brought into a favourable situation for affording us a clear prospect of him, by withdrawing from the gloomy valley of the shadow of death, and forsaking the dark paths of sin and error. We must take notice of his person, nature, and attributes. See him in his deep humility and poverty;—mark well his tender compassion in a thousand kind offices to needy wretched creatures;—observe his agony in the garden, till his whole body is bathed in a bloody sweat! What astonishing anguish penetrates his Soul! Betrayed, denied, insulted! treated with scorn and unrelenting cruelty!—condemned and crucified:—

Ah! who that piteous sight can bear!
The Lamb of God hangs bleeding there!
There, there on yonder Tree!
His hands and feet extended,—torn,—
His temples pierc'd with cruel thorn:
He faints, he dies for me!

Behold his precious death and burial; his glorious resurrection and ascension; and his present situation and employment, seated on his mediatorial Throne, at the right hand of the Father, he continues our Advocate in Heaven, ever living to make intercession for us. "We all with open face, beholding as in a glass the glory of the LORD, are changed into the same image, from glory to glory, even by the Spirit of the Lord," 2 Cor. iii. 18.

O that our Life might be
One looking up to thee!
Ever upward may we gaze,
Till we feel the Stamp divine;
Thee behold with open Face,
Bright in all thy Glory shine.

4. The soul has a capacity for conversing with invisible beings. Daily experience evinces, that we can reason with the enemy
till

till every sacred truth is obscured ; till virtue appears useless, and vice itself desirable: This process is replete with every calamity ! lamentation, and mourning, and woe ! The only way to escape these evils is by reasoning with the Lord, pleading his promises of mercy and grace ; incessantly conversing with him in fervent prayer and supplication ; and making our requests known unto him with thanksgiving. “ Call upon me in the day of trouble ; I will deliver thee, and thou shalt glorify me.”. Psm. l. 15.

5. We have likewise the faculty of hearing the suggestions of invisible powers, which must not be neuter in the work of faith. We can listen to the flattering or discouraging insinuations of the world ;—to the clamours of evil appetites and tempers ; and to the subtle temptations of the enemy. Perhaps there will be no great impropriety if we call this the *mental Ear* ; to which the Lord addresses himself by various methods. He speaks to every one by manifold tender mercies ; by the still small voice of his Spirit in our consciences ; sometimes by the thundering voice of national or personal judgments ; frequently by the preaching of his Word ; and daily by kind and gracious Providences. We must hear or perish. If we hearken carefully and constantly, he will speak into us life and liberty. “ Hear, and your soul shall live.” “ If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.” Rev. iii. 20.

God has endued the soul of man with various faculties, and not one of them is allowed to be inactive in the important work of faith. If we believe in part, we are only saved in part. So long as our desires are to the Lord, and to the remembrance of his Name, we are saved indeed from the dominion of evil desires ; but if the affections do not cleave to him ; if other objects engage our fear, or attract our hope ; if we are pleased and satisfied with any thing short of God, gracious desires will die away, and evil ones will again revive and reign. And when we rise above foolish desires and vile affections, yet if we omit prayer, or neglect looking unto Jesus ; if we look at others, at our own hearts, at the difficulties and dangers we are liable to ; if any thing steals away the eye from Christ, the work of Salvation is at a stand, the eye will cease to affect the heart, and there will be a return of inordinate affections and foolish desires. If warm affections are kept alive by fervent prayer, and a steady looking to the Lord, yet if we are inattentive to his voice, and listen to the suggestions of an enemy, we are either kept in painful suspense, or soon return again to the practice of unbelief.

7. It is of importance to attend to the distinction between believing in *Order to Salvation*, and believing *we are saved*. The former is by some called the *direct act*, and the latter the *reflex act* of faith. To be employed in the direct act, is the duty of every one who is favoured with the Gospel ; the ability to perform

this is of grace; and during the day of grace, all have the power, in a less or greater degree. But with regard to the reflex act, this is certainly God's peculiar gift, instantaneously communicated thro' the agency of the Holy Spirit. No one has any right to believe his sins are forgiven till the peace of God is communicated to his conscience, and the Love of God is shed abroad in his heart. Nor ought any to suppose that their souls are fully purified, till they find the Power of God removing the evils they usually felt, and giving them a divine consciousness of their perfect freedom. The not attending to these plain facts, have greatly embarrassed many serious persons. Not a few have been driven almost into distraction, by the well-meant zeal of their friends, who pressed upon them to believe, without properly explaining the nature of the duty; and inducing them to imagine that they must believe they were in a state of reconciliation with God, when at the same time they felt themselves under the very sentence of condemnation for their sins: Or, that he had purified their hearts, when they were every hour conscious of the existence of evil tempers.

[*To be continued.*]

~~~~~

An Account of JOHN NOBBS, who was executed at Thetford in Norfolk, April 7, 1798.

**J**OHN NOBBS, a single man, aged 26, was born near Dereham in Norfolk. According to his own account, his mother enjoyed the power of religion, and endeavoured to bring him up in the fear of God; but he slighted her admonitions and gave himself up to the counsels of his own evil heart. He followed the business of a jobber, and was, as I have been creditably informed, respected in general by those with whom he had dealings. The crime for which he suffered was, uttering Notes with the Sum changed; i. e. Either he, or some other person with his knowledge, erased the real sum in the Note, and inserted one of a greater value. He was soon apprehended and lodged in Norwich Castle. At the Assizes held at Thetford, March 21, 1798, he was found guilty, and sentence of death passed upon him.

I had not an opportunity of visiting this unhappy malefactor before the 31st of March. In my first address to him, I said, "We will at present wave all the circumstances relating to your condemnation, whether they are true or false, and converse on that topic which is essential to your soul's welfare: You have transgressed and broken the righteous laws of God. Are you conscious of this fact?" He replied, "Yes." I then endeavoured to make him sensible of the danger of dying in an unconverted state; and the necessity of immediately exercising repentance towards God, and Faith in the Lord Jesus Christ, in order to attain the forgiveness of his sins.

Having



Having spoken pointedly respecting the danger of his soul, he candidly acknowledged the truth of what I asserted. I then exhorted him to pray earnestly that the Lord would cause him to be suitably affected with a sense of his guilt and misery. In the afternoon I visited him again and found him reading. Upon enquiring into the state of his mind, he replied, "My heart is hard. But if God will but soften it, and reveal his mercy and salvation to me before I die, I hope my case will be rendered useful to my relations and friends: for many of them are in a state of darkness and sin." I gave him Baxter's Call to the Unconverted, and advised him to read it attentively, and to pray much.

April 1st. A friend accompanied me to the prison, and we were greatly surprised when the condemned man informed us that he was happy, and thanked God that his lot was cast in that prison. He added, "Soon after you left me yesterday, I began to read the Book you gave me, and while I was reading that part which treats of the awful state of dying without an interest in Christ, I was powerfully affected with the small space of time I had to live in this world. I had also such a discovery of my complicated crimes, and their horrid demerit, that my soul was filled with remorse and dreadful fear of death. I then betook myself to prayer, and continued supplicating at the Throne of Grace for mercy, till betwixt seven and eight o'clock: When suddenly, to my astonishment, the burden of guilt was removed, and a change took place in my soul. I don't know how it was done: but I felt the Love of Christ shed abroad in my heart. I thought, how gladly could I die, and go to Christ. I continued praying and praising God till eleven o'clock. About which time my body was weary and I fell asleep." I asked him, How he then felt himself? He answered, "Happy. I believe God hath pardoned all my sins. I have not a doubt upon my mind respecting my acceptance with God."

I had not an opportunity of seeing him again till the day of execution. In the morning about seven o'clock, I visited him, and said, "Your stay here is very short: how does your mind stand affected respecting your eternal state?" He replied, "I do not fear death. I am happy in God. I long to be gone from this world, for I feel an unshaken confidence in God's mercy thro' the merits of Jesus Christ." As some of our friends entertained doubts respecting the work which he declared God had wrought in him, because he had not, as they supposed, made a satisfactory confession of the crime for which he was condemned: I therefore requested that he would give me a relation of the circumstances connected with the crime for which he was going to suffer. He answered, "I am guilty, altho' I did not alter the figures in the bills, yet I was privy to it. I was at that time with my accomplices, and consented to the act. And as I must justly suffer according to the law, I think it expedient

" not

“ not to publish the names of those persons who were my accomplices. They are now almost dead with fear. And were I to specify their names, probably it would destroy their character while they live, and prove injurious to their children for generations after them.” Adding, “I don’t feel any resentment to any man. I heartily forgive all.” Mr. Broadbent and I went with the prisoner to the place of execution. When we were near the Church, and heard the bell toll, he said, “I trust yonder bell is calling me to Heaven.” I asked, “If he had any doubt upon his mind respecting his future happiness?” He replied, “No: For God is with us. O how do I think of Jesus Christ! What has he done and suffered for such a sinner as me! I know not how to account for it, but I long to be gone that I may be with Christ.” When the cart arrived at the fatal tree, Mr. Broadbent gave out a few verses of a hymn, then we joined in prayer. Immediately after, John Nobbs prayed fervently both for himself, and in behalf of the surrounding multitude, beseeching the Lord to give them all repentance unto life. When he arose from his knees, he addressed the people, saying, “Beware of this world! the best things that are in it are but as a bubble. I have found it so myself.” A person who stood near the cart asked him, How he felt the state of his soul? He replied with a pleasant smile, “I have peace within.” Indeed his countenance indicated that he enjoyed a sense of divine mercy, which raised him above the fear of death and hell. Having most affectionately taken leave of several persons that stood near the cart, he was asked, If he had any thing more to say? To which he replied,---“No:” and immediately submitted to his fate. His decent and penitential behaviour greatly affected many of the spectators.

Thetford, April 18, 1798.

WILLIAM TIMPERLEY.

~~~~~

The Experience of SARAH SMITH, of Pot-Shrigley, near Macclesfield, in Cheshire, extracted from her own papers. To which is added, an account of her death, by Mr. Geo. Lowe.

IN my youth I often felt a desire to serve the Lord, and delighted in reading the Scriptures, and going to Church. But getting acquainted with persons of my own age, I neglected the means of Grace, and in some measure lost my relish for religion. Nevertheless, being naturally of a low and sorrowful disposition, I often thought that I should not continue long in this world. After my marriage, I met with many unexpected crosses and trials, which were sanctified to me, and compelled me to return to the Lord, and I earnestly besought him, that he would put us into some way that we might live together in his fear and favour.

favour. All this time I was unacquainted with the nature of inward religion; nor did I see a need of Christ: Indeed I believed he was the Saviour of the world, but could go no further.

In November, 1772, I went to hear the Methodists, and was much affected under their discourses. I was soon convinced of my sinful state both by nature and practice, and saw myself at a great distance from God. Sometimes my convictions were deep and painful, but in general the Lord drew me by the cords of love. Yet I still had a restless desire to know the pardoning mercy of God, and could not rest till he gave me a confidence that all was right between him and my soul.

One day, in the beginning of the year 1773, being by myself at work, I felt such an intense desire to obtain salvation, that I cried out, "As I am, I cannot live." I felt myself full of sin. I saw that if the Lord should cut me down, and send me into the place of darkness, it would be my just desert. The depravity of my nature appeared in such a light, that I saw the absolute necessity of an entire change, or I could not enter into Heaven. In the midst of this distress, the Lord was pleased to discover himself an almighty Saviour. I saw that his Blood was spilt for me. It seemed to the eye of my mind, as if Christ was immediately present with me, and spoke these words to my heart, "Thou art mine, and I am thine." My burden instantly dropped off, and I replied, "Surely, I am thine, and thou art mine!" For some time I felt such exceeding joy that I thought it was impossible to retain it and live. In the midst of my transports I was interrupted by the temptations of the enemy, who seemed to be present: he threatened and reproached me for my presumption in venturing upon Christ for pardon, suggesting, that it was too great a blessing for such a poor unworthy creature to expect. Fear and trembling came upon me: I was in an agony of joy and fear. I durst not say,—that I believed,—altho' my burden was removed, and I felt great peace.

Next morning as soon as I arose, I felt hope and courage springing up in my heart. At prayer I had great power to wrestle with the Lord, but still I wanted a clearer witness that he had forgiven all my sins. The enemy endeavoured to perplex me with many suggestions, which threw me again into an agony of joy and fear. While I was engaged in prayer, I could believe; but when I arose from my knees, I durst not say, that I had faith. I therefore intreated the Lord, that if I did indeed believe with my heart unto righteousness, he would be pleased to make it evident unto me, and remove all my doubts and fears. The Lord graciously answered my prayer, and gave me a clear testimony that I was reconciled to him. My soul cried, "Thy blood hath availed for me. Thou art my great Deliverer, and my Saviour." Christ was exceeding precious to me, and filled me with abundant

consolation. I leaned upon him as a child on the bosom of its parent, and it seemed as if his everlasting arms were round about me. I delighted in his ways, in the conversation of his people, and in running the race set before me. This happiness I enjoyed for some days without interruption. And yet I saw my own ignorance and weakness; but the Lord taught me to cleave to him with all my might. If a temptation assaulted me to fear that I was deceived, it had no power to distress me. Sometimes indeed I was afraid that I should not hold out to the end, but this drove me closer to the Lord. I had soon but too evident proof that the enemy hated me;—he stirred up a near friend against me. I had many heavy trials from that quarter; but the Lord stood by me and became my Helper. He preserved me from evil, and comforted me in the hour of adversity, and caused all the afflictions to work together for my good.

About three months after I had received a clear manifestation of the forgiveness of sins, I began to hunger and thirst after a further blessing; but knew not what to call it. I found many things within me which were not according to the mind of Christ; and at the same time the Lord gave me an inveterate hatred to my inbred corruptions. Upon opening my mind to our class-leader, he answered, "You want the blessing of full sanctification, and must seek for it in the same way that you sought for justification." His exhortation greatly encouraged me. I soon saw that the Lord was willing to cleanse my heart from every evil, and that it was my duty and privilege to enjoy that glorious liberty. But the more earnestly I sought it, and the more violent were the suggestions of the enemy. He insinuated, that if I did obtain the blessing, I should not be able to hold it fast; and that it was far better never to enjoy it, than to lose it again,—and that it was so great a blessing, that it was impossible to enjoy it and live. These temptations embarrassed me for a season, but the desire to be made holy, and to possess as much of the mind of Christ, as was possible in this world, broke through every temptation. Sometimes my distress was very great, but by constantly retaining the witness of my adoption, enabled me to disregard every difficulty. At other times the enemy suggested, that I should go melancholy, or that some dreadful thing would befall me, if I persisted in seeking after holiness. I was almost at a stand, and even afraid lest I should offend the Lord by being too importunate in my supplication for the blessing. But these considerations occurred to my mind, and helped me out of the difficulty: "It is the Lord that I have to do with. He is full of mercy and tender compassion. I must, and I will go forward till I obtain purity of heart. Tho' he slay me, yet will I trust in him. What can satan do, or all the powers of darkness, when God says, "From all your filthiness, and from "all your idols, will I cleanse you: I will also save you from all "your uncleannesses?" These impressions and promises greatly encouraged

encouraged me, and broke the power of temptation. Often when I awoke in the morning, some precious promise occurred to my mind, and I believed the Lord would grant me the desire of my soul; and at the same time my hope and love kept increasing. To enter into full liberty appeared to be the next step I had to take in my way to the kingdom; and at times I perceived, by faith, that the Lord was holding out the blessing to me, and inviting me to receive it.

About four months after my conversion, as I sat at work, I felt an extraordinary manifestation of divine Love, which continually increased, like the swelling of a river, for some hours. The happiness I enjoyed was inexpressible, and filled every power of my soul. I was constrained to cry out, "The Lord hath blessed me indeed! He hath taken away all the burden of inbred sin, and enabled me to love him with my whole heart." At the same time I plainly perceived, that he did not do this for me on account of my worthiness, or because I had been in earnest, but because he had mercy on me for Christ's sake. Notwithstanding the great things which the Lord had done for my soul, I was still sensible of many weaknesses and short-comings, which obliged me to apply constantly to the atoning Blood of Christ, that I might be both cleansed and kept clean. I was likewise exercised with manifold temptations; the enemy endeavoured to terrify me, by insinuating, that I had deceived myself; but the Lord strengthened me to hold fast my confidence. And if any clouds or doubts hung over my mind, they were soon dispersed by applying to my divine Advocate.

I enjoyed this blessed liberty for more than a year, before I durst venture to tell any of my brethren the particular circumstances of the salvation which the Lord had wrought in me. I was afraid lest it would appear like boasting, or that I should not live up to my profession, by walking humbly before God and man. But the Lord shewed me, that it was my duty, when proper occasions occurred, to declare with reverence and humility, the great things he had done for my soul, in order that others might be encouraged to seek the same mercies. I have indeed many crosses and trials, but the Lord sweetens them by his love. I am content in my state, and believe it is the best that I could have been placed in. I have neither poverty nor riches, but food convenient, and a thankful sense of all the mercies of God. Christ is my Advocate, my Saviour, my All, and my Portion for ever."

[In the beginning of the year 1775, she wrote as follows:] "Thanks be to God, it is my only desire to give him my whole heart continually. This is the beginning of a new year, and I am determined to set out afresh for the kingdom, and that the one thing needful, shall be the one business of my life.

[*To be concluded in our next.*]

Extract of a LETTER from a GENTLEMAN in IRELAND;
To Mr. WILLIAM THOMPSON.

Dear Sir,

Dublin, August 1, 1798.

IN my last Letter, I mentioned, that much depended on the reduction of Wexford, which at that time was in the hands of the rebels. We thought here, that it would have been a decisive blow; for it appeared to us, that the enemy were so cooped up, as not to have it in their power to escape, but we were soon convinced to the contrary. A day or two before the evacuation of Wexford, a body of rebels to the amount of near twenty thousand took possession of Vinegar Hill, an exceeding strong position, as the ascent is nearly perpendicular, and the hill rises in the form of a cone. This Hill stands close to the once lovely town of Enniscorthy, now, alas, a heap of ruins, and about eleven miles from Wexford. The enemy thought themselves secure here for a considerable time, and therefore seemed to bid defiance to our army, which was not a fourth part of their number. On the top of the Hill, the rebel standard was erected, and their green colours waved with apparent triumph over our little army in the Vale, where every now and then they shouted, "No king, and Liberty for ever." General Lake made every necessary disposition for an attack, but finding the force he had too small to begin, he resolved to defer it until nine in the morning, at which hour he expected a strong reinforcement from near Wexford. Whether the rebels had information of this or not, I cannot say, but it seemed from their conduct that they had, for instead of waiting for us, they commenced the attack at seven. For some time our cannon could do no execution, such was the situation of the place. At length the Gen. resolved to try what effect a few bomb-shells would have on them. About eighty or ninety of these deadly messengers were sent to the top of the hill, which were so faithful to their charge, that all except three or four, carried death in a variety of awful forms, to the terrified and wondering multitude; for many of the rebels could not tell what to make of them. Some cried out, "They spit fire at us;" and others, "We can stand any thing but those guns which *fire twice*." Our General perceiving them in confusion, gave orders to ascend, which were obeyed with the greatest alacrity and courage. It was an arduous task, and took us up about two hours and a half to accomplish, as the enemy kept up a smart, tho' irregular fire, with great and small arms, on our men in their ascent. At length we gained the summit, shouting, "Long live King George, and down with republicanism," and immediately seizing the rebel standard trampled it under our feet. The cannon were then drawn up, and as the rebels retreated down the hill, they fell like the mown grass. Nevertheless, many thousands of them escaped, tho' they were pursued for four hours, and the country was literally strewed with their carcases. A Sergeant on

whom I could depend, told me, he endeavoured to count the dead bodies, but they were too many.

The news of this defeat instantly flew to the rebels in Wexford, who were greatly dismayed; and knowing they were not able to keep the town against a victorious army, they thought best to flee as well as they could. Two of the rebel commanders fled to the Saltees, a little island in the Sea, where they were discovered and taken. Many threw away their arms that they might not be suspected, and the rest fled over the Bridge to the Barony of Forth, leaving many of their rear dead behind them. But I cannot quit the affair of Wexford, without taking notice of some things, which are truly interesting, and while they deeply affect the feeling heart, may prove a lasting blessing.

It was on the 30th of May that the rebels took possession of Wexford. As soon as they had taken the Town, they set up a New System of Government, and issued out a Proclamation in the name of the people, requiring that certain persons who were inimical to their cause, should be apprehended and lodged in prison. They now thought that the day was their own, as well as the property of the Protestants and Loyalists; and it was truly ludicrous, in the midst of the calamities of that town, to see the clumsy country girls, who had followed the rebels, dressed up in all the finery of the Wexford Ladies, and parading the streets with their ragged companions from morning to night; while the poor ladies were obliged to flee from their comfortable dwellings and the luxuries thereof, to seek shelter on ship-board, or to beg their bread, from those who partook of their bounty not long before. Such is the world in which we live: Such is the equality which this new system holds forth: and such the uncertainty of all things here! Happy are they who have their treasure laid up above, where there is no danger of an insurrection, and where the thief cannot break thro' nor steal.

All the Protestants they could pick up in the country, they carried to Wexford, where they were closely confined, and in daily expectation of being massacred. Among whom were several of our people, together with a leader, an exhorter, and a travelling preacher, viz. Brother Andrew Taylor, who was imprisoned three weeks. The two days previous to their deliverance, ninety-five Protestants were brought to the Bridge of Wexford, and piked to death in the most cruel manner; and on the day in which they were delivered, the remainder were to suffer: but God sent the King's troops in due time and saved them. Some of the poor women were so overcome with this unexpected deliverance, that they lost their senses with joy, and did not recover them for many days. The exhorter, George Taylor, who lodges now with me, was taken prisoner by the rebels at Gorey and there brought out to be shot; but by divine interposition was saved; nevertheless,
because

because he would not join the rebels, they pinioned and handcuffed him, after stripping him of his clothes from head to foot, and giving him a soldier's old coat and breeches, which were too little for him; and thus, with nineteen Protestants more, tied in like manner, they were made to walk twenty-one miles with scarcely any refreshment.

I pass over for want of time, several particulars respecting our friends while in prison. Suffice it to observe, that in one prison where Brother Andrew Taylor was, they had prayer regularly twice or three times a day, and several of the Protestants, when they saw death staring them in the face, thronged in among our friends to hear prayer, and would, if possible, have got into their very souls to hide themselves from the enemy. In this town we had one martyr, viz. James Clarke, a man of a grave and serious disposition. The morning on which he was called out to suffer, he was very much oppressed. He opened his mind to Brother Taylor, and told him he was not able to support the load which lay upon his mind; that he never had such views of himself, and that he feared he should not be able to endure the trial. But while they were at prayer the Lord was pleased to make himself known to his feeble servant; he lifted the light of his countenance upon him, banished all his fears, and enabled him to meet death with christian courage, which happened about an hour after. So you see the promise of God is sure, "As thy day is, so shall thy strength be."

The day following, George Taylor, and seventeen Protestants, were brought out to the Bridge to suffer death. When Brother Taylor, drew near the Bridge, there was a great cry among the rebels, "Here comes the swadling Preacher!"* (for it seems they mistook him for Mr. Andrew Taylor, who travels, as he wore his furtout instead of the soldier's coat.) "Here comes the swadling Preacher!" said they, "Pike him at any rate." He was accordingly led to the Bridge, and made to kneel with the rest in a row. He happened providentially to be the ninth man on his knees: They began at the head, and piked six; just then the parish Priest, a compassionate man, came up, and seeing the blood flowing along the Bridge, was so shocked, that he could not help exclaiming to the Rebels, "You have lost your cause, for you have shed innocent blood! and unless you desist, the vengeance of God will pursue you." They insisted they would go on with their bloody work. Then said the priest, "Fall on your knees, and pray for the prisoners before you put them to death." They immediately obeyed. Now, said he, "Pray for that mercy for the prisoners, which you would wish to have shewn to yourselves, supposing you were circumstanced like them." They were so softened by this good man's conduct, that they had not power to lay hands upon the prisoners, and the six already mentioned, were the last of the ninety-five who suffered in Wexford.

* A term of reproach fixed on the Methodists by the Irish papists.

ford. How true is that old saying, "Man's extremity is God's opportunity." Help and Deliverance are much nearer than we can expect.

On their way back to the prison, they were met by one Dixon, a captain among the rebels, who was quite outrageous at their being reprieved, and declared, "I will find a way to make an end of them." The priest, to soften him, said, "They are spared till to-morrow." In the evening, however, Dixon, at the instigation of his wife, was for breaking into the prison at the head of a party, and to put all the Protestants to death; but he was opposed by one Kane, a man of some repute among the rebels, who in some fray had lost an arm, but not his courage or humanity. "You are a cowardly scoundrel, said he to Dixon: You have not courage to go out and face the enemy in the field; but you would cut off a number of innocent helpless men in cold blood: Before you attempt any thing upon them, you must fight me." Dixon tho' not softened, yet was terrified. So God, unexpectedly raised up another friend among the rebels, to save the prisoners lives. Blessed be his holy Name for ever.

About five o'clock in the morning, Mr. Andrew Taylor, who had been watching all night, fell asleep, and dreamed, that he looked out of his prison window and saw the rebels retreating before the King's troops. Some of whom he thought were Englishmen; and that a party of them came into the jail; upon which he asked them, "What brought you here?" They answered, "To protect you." He instantly awoke, and observing one of his fellow-prisoners sitting near him with his hand under his head, who said to Mr. Taylor, "Do you hear the cannon?" he arose immediately, and going to the window heard it distinctly, which continued from seven o'clock to half past eight. This was the engagement at Vinegar-Hill, eleven miles from Wexford. At 12 o'clock, one of the Protestant Prisoners enquired of the centinel, "If there were any probability that they should be murdered that day?" He answered with some concern, "I believe we have other work upon our hands." Soon after, they heard that the King's army was within three miles of Wexford, which revived their hopes of deliverance: Yet they little knew that the Papists had, even at that awful crisis, concerted a plan for destroying them all before the King's army could reach Wexford. This horrible plot was providentially defeated by one of their own party, who seeing that they were already intoxicated with blood, and thirsting for more, he ordered the drum to beat a retreat, which roused the cruel murderers to a sense of their own danger; in consequence of which they fled in all directions, leaving the keys of the several prisons behind them. The King's army immediately entered;—the prison doors flew open;—and the joy of husbands and wives, parents and children, brothers and sisters, upon their unexpected meeting, is indescribable. Mr. Taylor says,

says, It was the most affecting scene he ever beheld. They gave their deliverers three cheers, and blessed Him who ruleth over all, for sending Salvation in the time of need. I find I can hardly quit the subject, and yet I am striving to make it as concise as possible. My soul seems as if it were in the midst of them, and enters into their sufferings and joys. Glory be to God for his Goodness and for his Loving-kindness so wonderfully manifested in the hour of darkness and distress.

In this narrative, I have confined myself chiefly to the affair of Wexford. But there are several intervening occurrences of an important nature, one of which I beg leave to mention. I had the relation from a person of strict veracity, who was on the spot. At Gorey, the popish rebels attacked the church, and not only broke the windows, but spoiled the pews. They broke in pieces the Ten Commandments which were over the communion-table, and pulled the leaves out of the Bible and Prayer Book, and strewed them in the aisles of the church. They then brought two Protestants up to the communion-table, and with their pikes wounded them mortally; and to conclude their horrid cruelty, they led them, while they were able to walk, back to the church door; their blood flowing in streams all the way, and staining the sacred pages of the Bible which the papists had trodden under their feet. Mr. G. who had been in all the great battles, and who is now preferred for his intrepidity and good behaviour, told me, that he was so affected with seeing the house and word of God so abused by those inhuman and sacrilegious monsters, that he retired into the gallery, and wept abundantly.

I am, your's affectionately,

* * * *

The Fall of MENZIKOFF, Prime Minister to Peter the Great, Emperor of the Russias.

THE first date of MENZIKOFF's fortune, was the raising of a company of fifty young Russians, which after Lefort's plan, Peter clothed, armed, and disciplined after the German manner, and which afterwards became the regiment of guards, called Preobaschensker. Lefort, who was colonel of this company, made Menzikoff be admitted into it, and soon after his admission, made him go thro' his exercise under the Prince's windows, who was charmed with him, and from that moment declared he would attach him to himself. It must be remarked, that the Prince, who formed this resolution, was only fifteen years of age, and expressed no wishes, but those inspired by Lefort; who for the happiness of the Russians, was a man endowed with the rarest qualities, and worthy of modelling the Prince, after whom so many others ought to copy. What tended most to confirm Peter's attachment to Menzikoff, was the conformity of age, and the passive devotion of the latter for his master;

master ; for Menzikoff then and ever after, distinguished himself always by the zeal with which he proceeded to whatever could please the Czar. In his plans of reform especially, he afforded him the greatest assistance, either by taking the execution upon himself, or removing such obstacles as might thwart them, which the boyards, attached to their old prejudices, found means to raise up ; or by kindly receiving and caressing, especially under the eyes of his master, the foreigners, whom this Prince had drawn to his court, and Menzikoff had the address to fix there.

From the moment that he had been placed by Peter, Menzikoff, by the advice of Lefort, had applied himself to study his master's character, to bend himself to it without reserve, and to bear without a murmur, not only the disagreeable sallies of Peter's violent and impetuous temper, but even patiently endure the worst of treatment. His obedience therefore was always that of a devoted slave, who joins the most rigid punctuality to the most literal execution of the orders he receives. Even the office of hangman he did not decline, when Peter ordered him to discharge it, at the time of the rebellion of the Strelitz, in the year 1688. In Peter's presence, Menzikoff cut off the heads of 20 of the principal conspirators, and reckoned it an honourable office. Peter quoted him, as an example worthy of imitation, to the boyards, who refused to assist at these executions. Menzikoff by his ability as a statesman and warrior also, won the confidence and esteem of Peter. During the campaign in 1695, he was always at his side, and assisted the Prince greatly in the conquest of Azoff. In the year 1697, he saved his life. Some Russian lords and fanatic priests had formed a conspiracy against the Czar. Menzikoff in disguise had introduced himself among the conspirators. He withdrew without being noticed, goes and calls on Peter, who is at Lefort's, amusing himself, informs him of the place where the conspirators were assembled. Peter went thither in force, surprised them, and caused them to be executed, and returns to his amusement.

Menzikoff accompanied Peter in his travels ; and in 1706, was made a prince of the Empire. From that time he rose rapidly to the first dignities of the civil and military orders. On some occasions he was even permitted to represent his Sovereign, by giving public audiences to ambassadors, whilst Peter disdaining the pageantry of royalty, appeared in his train like a plain individual. In short, the ascendancy, which the favourite had acquired over the Emperor, and which Catharine supported with all her influence, was carried so far, that it was believed among the weak credulous Russians, that Menzikoff had thrown a spell over the mind of his master.

It is a fact, that this favourite incurred the Czar's resentment twenty times, and as often calmed it with a single word. He

seemed to hold in his hands the springs, which moved this fiery but elevated soul. One day the Czar threatened to ruin him. *Very well, Peter, what will you do?* said the minister to him, *You will destroy your own work*; and this expression appeased the Czar. Yet when Peter returned from his campaign in Persia, Menzikoff, who was not ignorant of the just grounds of complaints, that had been formed against him, fell from an excess of boldness and security into despondency and despair, and, for this once, he thought himself undone. He did not show himself before the Emperor at the time of his arrival at St. Petersburg.

He continued in his palace on the banks of the Neva, pretending bad health; and either to support his excuses, or because fear and uneasiness had really made him sick, he was in bed, when the Czar's visit was announced to him, and this redoubled his fears. The Prince had crossed the Neva, had come without any attendants, and without giving Menzikoff any notice of his coming. He sat down on the bolster of his bed. Menzikoff did not dissemble that his real distress was the mortal anguish, into which his master's resentment, which he had deserved, was throwing him. He did not attempt to excuse himself, he confessed himself criminal, and appeared only to wait for the severest chastisement. This confession affected Peter, who besides had undoubtedly taken his resolution, when he determined to visit him, whom he might have punished. "Alexaschka, said he to him in a friendly tone, "take courage; you have committed a great fault, you have almost ruined my country; but I cannot forget that you have saved it, and that I am indebted to you for my life and my empire.

Notwithstanding all this, after the affair of Stettin, Menzikoff thought he was on the point of receiving the chastisement which his conduct on that occasion had justly merited; but the danger he then brought himself into was a ground of humiliation for his enemies. The following is the fact. In the year 1713, he was besieging Stettin, the capital of Pomerania, and was on the eve of taking it; when seduced by the intrigues of Baron Goerts, particularly by four hundred thousand livres which he received,* he consented to deliver up this place to the King of Prussia, Frederic William I. upon some vain promises that were never realized. Stettin since that time has remained in the possession of Prussia, and the country which it commands is the most beautiful part of Pomerania. Peter was irritated, and Menzikoff, who was not ignorant of this, but knew the character of his master, formed a very singular plan of defence, and when he came home, observed a line of conduct still more extraordinary. He retired to his palace, and went not to court. The Czar made him be asked, Why he came not thither? He answered proudly, that it was not the practice for persons, who returned home, to

* About seventeen thousand pounds:

make the first visit. Peter more provoked than ever, collected some Russian Lords, known to be enemies to Menzikoff, bade them follow him, telling them that they were now to see, if he knew how to humble a guilty and insolent subject. He goes to Menzikoff's house, loads him with reproaches, behaving with all the violence of which he was master, being almost ready to beat him. Menzikoff intreats him to be kind enough to hear him in private; and with great difficulty obtains a hearing. He passes into a small room, and then assumes a firmer tone. "You love glory, says he, and I thought I was serving you. Charles, your rival, has given kingdoms; I wanted you to do greater things than Charles,* and one of your subjects to give away provinces; an honour, which never happened to any prince, but you. Is not this much more valuable than a possession so distant from your dominions, which you would not have been able to keep." Peter, naturally struck with whatever was great, (yet this was only romantic) was very much astonished at the answer; and after the first impression, Menzikoff had no difficulty in persuading him of whatever he chose. The Czar went out, holding him by the hand, in the sight of all those, who were expecting a very different spectacle. Menzikoff, triumphant, accompanied his master to the barge, which was waiting for him on the Neva. Peter went on board alone. Then Menzikoff gave orders, that all those, who had come to be witnesses of his humiliation, should attend him back to his lodging; an honour they owed to the man, who was the first in the empire next to the Czar. None durst refuse, because they were afraid of his power, and still more of his vengeance, which was terrible; it was that of a courtier, who durst attempt any thing whatever.

At the death of Peter I. Menzikoff's power became still more unlimited. Catharine I. who owed her elevation to the throne, to the intrigues and activity of this minister, out of gratitude gave up to him the reins of her empire, and was only ostensible sovereign, while it was Menzikoff alone, who reigned in reality, and at his pleasure. His authority therefore continued good, till the death of Catharine, who with a view to confirm it more, gave orders in her will that Peter II, her successor, should marry Menzikoff's daughter. Is not this clause a complete proof of the favourite's ascendent over his mistress, and also of her gratitude? But heaven ordered things quite otherwise. The intrigues, despotism, arrogance, and disrespectful conduct of Menzikoff towards Peter II. changed the face of affairs, and hurled the favourite from the summit of greatness, into the most abject humiliation. The circumstances of his disgrace and the different causes which effected the downfall of this celebrated man, are as follow:

* Charles XII. King of Sweden.

Prince Dolgorouki and Count Osterman were the implacable enemies of Menzikoff. Both of them employed all the manouvres of intrigue for the purpose of ruining him; and their success was the greater, as Menzikoff did not at all suspect them. Dolgorouki, in particular, to much cunning, joined a degree of dissimulation, of which Menzikoff did not think him capable; and Count Osterman, from the time that he quarrelled with this minister in council, affected to wish to live retired from public affairs. Menzikoff had taken young Peter to Petershoff, to give him a few days amusement in hunting, or rather to keep him entirely in his power. Count Osterman being informed of this excursion, considered it the most favourable conjuncture he could wish, for the execution of the plot he had laid for overthrowing Menzikoff. He waited on all the senators and principal officers of the guards, disclosed to them his intentions, and found them animated with sentiments exactly correspondent to his own. Every one of them said, he was ready to sacrifice his fortune and his life to rid his country of such an odious tyrant, as Menzikoff. Osterman then prescribed the rule of conduct they were to observe. He had taken care to advise Prince Dolgorouki of his measures, and success. He had given him to understand, that if he and his son were successful in preventing the marriage, which the Emperor was on the way of being forced to conclude, the least recompence Dolgorouki might expect was, to see his own daughter occupy the place of Menzikoff's. Osterman added, "That he knew it was the object of his ambition, and it only depended on himself, to see it successful, with so much the more ease, as it was the wish of the nation, and as his illustrious birth rendered his pretensions as legitimate as reasonable. The Dolgorouki are one of the first families of the empire, and are sprung from that Wolodimer, who invited the followers of Christ into his country.

Whether Osterman spoke sincerely or not to Dolgorouki, his words had the effect he wished. The latter flattered with the hopes of seeing his daughter raised to the throne of Russia, promised to do every thing required of him. The sole difficulty now consisted in engaging the Czar to escape from the vigilance of Menzikoff, who did not allow him to remain a moment out of his sight. Young Dolgorouki was fixed on to make the proposal to Peter. He was the Czar's only companion in his amusements, the only confidant of his sorrows, and slept every night in the same room with him. This intimacy gave him an opportunity of knowing the young monarch's disposition towards Menzikoff. Young Dolgorouki promised to deliver the Prince into the hands of the senate, and in the execution of this plan displayed the prudence, which is generally the fruit only of age matured by experience. He concerted measures with Osterman, who on his part acted with so much address, that the senate was to be assembled, as it were by accident, at some distance from Petershoff.

On I
Peter
execut
came
himself
kept h
this f
with
your
wall,
were v
the pl
deliber
the gre

T

IT i
I W
portan
cleares
gerous
the m
to He
who a
pensify
gloriov
on Ch
festatio
all the
and ex
measur
And t
ments
to the
sense
situatio
loves
thorou
all the
and tr
friend
It m
re bo
ales,
ne fal

Petershoff. When the night appointed for putting the plot in execution was come, young Dolgorouki seeing that all was quiet, came to the Emperor's bed-side, and proposed to him to deliver himself, by a speedy flight, from the slavery, in which Menzikoff kept him. Peter, who was undoubtedly already prepared to take this step, dressed himself in haste, went out at a window along with his favourite, and they together crossed the garden by favour of the darkness. So soon they got on the outside of the wall, they were received by a great number of noblemen, who were waiting for them, and by whom they were conducted to the place where the senate was assembled. Without stopping to deliberate, they set out straight for Petersburg, in order to be at the greater distance from Menzikoff.

[*To be continued.*]

~~~~~

The great IMPORTANCE of DEALING faithfully with  
awakened SINNERS.

**I**T is an unspeakable mercy to us who are favoured with the Word of God, to find in those sacred pages the great and important Doctrines which are essential to salvation, set forth in the clearest and strongest light, in order to preserve us from the dangerous paths of error: for it is but too evident, that there is in the mind of fallen man, a pernicious bias to represent the way to Heaven wider than God hath made it: And even persons who are in some measure religiously inclined, have a strong propensity, and a constant temptation to stop short of the great and glorious privileges of the Gospel. Instead of striving to lay hold on Christ by living faith, and to receive from him a clear manifestation of pardoning mercy, and to add to that justifying faith, all the fruits of the Spirit, how many are racking their invention, and exerting all their ingenuity, in order to discover how small a measure of grace is sufficient to save them from future misery. And to assist them in these unprofitable and dangerous amusements, how frequently do they appeal, not to the Scriptures, but to the writings and sentiments of persons, who never had a clear sense of the pardoning love of Christ. When persons in this situation, are faithfully and honestly dealt with, by one who truly loves them, and consequently urges them not to stop short of a thorough change of heart;—and to quicken their pace, represents all the dangers to which they expose themselves by their lingering and trifling in the way, how often is that upright and sincere friend accused with being deficient in charity?

It must indeed be acknowledged, that the properties of charity are both great and excellent; yet there is a possibility, in some cases, of extending it too far,—and then, instead of promoting the salvation of our friends, we should be guilty of doing them

the greatest injury. If for fear of grieving and offending them, we should be either criminally silent, or so soften the commands and threatnings in the word of God, as to induce them to hope that they are in a safe state, altho' they do not experience in their own hearts a sense of divine pardon, and the witness and fruits of their justification, shall we not be considered, one day, as false witnesses for God, and treacherous dealers toward our friends? Real christian charity, if it reigns in our hearts, will always incline us to watch over our friends, as well as ourselves, with godly jealousy; as therefore we dare not flatter ourselves, that we are in a sure and safe way for Heaven, except we now have the witness and fruits of the Spirit;—how highly criminal would our conduct appear in the sight of God, if we encouraged those to hope that they would enjoy everlasting happiness, who are destitute of the knowledge of salvation! If they are in some degree earnestly seeking this blessing, then indeed we may encourage them to look unto the Lord in full expectation of receiving it: we have good ground to assure them, that he will be found of all diligent seekers. This method is both rational and scriptural, and is frequently attended with the happy effects of awakening souls to discover clearly their real state, and to stir them up to follow hard after the Lord.

To illustrate this important subject, I beg leave to relate a case which came within my own knowledge. A person in a deep consumption, and unprepared for death, was frequently visited by a minister, an intimate friend of mine, who dealt faithfully with the dying man, and urged him not to stop short of the knowledge of salvation. The sick person hearkened to the admonitions of his friend, he diligently and earnestly sought the Lord, and apparently was in an hopeful way of speedily finding the Pearl of great price. In the mean time, business requiring the minister to be absent from him about a fortnight; on his return, to his great astonishment, he found the sick man at ease in Zion, his convictions vanished away, and his soul lulled asleep in carnal security. Upon enquiring into the cause of this dreadful fall, the sick man answered, "That two religious friends had called upon him, to whom he related the exercise and anguish of his mind; which melting them to compassion, they unhappily endeavoured to soothe his sorrows, by persuading him, that his soul was safe, and that no doubt remained but he would certainly enter into everlasting happiness, notwithstanding he might die without the experience of the peace and pardoning love of God in his heart." This pernicious pity operated upon him like a stupifying opiate; it took away all feeling of his fallen state, and rendered him inactive in the work of repentance and faith. The minister being greatly alarmed at this relation, and feeling real charity to his dying friend, used every argument in his power to re-awaken the conscience that had been so wretchedly lulled asleep



asleep in a dangerous hour. The Lord blessed this labour of love, and accompanied the word spoken with power. In a short time, the silenced clamours of conscience returned, the sinner was drove out of all his false hopes and treacherous peace, and compelled to take refuge by faith in the Lord Jesus Christ; who removed his guilty terrors, filled him with a joyful sense of pardoning love, and enabled him to retain his confidence till he left the vale of sorrows in a holy triumph of joy.

If this method of dealing with sick and dying sinners, has often been attended with the most happy consequences; is it not highly expedient to pursue the same plan, in all our intercourse with those who now enjoy that frail and transitory blessing of health? I acknowledge indeed, that we have the Truth faithfully and diligently preached among us, and warmly inculcated and urged in our class and band-meetings, &c. Nevertheless I am afraid, that some even of our old members, have deviated many degrees from the straight line of Truth with which they were once acquainted, and now they not only stop short of the direct witness of the Spirit, and of divine peace, love, and joy; but by indulging this Laodicean indolence, their conversation is tinged therewith, and they are prone to fill others with a false hope and a treacherous peace; especially when they see them diligent in the means of Grace, and circumspect in their outward walk. But is not this encouraging awakened sinners to rest in a form of godliness, without the power? And is it possible, (for many of them at least,) to retain the form any length of time, except they experience a new birth unto righteousness, and the baptism of the Holy Spirit operating in their souls like fire? And can heavenly fire flame in their hearts without dispersing their darkness, consuming their deadness, fears, and doubts, and filling them with divine light, life, and strength? Shall the riches of redeeming love be concealed, and the mighty operations of the Holy Spirit be explained away to a mere external form of Religion? Rather we ought on every occasion to testify, that what the outward-court worshippers experience, is no more to be compared with what a real believer enjoys, than the light and heat of the moon is to be compared to that of the sun when shining in its meridian splendor.

All who are really acquainted with the work of Grace, know by experience, that the enemy will labour perpetually to draw awakened sinners from the path of life; and that his snares and delusions can only be detected and conquered by keeping close to the Truth. The Scriptures declare, "He that believeth hath the witness in himself;" "He that keepeth his commandments dwelleth in him, and He in him. And hereby we know that he abideth in us." Instead therefore of amusing ourselves or others, with contrivances for discovering how small a portion of Grace is sufficient to preserve us from Hell, would it not be far better  
to

to obtain and hold fast all the fullness of God, so that an abundant entrance may be ministered to us into the kingdom of Heaven?

It is our bounden duty continually to urge awakened sinners, not to rest short of full salvation, assuring them,—almost to hit the mark, is entirely to miss it. But at the same time, if they feel their own wretchedness and misery, every possible method should be adopted in order to encourage and revive their hopes and desires; particularly we should set forth the consolations and happiness that they will certainly find and enjoy, if they follow on to know the Lord. \* \* \*

### THE REDEMPTION OF TIME.

EXTRACTED FROM A LATE EMINENT WRITER.

**T**HE phrase, “*redeeming the time*,” supposes us to have been formerly negligent in this sort of spiritual traffic, and so to have suffered loss; which therefore we are to make up, by taking every opportunity of trading to advantage for the future.

Time, little as men account of it, is the most choice and precious thing in the world. And this God seems to have pointed out to us, by the very manner of his giving it, so different from that in which he vouchsafes his other gifts. For whereas he is graciously pleased to bestow many of them upon us in large quantities, so that we can keep some store of them by us, with Time it is not so. Of that there is but a moment in the world at once, which is taken away when another is given. If therefore the value of a thing rises in proportion to it's scarceness, what shall a man give, or rather what shall he not give, for the redemption of Time, which is thus dealt out by Heaven, like some rich and invaluable cordial, in single drops, to the end, doubtless, that not one of them should be suffered to fall to the ground? We take no account of Time, but by the loss of it; the clock which strikes, informs us—not that we have so much in our possession, but that so much is gone from us: for which reason it hath been styled “the knell of a departed hour,” which rings out for the death of another portion of our time, admonishing us to make a better use of that which remains. The present moment only is our own. As to the future, God alone knows whether they will ever be present to us: and for the past, they are never more to return; which is a

Second reason why time ought to be redeemed by all means in our power, because, when once past, it never returns. The merchant, who knows that there is a precious commodity to be purchased at a reasonable rate, by which his fortune may be made at once; and knows withal, that, if he miss this, he shall never have



have such another opportunity ; what pains will he not take ? How early will he rise ? how late take rest ? How diligent will he be in fitting out his vessel ? With what haste will he put to sea ? With what earnestness and anxiety will he watch the wind, and spread all his sails, to catch every breath that may waft him in time to the port for which he is bound ? This is our very case to a tittle. Time is that precious commodity, by a right use of which our fortunes are made for ever, for ever and ever, to all eternity. And Time, when once gone, never returns. For where is yesterday ? It is “with the years beyond the flood ;” and we can as soon bring back one, as the other. Were all the princes of the earth to unite the wisdom of their counsels, and the might of their kingdoms, they could not recall one single moment. How plain and obvious is this to the common sense of every man ! But who is there, that pays so much regard to this well-known truth, as to regulate his conduct by it, and to make his actions conformable to his knowledge ? Where is the Christian, who, in order to secure a portion in the glories of eternity by a right employment of his time, useth half the diligence which is continually used by the merchants of the earth, to purchase an uncertain tenure of it's perishable goods ? But so it is, that let us look where we will, whenever the things of this world are in view, we find men acting, in their several professions and callings, according to the best and most approved maxims of each ; projecting their schemes wisely, and executing them vigorously ; in a word, taking their measures as if they were in earnest : whereas, behold the same men considered as Christians, engaged in the concerns of a better world ; and a view of their conduct is really sufficient to make a thinking unbeliever conclude that nine parts in ten of them either believe no more than himself, or else that a statute of lunacy ought forthwith to be taken out against them. If therefore we acknowledge, that time once past never returns, let us acknowledge likewise that this is a good reason why we should redeem what is past, by making a right use of what is present. And let us act accordingly.

A third reason why time ought to be redeemed, is the consideration that it must be accounted for. A steward entrusted with the management of his lord's goods, and a person employed to trade for another, should of all men be the most diligent and careful ; seeing that at a certain stated time they are to deliver in an account of what they received, and the profits they have made ; upon the fidelity and exactness of which, their future welfare is to depend. By these two cases our Lord has thought proper to represent to us our state and condition in this life, in the parable of the Unjust Steward, and that of the Ten Talents. The goods and talents committed to our trust, to manage and improve to the best advantage, are all the gifts of God, whether

those of nature, fortune, or grace, that is, in short, every thing we are, and every thing we have. Of the use and improvement we shall have made of all these an account is to be delivered in at a day appointed; and our eternal welfare depends upon it's being such an one as will abide the strict scrutiny of him who committed them to us. The steward, who appeared to have wasted his lord's goods, was dismissed from his service; and from the unprofitable servant, who, instead of trading with his talent, buried it in the earth, that talent was taken, and he was "cast into outer darkness, where was weeping and gnashing of teeth." Now time being one of the choicest and most precious gifts of God to men, will, at the last great day, be accounted for with a strictness proportionable to it's value. Let us therefore take care that the accuser of the brethren, the ever watchful and malicious adversary of our salvation, have it not in his power to lodge an accusation against us with our Lord, of our having wasted that good thing committed to us; of having hidden that most precious talent in the earth, instead of trading with it to the best advantage; of having killed and buried our time in sensuality, sloth, and idleness. For this murder, like others, will not always be concealed; the hours destroyed in secret will appear, when we least expect it, to the unspeakable terror and amazement of our souls; they arise from the dead, and fly away to heaven (whither they might have carried better news), and there tell sad tales of us, which we shall be sure to hear of again, when we dhol up our hands at the bar, and they shall come as so many swift witnesses against us.

4. No man knows precisely when his accounts will be called for; but this he does know most infallibly, that it cannot be very long, and that it may be very soon. "Why, alas, does mortal man think to live long, when he cannot promise to himself the next minute! How many have lamentably deceived their own hearts in this point, and been suddenly snatched away! How often do we hear, how often do we read, such a man is slain, another is drowned, a third has broke his neck with a fall, this man died eating, and that playing; one perished by fire, another by the sword, another of a disease, another was slain by thieves; Thus death is quickly the end of all, and man's life passeth away like a shadow that departeth;" like a tale that is told; like a flower that fadeth; like a post that hasteth by; like a bubble that rises, and shines, and sinks again into the common mass; like a vapour that appeareth for a little while, and then vanisheth. This again is a truth universally acknowledged, insomuch that it is difficult to be for an hour in company, where the rapid progress of time is not made the subject of an observation. And yet we are under such a delusion in our reckonings of this matter, that, altho' the time past be certain, and that which is future be to the last degree uncertain, yet we regard the former as nothing, and trust to the latter as if we could command at least half the

days

days  
any  
of fo  
some  
speak  
then  
gone.  
tion?  
us fo  
wifdo  
time,  
The  
in th  
man  
were  
vanity  
into a  
pours  
be co  
my p  
hold n  
a sojo  
may r  
seen."  
learn  
that "  
cause h  
shortne  
bouring  
us for  
what th  
5.  
to do,  
dreamin  
generals  
preparin  
running  
reason c  
think a  
think ri  
of absur  
wastes h  
ing, in  
the wor  
work for  
as enter  
is overru  
yet broke



days of Methuselah, and had entered an effectual caveat against any claim which death might have upon us, until the expiration of four hundred years. Whereas "tho' men be so strong," that sometimes, and that but very seldom indeed, comparatively speaking, "they come to fourscore years, yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone." And what use does the Psalmist make of this consideration? It follows in the next verse but one; "Lord, teach us so to number our days, that we may apply our hearts unto wisdom;" that is, teach us so to meditate on the shortness of our time, that we may improve it aright to the purposes of salvation. The same reflection, and the same inference drawn from it, occur in the xxxixth Psalm. "When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity." This thought melts the heart of the royal suppliant into a religious tenderness, and, dissolved in penitential tears, he pours forth the following most affecting strains; strains, that should be continually in the mouth of the Christian pilgrim. "Hear my prayer, O Lord, and with thine ears consider my calling; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me a little, that I may recover my strength before I go hence, and be no more seen." It may be farther observed, upon this head, that we may learn an useful lesson from an enemy. It is said of the devil, that "he is come down upon the earth, having great wrath, because he knoweth that he hath but a short time." Now, if the shortness of the time allowed be an argument with him for labouring hard to destroy our souls, surely it ought to be one with us for labouring as hard to save them: especially if we consider what that work is, and the difficulty of accomplishing it.

5. Time ought to be redeemed, because of the work we have to do, and the difficulty of doing it. Did we see the husbandman dreaming away his time, when all his fields lay uncultivated; or the generals of an army killing an hour at cards, when the enemy was preparing to storm the camp; or a pilot asleep, when the ship was running directly upon a rock; and did all these alledge, as the reason of their behaviour, that they had *nothing to do*, we should think a madhouse the only proper place for them; and we should think right. But why do we not perceive, that there is not less of absurdity and madness in the conduct of that man, who wastes his precious hours in idleness, and apologizes for it by saying, in the same manner, that he has *nothing to do*: when perhaps the work of his salvation, that greatest of all works, the very work for which God sent him into the world, is not yet so much as entered upon, or even thought of? The heart lies fallow; it is overrun with corrupt lusts and evil affections; the ground not yet broken up, much less the seed sown; and the time of harvest

approaching: the foolish husbandman, it seems, is dreaming, for he has *nothing to do*. The world, the flesh, and the devil, have united their forces, and temptation is at the gates, ready to carry all before it; the ungarded warrior is taking his pastime, for he has *nothing to do*. The poor weather-beaten soul is driving, at the mercy of winds and waves, upon the stormy and tempestuous sea of this troublesome world, amidst rocks and quicksands; the careless steersman is asleep, for he has *nothing to do*. Our Lord bids us watch and pray; he orders us to strive to enter in at the straight gate, by the narrow way; he enjoins us to labour for the meat that endureth; his apostle presses it upon us to work out our salvation; yet we can persuade ourselves, that we have *nothing to do*. How is it then? Are temptations fewer than they were, so that there is no danger of falling into them, though we do not watch and pray against them? Is the gate grown wider, or the way made broader, so that we may enter in without striving? Will the meat that endureth, any more than that which perisheth, drop into our mouths without labouring for it? Can we obtain salvation *now*, without working it out? Such news, perhaps, is sometimes brought us, and it cannot but be agreeable to flesh and blood. There is only one misfortune, which is, that it cannot possibly be true, the Gospel of Jesus Christ being intended for the use of all ages and generations, and therefore remaining, like it's divine author, "the same yesterday, to-day, and for ever." Nay, it seems to be a truth as clear as Scripture and experience can make any truth, that the world grows worse as it grows older; consequently, the difficulty of working out our salvation is increased in proportion, and fresh force is daily added to the apostolical argument; "Redeeming the time, because the days *are evil*."

Sixthly. For if we consider, how many of our first years passed in a state of childhood; how many more were played away in the heat and folly of youth; how long it was before we sat down to reflect upon our true condition in this world, upon the works which Christ had done for us, and those which he had enjoined us to do, thro' his grace, for ourselves; if we seriously consider these things (for very serious considerations they are,) we shall embrace every opportunity with joy, and on our bended knees adore that mercy, so much beyond all we could hope for, which has made it possible for us by any means to redeem the time we have lost. For altho' this loss, thro' a strange thoughtlessness and blindness of mind, generally troubles and afflicts us less than any other, yet think what tribulation and anguish will seize upon us, if by these means our work should be found unfinished at the day of death! How precious will the hours then seem, that have formerly been thrown away on trifles! How many worlds shall we then be ready to offer for one of them? And who can say, that it will be granted? Think on those

wretched

wret  
are  
row.  
bein  
pent  
houl  
and  
woul  
pray  
likev  
the b  
them

M  
than  
ed su  
to y  
those  
some  
have  
num  
frien  
and  
this  
once  
confi  
say t  
much  
disgu  
make

W  
letter  
last,  
was  
in wh  
oblig  
you a  
that i  
you r  
this  
strong  
state  
to in  
you h



wretched spirits who mispent their time while in the body, and are therefore now entered upon their portion of everlasting sorrow. What would *they* give for the opportunity vouchsafed us of being reconciled to God, and bringing forth fruit meet for repentance? Could any of them be released from their prison house, and sent back into the world for one year, in how holy and heavenly a manner would they spend it! How deeply would they mourn for their sins! How fervently would they pray for pardon! How earnestly would they exhort others to do likewise! What therefore they would do, to be delivered from the bitter pains of eternal death, let us do, to avoid falling into them.

~~~~~

MELANCTHON's LETTERS.

To JOHN HESS, Canon of Breslaw in Silesia.

MY best wishes attend you, my dearest brother. My Hef, you are deceived if you imagine that any one is dearer to me than yourself. From the first moment that I knew you I conceived such an affection for you, and indeed felt such an attachment to you as to no other man. For I am not of the judgment of those old philosophers, who thought, that we should have past some months or years in the society of those with whom we may have had some familiar intercourse, before we admit them into the number of our friends. This I think is not requisite in Christian friendships. A christian mind views every thing clearly and openly and forms its judgments with frankness and candour, and for this reason I seemed to myself to have known you thoroughly at once. Wherefore I wish you to rest assured that you have a very considerable share in my affections, and remember, Sir, when I say this, I am not imitating those flourishing writers who deal much in fine sentences when they mean little, but I speak in undisguised simplicity and truth: and I shall take care, ere long, to make good my professions of friendship.

We have long been kept in a painful suspense, expecting your letters for some months past, and the messenger who brought them last, did not continue more than a day at Wittemberg, so that it was utterly impossible for me to speak with him on many things in which I wished to be particularly informed. This circumstance obliged me to answer you in an unpremeditated way, and to send you a kind of extempore letter, and be assured, I write in a place that is very unfavourable to a correspondence of this kind. That you may be blest with health is what I greatly desire, but however this may be, I still more earnestly wish you the blessing of a strong, courageous and *christian* mind. If you enjoy but a poor state of health, pray Sir, consider it as a kind of first rudiments to initiate you into the Christian warfare. And in this warfare you have Christ as your great exemplar, an image of whom, by

meditation, you should form to yourself, in every possible way. The first advantage that will follow will be, that you yourself shall be formed after the image of your Lord, by the cross, yea to speak in the language of true divinity, you shall fill up that which is lacking of the afflictions of Christ, in your flesh.

It was scarce possible for me, in so short a time, to attend to such a multiplicity of things with Moibanus as I otherwise should have done. I conversed however with him on various points respecting the subject of education. I earnestly wish that the method of making Latin verse was introduced into our common schools; to which should be added the different branches of rhetoric, and the practice of making and delivering declamations, at least so far as the nature of things will admit. And because our good friend desired something of a philosophical kind, I was of opinion that he should himself write something on the Nature of man, concerning which I do not find that any of our people have hitherto written any thing at least agreeable to the importance of the subject.

Pliny, indeed, in his Natural History, has furnished us with a variety of curious things respecting the nature of animals, of gems, of trees, shrubs, plants and herbs, of the different elements, of meteors, thunder and lightning, and of the winds; but with respect to the nature of man, no one, as far as I can learn, has ever yet written with precision, or ability. A certain person was very lavish in his commendations to me of Cassidoros on the Human Soul, a work which I have never yet seen, but I hope to meet with it ere long.* If this writer should have any thing

* Cassidorus, a senator, was born at Squillaci, on the eastern coast of Calabria Ulterior in the kingdom of Naples, about the year of our Lord 470. He was a man of talents, eloquence and activity, and was raised to great dignity and power under Theodoric, king of the Ostrogoths and his successors Athalaric, and Vitiges.

After he had long maintained an unsullied reputation, in places of the greatest danger and trust, he grew weary of the world: And at seventy years of age, having founded the monastery of Viviers, near Squillaci, his native city, he wholly withdrew from all secular concerns. He presided over this monastery till he was ninety, employing his time, in study, collecting and writing books, and in various acts of devotion.

His works are considerable. He composed a large commentary on the book of Psalms, in the introduction to which he defines prophecy to be "A way of speaking of divine things with majesty and truth by the inspiration of the Holy Spirit." His Treatise on the human Soul, is entitled, *Dieratione Anamæ*; in which he maintains that the soul is spiritual and immortal; subject to original guilt, that after death it expects with joy or sorrow the time of the general judgment, &c. but these truths are blended with some errors. On the whole, however, perhaps, it is superior to any thing that might have been expected from the age in which Cassidorus lived.

worthy

worth
I will
places
treating

I
letter,
when
should
I could
do in
were
soul;
you b
of the
ment
attach

I h
lately
of Sar
unequ
with v

+ J
at Na
learnin
of lea
studying
imitate

His
nand k
himself
the pa
were n
as some
had n
on his
fluence
perhap
and th
the far
ing a c

The
he det
quility
was de
Lewis
master
1530,
pleasu

worthy of your attention, I will forward his treatise to you: And I will point out, by marking the sentences with obelisks, in what places the poor pretenders to science have generally blundered in treating of this subject.

I thank you, Sir, for the presents which accompanied your letter, but much more so for that very affectionate heart from whence they proceeded. My dear Hefs, I am unwilling that you should suppose that my affection should be secured by gifts; I could wish you therefore to be more sparing in this way, and do in future, omit trifles of this kind. I should disdain a gift were I not convinced that it proceeded from a sincere and candid soul; and at the same time that it was not intended to bind us to you by a kind of remunerative justice, (to speak in the language of the civilians), but rather to testify your affection and attachment to us, who certainly, on our part, are already affectionately attached to you.

I have seen and read the edition of Callimachus which has been lately published, and am very much pleased with it. The verses of Sannazarius likewise offered me pleasure, notwithstanding he is unequal and sometimes unlike himself. † You can scarce believe with what delight I heard the following verses lately recited:

“Night’s

† James Sannazarius, an excellent Latin and Italian poet, was born at Naples, July 28, 1458. He was an early proficient in classical learning, and was a youth of the most promising talents. From a union of learning and genius, and the fine taste which he had acquired by studying the writers of Greece and Rome, he aspired sometimes to imitate, at others to emulate the great masters of antiquity.

His talent for elegiac poetry introduced him to the court of Ferdinand king of Naples, and endeared him to his son Frederick, who was himself an admirer of the muses. As the prince admitted him into the palace, and made him his confidant, the expectations of Sannazarius were naturally raised to a considerable height. The favourite, however, as sometimes happens in such cases, was disappointed: Yet Sannazarius had not much reason to complain. For though the young king on his accession to the throne, did not raise his friend to a state of affluence or splendour, yet he made a competent provision for him. He perhaps reflected that retirement was necessary for a scholar and a genius, and therefore satisfied himself with settling a pension on him, and at the same time gave him a fine house agreeably situated, and commanding a charming prospect.

The Poet by degrees became reconciled to his new habitation, where he determined at length to spend his days in contemplation and tranquillity. But before he could carry his design into execution, Frederick was deprived of his kingdom, and obliged to retire to France, where Lewis XII. gave him the dutchy of Anjou. Upon the death of his master, in 1504, Sannazarius returned to Naples, where he died in 1530, after having wholly devoted himself to poetry and licentious pleasures.

A complete

"Night's empire now thro' half the globe appears,
And heaven itself a drowsy aspect wears ;
The stars, but glimmer o'er the vast profound,
And ocean's waves, confus'd, lie slumbering round."

Thus much may suffice as a direct answer to the contents of your Letter, I must now proceed to make some reply to the hints which you have dropped.

* * * * *

Luther is at present too much engaged to be able to undertake the exposition of any one of the prophets ; yet I hope by and bye, when he has completed some part of his other labours, that he will be constrained, unless God should take him from us, to write commentaries either on Genesis or on the prophet Isaiah. For be assured the book of Genesis is scarcely less difficult than that of Isaiah, which I have already experienced, for I am now in a manner wholly engaged in studying it : And I know not whether at present I shall be able fully to accomplish any part of my design. The Latin versions are very unfaithful, and correspond but ill with the Hebrew copies. The interpreters are so frigid and uninteresting, that I am almost ashamed of our indolence and want of exertion, that, after our other labours in cultivating, adorning and improving the liberal arts, and almost every branch of human learning, we should have been so much wanting in the cultivation of sacred literature, and the study of the Scriptures, than which nothing more salutary, nothing more true and certain, nothing more elegant, nothing more sublime can possibly be conceived. For I am not, I assure you, Sir, of their way of thinking who look upon sacred literature as of an heavy and dull, low and unpolished nature. Believe me, my dear Hefs, there is something greater and sublimer in the sacred Scriptures, than any thing that is to be met with in the philosophy of mortal men.

I have not yet compleated my Illustration of St. Matthew. Neither is there any thing in that work that might induce you to desire the Annotations or short scholia which I have subjoined to it.

A complete collection of his Latin Poems was published at Venice in 1531, consisting of Eclogues, Elegies, and Epigrams. But the principal work in this volume, and indeed that for which he has been most celebrated, is a poem in three books, entitled "*Departu Virginis.*" The elder Scaliger, Erasmus, and other great Criticks, allow it to possess all those qualities that are essentially necessary to the production of a finished piece, "all that invention, judgment, elegance, and fine turn of sentiment, which are so much admired in the great masters of antiquity." One glaring defect, however, runs thro' the whole. The sublime mysteries of Christianity are blended with the language and mythology of the Pagans. A blemish which dishonours the productions of many eminent writers even of later date. Sannazarius is said to have laboured at intervals during a space of no less than twenty years in improving and perfecting this celebrated Poem.

I have

I have indeed treated the Evangelist with more brevity than I ought to have done, offering rather a kind of introduction, or prelude to a more complete interpretation of the text. I am now proceeding to resume my work of marking the Scriptures, and finishing the Epistle of Paul to the Romans.

The former work of marking the Scriptures with obelisks wonderfully grows upon my hands. For I am not now proceeding as if I had undertaken to furnish Annotations, but I am engaged in writing common places on the Laws of God, on the nature of sin, on grace, the sacraments, and other mysteries of our most holy religion.

In this instance I have followed the advice given by the ancient rhetoricians, who direct us in treating of the liberal arts to reduce them to certain common places. With respect to the Commentary on the Romans, whether you think it proper to print it or not, I shall send you an accurate copy of it, on which you may subjoin your remarks.

I very much wish that you would write something on the subject of your own peculiar studies. I readily believe that there will be employment enough for you in the Old Testament. But first direct your attention to the New Testament, by diligent research, study, and meditation. You have Luther on the Galatians, which may serve like the clue of Theseus, and which you may safely follow in tracing the labyrinths of these sacred studies. You have likewise some small treatises of Austin at your command. And in fact nothing beside these. I would not have you subscribe too much to Origen, or those of his admirers who have followed his method in illustrating the sacred Scriptures.

We do not yet certainly know whether Erasmus intends to write a censure on the opinions of Austin or not. A certain silly, shallow person, one Edward Anglus, has written against him. This man has dealt largely in invectives against Austin, and indeed in a very odious manner. At the same time he has in various instances, been guilty of the foulest blunders himself. The patrons of false and sophistical learning however will rejoice, as this performance will give them an occasion of calumniating one who may be considered as the prince of solid and useful literature.

I shall endeavour to prepare the discourses of Luther delivered on each of the festivals, in such a manner, as that they may be sent to the press. In the mean time, during your absence, he has treated an important point in divinity, respecting the sacrament of the Eucharist. A copy of this treatise I now send you reduced to different chapters: for this I understand will make for your present purpose. Luther also will treat the same subject ere long, more copiously in the German language.

VOL. XXII. JAN. 1799.

Besides

F

Besides the latter he has written some other treatises on Emmanuel, Melchisedeck, and the Sabbath. You will understand from the verses which I have sent you, what is implied in Emmanuel, or God with us, taking away our sins, and confirming us by his grace. Melchisedeck signifies the King of righteousness. And this King of righteousness is the author of all grace. The Sabbath refers to that season when he ceased from the work of creation, in nature, but Christ still continues to work within us. Pursue these hints more at large, Sir, in your own private meditations.

Nothing new has taken place that I know of. There is a rumour amongst the common people, and indeed it is probable enough, that the adherents of the Pope, are venting the most dreadful curses against us, by which it is said that Luther will be swallowed up. We expect all these things with firmness and strength of mind. In the mean time, do you pray for us. I had rather be put to death, than be separated from that man. Nevertheless if it seem good to the Most High, we must submit. It is our part "with patience to endure," as the Greek Poet justly expresses it.

The university of Erfurd, will not give its judgment on the late Disputation at Leipstick, deterred, I believe, by the example of the divines of Louvain and Cologne. What those at Paris will do I know not at present. But I was informed a few days since, that a certain divine of considerable eminence in that university had declared on our side, and had maintained our propositions in writing. Should any copies reach us, be assured, you shall see them.

Eckius is gone to Rome to present his book on the Roman Tyranny, to the Pontiff, which he modestly submits to the judgment of the Pope. Mark the vain glory of the man. A Minorite friar at Leipstick, has written against Luther, on the power of St. Peter. I suppose he has been supported and assisted by the divines of Leipstick. I have not yet seen this book, for the printers indeed, have not yet finished it. The small treatise of Luther on good works, though it is not fully compleated, is now printing here, as also the answer of Feltkerck Licentiatius to the Censures of the Universities of Cologne and Louvain.

Crotus has given me no answer from Italy. Present my affectionate respects to him. The messenger will make an apology for my unpremeditated manner of writing. I am afraid that you will not be able to read some parts of this letter, but, if this should be the case, I will retouch it, and make it good some other time, provided it should be any loss to you.

Adrian who taught the Hebrew language at Louvain, is now engaged by the Elector Frederick. Here, my friend, is a copy of his Hebrew epistle to Crautwald and Vittiger. Though we are

men

* St.
to the Sw
+ A Jo
shillings

men much engaged in business, yet, to you we write in many languages.

Thou half of my soul, Adieu. I charge you to write often.

[Wittemberg.] April 17, 1520.

~~~~~

LETTER from Mr. WILLIAM TURTON, a Missionary in the West-Indies, To the Rev. Dr. COKE.

Rev. and dear Sir, St. Bartholomew's,\* August 31, 1798.

FOR the space of four years I resided at Antigua, where I exhorted occasionally in the Societies. In 1795, I went to America, and travelled on the Long Island Circuit for some time. Upon returning to Antigua, I preached in several parts of the Island, when, at the request of Mr. Baxter, I visited Tobago. Soon after my arrival there, the place was invaded by the French, who made dreadful devastations thro' the whole Island. For several days and nights I was exposed to the open air, having no other shelter but a bush to skreen me from the sun by day, and the cold by night, with scarce any food to sustain nature. This brought on a fit of sickness, which I did not get clear of for some months. After the French evacuated the Island, I resided with one or two kind families; but every thing being destroyed by fire, we were in a dreadful situation; and finding it exceeding difficult to collect a congregation, I removed to the Island of St. Bartholomew, in the month of December, 1796, very ill of a fever. But the kind hand of Providence restored me again to health. I then made application to the Governor for the use of the church, which was granted. At first when I began to preach there, many were prejudiced against me, and I had a variety of difficulties to struggle thro'. House-rent was very high, being two *Joes* † per month for a small place to reside in, nor could I get lodgings with a family to save that expence: However after a little time, things changed for the better, and a prospect of doing good made it's appearance,

Finding myself badly situated, and receiving no encouragement from my brethren in the neighbouring Islands, I was ready to sink into despondency, and resolved at times to leave the work I was engaged in, but was as often providentially prevented; for which I desire this day to be unfeignedly thankful. Having obtained help from God, I resolved to persevere, and to do the best in my power. I therefore opened a school, intending to take in

\* St. BARTHOLOMEW, is an Island in the West-Indies belonging to the Swedes.

† A JOE, or JOANESE, is a Portugal coin of the value of thirty-six shillings sterling.

only twelve scholars; but by the advice of my friends, I have enlarged the school.

In the latter end of 1797, David Nisbet, Esq; an English Gentleman, residing in this Island, advised me to build a small chapel, as it was inconvenient to preach in the church at night, and that was the best time for meeting the Negroes. Being thus encouraged, and obtaining the patronage of the Governor, I applied to all with whom I had any acquaintance, for assisting me in this undertaking, and met with such success, that in a little time we built a chapel 47 feet in length, and 26 feet in breadth; and likewise a dwelling-house adjoining to it. Several very respectable gentlemen contributed handsomely to the work. My good friend Mr. Owen visited me as I was proceeding in the building, and seeing there was a prospect of much good being done, encouraged me to proceed, and tho' I might be involved in a little debt, yet he hoped the British Conference would send us some assistance. This was a cordial to my mind. I set out with fresh life and energy. The Lord revived his work, and it has increased ever since.

When we first began to build the chapel, our society consisted only of thirty members; but it is now increased to one hundred and ten. About a month since, Mr. Owen favoured me with another visit. He met some of the classes, and was greatly satisfied with them. Last Saturday evening, by permission of the Governor, we kept a Watch Night. The meeting began at eight o'clock with a large congregation, and was lively from the beginning to the end: Particularly about three o'clock in the morning, while one of the leaders was praying, the divine Presence was felt by many. Several were under convictions, and the whole congregation seemed to have their hearts and voices lifted up to the Lord. At five o'clock I dismissed the congregation; but they appeared unwilling to part, and continued to praise the Lord for three quarters of an hour longer.

When I consider my small abilities, my great weakness, and many imperfections, I am constrained to cry out, "Not unto me, O Lord, but to thy Name be ascribed all the glory." It would give me much concern to be removed from this people directly, while the work is increasing, but I have often been thinking of Providence-Island and Bermuda, from some favourable accounts which I have received from them, and believe that if missionaries were sent to those places, much good would follow their labours.

Rev. Sir, I think a preacher who could speak French, would be very acceptable in this Island, as the French inhabitants have shewn me much kindness. It is a common saying among the poor people, particularly the Negroes, that — "since the preacher has come to our Island, the Lord has given us water to drink;"



drink;" meaning,—that they have been blessed with rain, which for many years before they had not in such abundance. I have many things which I would wish to say, but the vessel sails directly, and I must conclude, begging to hear from you by the first opportunity.

I remain, Rev. Sir,

Your Servant in Christ Jesus,

WILLIAM TURTON.

~~~~~

Letter from Mr. BARTHOLOMEW Mc DONALD, one of the West-India Missionaries, to Mr. GEO. MORLEY.

Dear Brother,

Antigua, May 3, 1798.

THE first Sabbath after we sailed, [from Liverpool for Antigua,] was spent in warlike preparations: We met a French privateer, which kept us two days in continual readiness for fighting: but she durst not engage us, and at last parted from us in a gale of wind. For three weeks we met with continual storms and foul winds; after which the weather became very favourable. On the 6th of Nov. about ten leagues from Antigua, we fell in with a French privateer. We made all the preparations in our power to receive her. I thought it my duty on this occasion not to remain an idle spectator; but commending myself to the protection of the Almighty, took my station in a place which I judged would be most serviceable to the common cause. The enemy did not fire till she was almost within pistol-shot of us, and then commenced a close fire for about an hour. Our captain being wounded in the thigh by a four-pound shot, was not able to stand any longer. However we continued the engagement till they boarded us. We had 12 guns, and 21 men and boys. The French ship had 10 guns, and 136 men, 50 of whom were marines. I was plundered of every thing, except the clothes I had on. All my religious books they tore in pieces. During the engagement the French had 30 men killed and wounded. We had a few wounded, but no lives lost. Three days after, I was landed at Gaudaloupe, and cast into a loathsome prison, with the bare floor for my bed, among a number of unhappy wretches of all kinds, particularly some French negroes, who lived worse than beasts. The inhabitants of this Island, seem, in general, to be given up to all manner of wickedness: and no wonder, for they are professed Atheists, and consequently have no fear of God before their eyes, nor any regard for man, farther than it suits their interest or beastly lusts. What an unspeakable blessing, to sit under the Gospel of Christ, and to enjoy the power of it!

I was happily released in a few days from this horrible situation, through the kind intercession of a French nobleman, likewise a prisoner, but who was indulged with a lodging in the jailor's house.

He procured me the same situation, and I resided with him till my removal to Bassaterre. In this place I was confined in an old church, which the French had converted into a prison. My fellow-prisoners were mostly Englishmen. They were given up to drunkenness and swearing. However I preached to them and some seemed attentive to the word. I likewise found some Methodist Negroes, to whom I often read the Bible; and had serious conversation with them. No beds were allowed us, but we slept upon flags or boards. Our daily allowance was one pound each of coarse bread, and five ounces of salt fish. Thanks be to the Lord, I enjoyed good health in the midst of all these inconveniencies. After remaining three weeks in this prison, I was exchanged, and sent on board an English man of war. The captain, understanding that I was a Methodist Preacher, treated me with the greatest kindness, and desired I would continue with him, as chaplain in his ship; but my previous engagements prevented me from embracing his kind offer, and he landed me on the Island of Dominica; from thence I went to Port Royal in Martinico. Here I found myself in a forlorn condition, being destitute of money, food, or friends, and among strangers, most of whom were French; and no probable method presented itself of procuring a passage to Antigua. As I was walking thro' the streets, looking up to the Lord for deliverance, I met a strange gentleman, and had the boldness given me to acquaint him with my embarrassment: The Lord opened his heart, and he lent me ten pounds to pursue my voyage to Antigua.

After taking a little refreshment, I sailed in a boat to St. Piers, a good trading town, where I hoped to obtain a passage to the place of my destination. Here also the Lord raised up another friend, a strange gentleman took me to his house, and gave me clean linen, which I was greatly in want of. From St. Piers I sailed in a sloop, under convoy of an English privateer of 14 guns. Next day we were becalmed close under Guzdaloupe. The French sent out two privateers to take us, one of 16 guns, and the other of six, both full of men. Our privateer fought them, while we lay by looking on, having no arms, no wind, nor any oars to effect our escape from the danger; and consequently I expected in a short time to fall into the enemy's hands again, and lodged in the same jail I had so lately been liberated from. In about an hour, our privateer beat off both the French vessels, and drove them home in a very shattered condition. Immediately the enemy sent more ships after us, but the Lord gave us wind, so that we got safe into St. John's in Antigua, on Sunday the 9th of December.

In Antigua I have met with an affectionate people, not much conformed to the world. Before they received the Gospel by the ministry of the Methodists, they were totally ignorant of God, and addicted to riot, murder, and uncleanness to a high degree;

degree; but now these crimes are rarely heard of among them. On every Lord's-day, thousands assemble together to hear the word, and praise the Name of the Lord, with joy sparkling in their eyes, and divine love in their hearts. Formerly they went almost naked; now they dress all in white, indeed beautiful to behold. At the Renewal of the Covenant at Christmas, we had a good time, for the Lord was remarkably present among us. Thanks be to the Lord, there is a great revival of true godliness, and the work is spreading on every side. The Whites attend with much seriousness, and many Blacks and coloured people are added to the Society.

At the Easter Love Feast we had a special season of reviving Grace. The poor Blacks, who are looked upon as little better than beasts, were remarkably happy, and praised the Lord with joyful lips. I was struck with astonishment at hearing them relate their experience in the knowledge and love of God.

Notwithstanding the difficulties I met with in my voyage, I do not regret coming here; but am amply repaid for all my toils, by a sense of God's goodness, and by being made a happy witness of the revival of his work in this Island. Young preachers are deterred from visiting these Islands, and preaching the Gospel to the poor Blacks, by a thousand frightful chimeras, which have no existence but in their own imaginations. The men of the world brave every danger, and despise all hardships, in order to acquire the riches that perish. And shall the Servants of the living God be less zealous in the glorious cause of Truth? Nay, far be it from them. If we fall, let us fall fighting for a heavenly Crown.

I thank the Lord for the good health I enjoy. I have had what is called a seasoning fit, i. e. a fever and ague, which has brought me to a suitable habit of body for this climate. Our labours are close enough: But the Lord helps us thro' all.

Dear Brother, I have now given you a short account of my voyage, and the state of things here. May the divine blessing attend your labours, and cause you to abound in every good work, is the fervent prayer of your Brother in Christ,

BARTHOLOMEW Mc DONALD.

~~~~~  
Extracts from LETTERS wrote by the Rev. Mr. WESLEY, to a Member of his Society, from March 4, 1760, to the year 1777.

#### L E T T E R I.

CERTAINLY the more freedom you use, the more advantage you will find. But at the same time it will be needful, continually to remember, from whom every good and perfect gift

gift cometh. If he blesses our intercourse with each other, then we shall never repent of the labour.

It is a blessing indeed, when God uncovers our hearts, and clearly shews us, what spirit we are of. But there is no manner of necessity, that this self-knowledge should make us *miserable*. Certainly the highest degree of it, is well consistent, both with peace and joy in the Holy Ghost. Therefore how deeply so ever you may be convinced of pride, self-will, peevishness, or any other inbred sin, see that you do not let go that confidence, whereby you may still rejoice in God your Saviour. Some indeed have been quite unhappy, tho' they retained their faith, thro' desire on the one hand, and conviction on the other: But that is nothing to you: You need never give up any thing which you have already received. You will not, if you keep close to that,—

For this my *vehement* soul *stands still*:  
Restless, *resign'd*, for this I wait.

We have a fuller, clearer knowledge of our own members, than to those belonging to other societies, and may therefore without any culpable partiality, have a better opinion of them.

It is a great thing to spend all our time to the Glory of God. But you need not be scrupulous, as to the precise time of reading and praying; I mean, as to the dividing it between one and the other. A few minutes, one way or the other, are of no great importance.

May He who loves you, fill you with his pure Love! I am,  
your affectionate Brother, JOHN WESLEY.

## L E T T E R II.

March 29, 1760.

**H**AVING a little longer reprieve, I snatch the opportunity of writing a few lines before we embark. Prayer is certainly the grand means of drawing near to God: and all others are helpful to us only so far, as they are mixt with, or prepare us for this. The comfort of it may be taken away by wandering thoughts, but not the benefit; violently to fight against these, is not the best and speediest way to conquer them: But rather, humbly and calmly to ask and wait for His help, who will bruise satan under your feet. You may undoubtedly remain in peace and joy, untill you are perfected in Love. You need neither enter into a dispute, when persons speak wrong, nor yet betray the Truth; there is a middle way. You may simply say, "I believe otherwise; but I think, and let think; I am not fond of contending on this or any other head, lest I receive more hurt than I can do good." Remember your calling: Be

"A simple follower of the Lamb,  
And harmless as a little child."

LETTER



## LETTER III.

April 16, 1760.

**E**LTHAM is a barren soil indeed. I fear scarce any are to be found there, who know any thing of the power of religion: And not many that have so much as the form. But God is there; and he can supply every want. Nothing contributes to seriousness more than humility, because it is a preparation for every fruit of the Holy Spirit; and the knowledge of our desperate state by sin, has a particular tendency to keep us earnest after deliverance; and that earnestness can hardly consist with levity, either of temper or behaviour.

Those who have tasted of the goodness of God, are frequently wanting in declaring it. They do not, as they ought, stir up the Gift of God which is in every believer, by exciting one another to continual thankfulness, and provoking each other to love and good works. We should never be content to make a drawn battle, to part neither better nor worse than we met: Christian conversation is too precious a talent to be thus squandered away.

It does not require a large share of natural wisdom to see God in all things; in all his works of Creation, as well as of Providence. This is rather a branch of spiritual wisdom, and is given to believers more and more, as they advance in purity of heart.

Probably it would be of use to you, to be as regular as you can: I mean, to allot such hours to such employments: only not to be troubled when Providence calls you from them. For the best Rule of all is, *To follow the Will of God.*

~~~~~  
P O E T R Y.

P S A L M CXIX.

By the REV. Mr. CHARLES WESLEY.

A I N. PART XVI.

I LORD, thou know'st my uprightness:
 I to all have justly done:
 Suffer not my foes to oppress
 One that hurts and injures none: •

Answer

* Ver. 121. "*I have done judgment and justice: leave me not to mine oppressors.*" He who is engaged in the cause of Christ, and hath acted faithfully therein, may without incurring the censure of vain boasting, or trusting to his own righteousness, make the Prophet's plea, "*I have done judgment and justice;*" as if he had said, Thou, O Lord, knowest I am innocent of the crimes whereof my enemies accuse me, and that I have done no injury to them that persecute me: "*Leave me*"

VOL. XXII. Jan. 1798.

Answer for thy servant, thou;
 Let not haughty men devour, †
 Save mine innocency now,
 Snatch me from the' oppressors power.

2 Fail mine eyes with looking up,
 Thy salvation here to see;
 Still I for the Promise hope;
 All the Promise is for me:
 With thy meanest servant, LORD,
 Deal according to thy Grace;
 O fulfil thy faithful Word;
 Teach me all thy righteous Ways.

3 Only Thee I serve below;
 Grant me Wisdom from above
 That I may thy Statutes know,
 Know thee by obedient Love:
 Lord, 'tis time to' apply thy hand;—
 Sinners cry, "It cannot be;
 "God who gave the vain command,
 "Cannot keep it all in me."

4 Therefore will I love thee more,
 All thy dear Commandments prize,
 An inestimable store,
 Good they are, and right, and wise;
 Practicable all through thee,
 I shall find the perfect power;
 See them all fulfill'd in me,
 Live renew'd, and sin no more.

P E. PART XVII.

1 **W**ONDERFUL thy Statutes are,
 Therefore doth my soul regard;—
 Keep them with an awful care,
 Find them here my great reward.

Soon

me not to mine oppressors;" i. e. deliver me not into their hands. Our blessed Lord might use the words in their full and absolute sense, and plead for a glorious Resurrection, because he had performed a perfect obedience to the Law."

† Ver. 122. "*Be Surety to thy servant for good: let not the proud oppress me.*" The Psalmist, finding himself ready to be seized by his adversaries, like a helpless and insolvent debtor, intreateth the Lord to appear in his defence, to take the matter into his own hands, to interpose, and plead his cause, as his Surety and Advocate, in the day of trouble. The same word is used by Hezekiah in the same sense, at the time when death was just going to arrest him; "O Lord, I am oppressed,

pre
exp
grea

†
thy o
by h
than
after
the f
no d
objec
happ

§
keep
grief
Lot,
at the
a Pet
will

Soon as e'er thy Word takes place
 Light it doth and Wisdom give;
 Then the children learn thy ways,
 Then the simple hearts believe.

2 Lord, I have with strong desire
 Panted to obey thy Will, †
 Give thee all thy Laws require,
 All thy gracious Words fulfil:
 I thy promis'd Mercy claim,
 See me, with compassion see;
 Join to those who love thy Name,
 Perfect all thy love in me.

3 Help me in thy steps to tread,
 Let not sin dominion have,
 Till thou make me free indeed,
 Till thou to the utmost save:
 Save me from the world and sin,
 So will I thy precepts do,
 When thy Law is wrote within,
 When I am a creature new.

4 Lord, I am and will be thine,
 Shew me thy enlightening grace,
 Cause on me thy face to shine,
 Teach me all thy Righteousness,
 Teach the souls o'er whom I weep,
 For whose sins mine eyes o'erflow; §

O that

pressed, undertake [or, *be surety*] for me." Happy the souls who experience the Redeemer to be their Surety and Deliverer from those great oppressors, sin, death, and Satan!"

† Ver. 132. "*I opened my mouth, and panted: for I longed for thy commandments.* An eastern traveller, fatigued thro' toil, and parched by heat, doth not with more vehement desire gasp for the cooling breeze, than the servant of God, in the time of temptation and trouble, *panteth* after the reviving consolations of the Holy Spirit. The affections are the springs of human actions; no arguments are needful to impel, and no difficulties are sufficient to retard the man, who is in pursuit of an object, which, with all his heart, he loves, and longs for. How happy is it, when heaven, instead of earth, is that object!"

§ Ver. 136. "*Rivers of waters run down mine eyes, because they keep not thy Law.* The Psalmist declareth, in this verse, his continual grief of heart, occasioned by seeing others break the divine Law. Thus Lot, among the Sodomites, was "vexed from day to day," not so much at their usage of himself, as at "seeing and hearing their unlawful deeds," 2 Pet. ii. 8. Thus Jeremiah telleth the ungodly of his time, "If ye will not hear, my soul shall weep in secret places for your pride; and mine

O that all thy Law would keep !
O that all thy love would know !

TZADDI. PART XVIII.

- 1 SOVEREIGN, everlasting LORD,
Thou art perfect righteousness;
Pure is thine unerring Word,
Upright are thy high Decrees:
Righteous all thy Statutes are,
Thee, all merciful they prove;
Thee, the faithful they declare
Full of Truth, and full of Love.
- 2 Swallow'd up with fervent zeal,
My presumptuous foes I see,
Who against my God rebel,
Slight the Law prescrib'd by Thee:
Holy is thy Word, and right,
Therefore doth my heart embrace,
Loves it with a pure delight,
Freely, joyfully obeys.
- 3 Small I am in mine own eyes,
Poor, and despicably low;
Yet I still thy Precepts prize,
Will not from thy Statutes go:
Truth and Righteousness divine,
Effence of thy Precepts is,
Truth which shall thro' ages shine,
Everlasting Righteousness.
- 4 Pain, and anguish, and afright,
Oft my troubled soul assail;
Yet thy Law is my delight,
Stays when all my comforts fail:
Never can thy Word remove,
Thou the heavenly Wisdom give,
I shall then be fav'd by Love,
Free from sin for ever live.

mine eyes shall weep sore, and run down with tears," Jer. xiii. 7.
Thus our blessed Lord, "Looked round about on the Pharisees, being
grieved for the hardness of their hearts," Mark iii. 5, and wept over
a city which had always persecuted, and was then about to crucify him,
because it knew not the things which belonged to it's peace," Luke
xix. 41: May we obtain and rightly exercise the grace of holy mourn-
ing, which in the sight of God is of great price."

xiii. 7.
being
ot over
fy him,
Luke
mourn-

4 AP 54



MR. THOMAS LONGLEY.

*Preacher of the Gospel.
Aged 51.*

Men

M
Good
family
two fu
zabeth
and w
Mr. P
own.

WH
to be
was t
but th
that e
When
expect
Severa
Earl
exert

[Hi
Dr. V
ticular
The
self, v
the d
out in
the C
till th
rate st
And a
tainm

He
And a
found
to Sh
Vo

Methodist Magazine,

For FEBRUARY, 1799.

Memoirs of the Rev. VINCENT PERRONET, A. M.

[*Continued from page 8.*]

MR. PERRONET was married, December the fourth, 1718, to Miss Charity Goodhew, daughter of Thomas Goodhew, Esq; of London. By this lady he had a numerous family, the greater part of which grew up to maturity, tho' only two survived him, Edward his second son, since dead, and Elizabeth his youngest daughter, who married the late Mr. Briggs, and was the mother of his six surviving grand-children, whom Mr. Perronet always affectionately loved and regarded as his own.

Whatever is instructive in the lives of excellent men, deserves to be recorded. Mr. Perronet with an openness of temper which was truly amiable, used to say that he was naturally ambitious, but that the grace of God had taken effectual methods to subdue that evil. Indeed his prospects in early life were very flattering. When he was presented to the Vicarage of Shoreham, he had expectations of considerable preferment in the Established Church. Several persons of high rank were attached to him. The late Earl Stanhope appointed him his chaplain, and promised to exert his interest in his favour.

[His predecessor in the Vicarage of Shoreham was the learned Dr. Wall, a name well known in the Republic of letters, particularly as the Author of a judicious History of Infant Baptism. The Doctor, who was a man of great reading, accustomed himself, when the weather was favourable, to walk for some hours in the darkness of the night in order to pursue his reflections without interruption. His path generally lay thro' a solitary part of the Church-yard, from which he sometimes did not withdraw till the stars were setting. Mr. Perronet though a more temperate student was likewise accustomed to habits of close application. And as his mind was ardent in the pursuit of knowledge, his attainments were very considerable.]

He appears to have been early engaged in metaphysical studies. And as he was a warm admirer of that great philosopher and profound reasoner Mr. Locke, so we find, that soon after he came to Shoreham, he wrote twice in his defence against Dr. Butler,

VOL. XXII. FEB. 1799.

whose

whose Analogy of Natural and Revealed Religion is well known, the Author of the Essay on the Limits of the Human Understanding, and some other eminent men.

In the latter Vindication of Mr. Locke, which was published in 1738, Mr. Perronet had with a candid freedom, and at the same time with true politeness, animadverted on some passages in the Philosophical Essays of Dr. Watts. This occasioned a short correspondence between them. A Letter is still preserved in which the modesty, humility and piety of that great man, appear in so amiable and instructive a point of light, that it well deserves to be recorded.

Rev. Sir,

Newington, Feb. 26th, 1741-2.

My last Letter and Present to you desired nothing but acceptance and forgiveness. My long delay in writing to you before, I cannot pretend to excuse by any Rules of Civility; but as it was a mere accident that frustrated my design of paying some Honour to the Papers which you had wrote in Defence of Mr. Locke, so I join heartily with you in grieving that my spirits are so worn and weakened, that I am constrained to give over all my Philosophical Studies, and almost Divinity too.

Your new Presents command my Compliments and Thanks, and if ever I can find intervals of time wherein my head is able to read over so small a Book as yours, I shall give myself the Pleasure of it. As I hope I have endeavoured to follow Truth sincerely, whosoever affirms or denies it, and particularly to pay superior respect to a man whom I honour, as I do the memory of Mr. Locke, so I trust nothing shall ever induce me to throw wrong colours upon Truth, or to injure the reputation of that great man.

We know but in part, Sir, and we can judge but in part. May we be all led happily into the most necessary and important Truths, and thus be wise and happy for ever, thro' the Gospel of our Blessed Lord, who has brought Life and Immortality to Light. Amen.

I am, Reverend Sir, your most obedient,

Humble Servant,

I. WATTS.

Of Mr. Perronet's two first Publications, the design of which was to do justice to the memory of Mr. Locke, and to vindicate some of the most important points that had been controverted in his Essay on the Human Understanding, it may be sufficient to remark, that they discover a mind formed for research, and guided by the love of truth. At the same time the mode of reasoning employed in them is of a truly liberal and philosophic cast.

The

The course of Mr. Perronet's studies, animated by a zeal for Revelation, led him next to encounter the principles of Infidelity. Accordingly we find that he published not long after, "Some Enquiries chiefly relating to Spiritual Beings: in which the Opinions of Mr. Hobbes, with regard to Sensation, Immaterial Substance, and the Attributes of Deity, are taken notice of. And wherein likewise is examined how far the Supposition of an Invisible Tempter is defensible on the Principles of Natural Reason."

These were followed, in 1745, by "Some Thoughts on the Divine Hospitality of the Gospel; and on Hospitality falsely so called:" which together with "An Essay on Recreations," appear to include every thing which Mr. Perronet published before he was engaged in pursuits of an higher nature, when the powers of his soul were wholly engrossed by the sublime principles and discriminating doctrines of the Gospel.

From these particulars, however, we may easily form some idea of his character, his studies, and pursuits, in the earlier part of life. In which, to an unfulfilled reputation, were added the learning of a scholar, and the politeness of a gentleman, distinguished for the liveliness and vigor of his conversation.]

In 1746, an event happened which gave an entire change to his views, and fully determined him from henceforward to count all things but loss for the sake of Christ, and to know nothing but Jesus Christ and him Crucified. At that time the Methodists had begun to attract the attention of the nation. But the manner in which Mr. Perronet was brought to the knowledge of them and their principles, was rather singular. One Mr. Watkins, a truly pious man, and a member of the Society, formed under the Rev. Messrs. John and Charles Wesley, having some relations in the neighbourhood of Shoreham, in the course of the summer came down to pay them a visit. While he continued with them, he was informed that Mr. PERRONET was a respectable Clergyman, remarkable for the seriousness and regularity of his conduct. Upon this he felt an earnest desire to see him, and hoped, if possible, to introduce Mr. Wesley and his Brother Charles to his acquaintance. He therefore called upon him in his way to London, and met with a very kind reception. He found Mr. Perronet prepared with great candor to receive his report of Mr. Wesley and the Methodists, yet upon his guard, and full of cautious enquiry into every circumstance respecting them. Mr. Perronet had heard some of the vague reports that were busily circulated to their disadvantage, and had imbibed some degree of prejudice against them; but his prejudices were greatly removed by conversing with Mr. Watkins, by whom he sent a very friendly invitation to Mr. Wesley and his Brother to visit him,

It pleased God not long before this interview, in the month of May, to call Mr. Perronet to a very severe trial by the death of one of his elder sons, Mr. Vincent Perronet, junior, who died with his heart full of *Prayer*, and *Love* to his *blessed* Lord, at the age of twenty-two. His Life had been free from every outward evil. He was naturally lively, remarkable for sweetness of temper, and uncommon lowliness. By means of his Brother Charles (who was piously disposed from his youth,) he became deeply serious two years before his death. During that time he was very diligent in conversing on the things of God whenever he had an opportunity, and used frequently to rise early in the morning and go into the fields and woods, where the people were at work, and intreat them to seek that happiness which was to be found alone in religion. A few listened to him, but more despised him, and their own mercies together. He had, together with his Brother Charles, given a general invitation to any of the most serious persons in the Parish, to meet them in a Room they had hired for that purpose, where they used to exhort them to flee from the wrath to come; and gave them many Books provided by their good Father.

It was very remarkable that he had a particular conviction that his death was near, and that God was going to visit his family and the people of that place with spiritual blessings, tho' he said he should not live to be a witness of them. In May, 1746, he was infected with the Small-pox, which soon proved fatal to him. He was unspeakably happy, and his evidences were bright for heaven. He told his honoured and beloved Father, on his death-bed, "I have seen glorious things! I cannot tell you *now*, but I shall hereafter! I am afraid (said he) that I gave you uneasiness when you saw me in that agony, but I had all the powers of darkness let loose upon me, and you might fear I did not understand what you said to me in my distress, *but I did*, and it was a great comfort to me. I have seen my brother Daniel, and my two little sisters, and they are *high in glory*, and *mighty in power*!" He died crying, "Come, Lord Jesus, come quickly!"

The family being thus prepared, in September following, the Lord sent the Methodists to Shoreham. The reception which the Gospel first met with may be learned from Mr. Charles Wesley's own words taken from his private Journal. "Sept. 16th, 1746, he set out accompanied by several friends to pay a visit to the Rev. Mr. Perronet. "It is probable notice had been given that Mr. Wesley would preach in the Church." "As soon (says he) as I begun preaching, the wild beasts began roaring, stamping, blaspheming, ringing the bells, and turning the Church into a bear-garden. I spoke on for half an hour, tho' only the nearest could hear: the rioters followed us to Mr. Perronet's house, raging and throwing stones. Charles Perronet hung over me to intercept the blows. They continued their uproar after we got into the house."

house." Mr. Wesley observes further, that in March following, he preached at Shoreham without molestation. So it appears that the *violent* opposition that was at first raised against the Methodists was soon over; but notwithstanding Mr. Perronet and his family gave them every support in their power, and the principal Gentlemen in the Parish rather favoured them, yet small apparent success attended for many years.

From the first interview Mr. Perronet had with Mr. Wesley and his Brother, all his prejudices vanished, and he determined, *this people* should be his *people*, and their God his God.

[But it is not to be supposed that a man circumstanced as the Vicar of Shoreham then was, should have entered into all the views of the Methodists at once. It appears indeed that various letters passed between him and the two Mr. Wesleys, on this head. The most considerable was that written by the Reverend Mr. John Wesley, in 1748, which contains a very clear and circumstantial account of the different steps that he had taken in the course of his work, and of the whole œconomy of the Methodists, and in which its agreement with the practice of the Primitive Church is occasionally pointed out. *

The more Mr. Perronet became acquainted with Mr. Wesley, and his proceedings, and the whole œconomy of the Methodists, the more his admiration was increased, and the more ardently he set himself to promote and defend a Plan so benevolent and useful in its nature, and so manifestly calculated to promote the happiness of mankind, to revive genuine Christianity in the land, and to restore the simplicity and piety of the Primitive Times.

The foundation of an indissoluble Friendship was now laid between Mr. Perronet, and the two Mr. Wesleys, which remained inviolate to the end of their lives. And this friendship was heightened by sentiments of mutual esteem and the highest confidence. The two brothers consulted him on almost every point of real importance, and often referred such matters, as they could not settle between themselves, to his decision.

The influence of those Evangelical Principles which he had now received began soon to appear, and his concern for the salvation of his people was manifested by repeated and earnest exhortations to secure their eternal interests, which he pressed upon them with the utmost fervour and importunity.

Having received the Gospel in its power and purity, he began to think it likewise his duty to bear witness to the Truth, and to make an open profession of it before the whole world. With this view he published some Reflections on the Nature of Original

* It was afterwards published under the Title of "A Plain Account of the People called Methodists, in a Letter to the Reverend Mr. Perronet, &c. See Mr. Wesley's Works, Vol. XV. pa. 194.

Sin, Baptism, Regeneration, Repentance, the New Birth, Faith, Justification, Christian Perfection or Universal Holiness, and the Inspiration of the Spirit. These were inscribed to the Archbishops and Bishops of England.

He likewise wrote at different times in defence of the Methodists, their doctrine and discipline. He particularly addressed three Letters successively to the Public, in answer to a dangerous Libel on true Religion and its professors, in which the great doctrines of the Gospel, and the influences of the Spirit were with licentious and profane wit burlesqued and ridiculed, and the conduct of Mr. Wesley and his people shamefully traduced and misrepresented by the Author of "The Enthusiasm of Methodists and Papists compared."]

Mr. Perronet having thus joined heart and hand with the Methodists, his house and his heart were open to the Messrs. Wesley and their friends. A room in his own house was set apart for expounding the Scriptures every week, to which many from the neighbourhood resorted, as well as his own parishioners. For near two years he explained part of the Scriptures every morning at five o'clock, to as many as could attend: this hour was afterwards altered to seven: and when his strength begun to decline, and he was obliged to give up the morning service, he regularly preached one evening in the week, besides twice on the *Sabbath day*: and many will have reason to be eternally thankful for these opportunities.

Soon after Mr. Perronet's acquaintance with Mr. Wesley, the Preachers in connection with him occasionally visited him, and preached in his house, but it was not till the year 1763, that a regular Society was formed at Shoreham, according to the *Methodist Plan*: From that time the Preachers attended every week, and Mr. Perronet gladly gave them the right hand of fellowship, and afforded them every encouragement.

[*To be continued.*]

A S E R M O N O N

The scriptural Method of BELIEVING in order to obtain present
• and eternal SALVATION.

[*Concluded from page 14.*]

II. **H**AVING attempted in the preceding part of this Discourse to describe the Method of Believing, I shall endeavour in the second place, to remove some difficulties that present themselves against this doctrine.

I. Many will doubtless object, that this description of faith, or the method of believing, is too complex and extensive; that
weak

weak believers cannot understand it; and that it is totally unintelligible to the unawakened.

It must be acknowledged there is some weight in this objection; especially when it is also recollected, that in general our ideas have been confined chiefly to the consideration of *What we are to believe*; as if Faith consisted only in orthodox opinions; while at the same time the most material part, *How we are to believe*, has not been sufficiently regarded. But let us contract the preceding description of the Method of Believing, into a few plain common expressions, and the difficulty, perhaps, will vanish. Believing, in order to obtain salvation, is a lifting up of the heart to Christ in earnest desire, the receiving of him with fervent affections, the conversing daily and hourly with him in supplication and praise, the looking to him with a single eye, and diligently hearkening to his voice. Surely this is so plain, self-evident, and scriptural, that a child of six years old, may soon understand it, if he is but willing; but there must be a willing mind. Whoever continues under the power of a perverse will, cannot believe, because he will not.

2. Others, who attend to the plainness and simplicity of the foregoing description of the act of faith, may imagine it to be so exceeding easy, that any one may believe when he pleases, without the least difficulty. I answer, They who thus speak, have not made the experiment. Let them only begin in good earnest, and they will soon find that it requires the exertion of all their strength and wisdom; that the lifting up of the heart to the Lord, eyeing of him, conversing with him, &c. demands a constant course of watchfulness and self-denial: It is a daily cross, that not only extends to outward things, but also to the imaginations, tempers, passions, memory, reason, and will; the denying of our own thoughts and desires, resolutely staying the mind on Christ, and persevering in this duty till believing becomes as natural and far more delightful, than sin was in the days of our apostacy.

3. Another objection will arise from persons of a different frame of mind: Those who are sensible of their evil nature, and who feel a perpetual tendency to backslide, will be in imminent danger of sinking under discouragements; they are ready to despair of ever attaining the comforts of religion, or even being rightly engaged in seeking the Lord. But let them remember that the use of the smallest grain of grace, is the sure way to have it increased. God will help every agonizing soul; he will make hard things easy, and crooked things strait. They shall never be destitute of heavenly aid, while they humbly raise their eye, and steadily fix it on their once bleeding, but now interceding Saviour; Let them cast all their care upon him, and he will never leave them; no verily, he will never forsake them: All his promises are on their side; no weapon formed against them shall prosper; every snare of earth and hell shall be broken in pieces before them;

them; they are in the sure way to Salvation, only let them persevere; tho' it be painful at first, yet by and by, they shall find it peaceful and pleasant. "He that believeth, shall never be confounded (no, never) world without end."

III. 1. In the third place, it was proposed to give some Directions for the Exercise of Faith, in particular circumstances. It is impossible for a sinner to be converted, except he be awakened, and brings forth fruit meet for repentance. And evangelical repentance implies a change of mind, as well as an external change in the life; consequently there must be a change in the actions, efforts, pursuits, and labours of the mind. Repentance is a "*turning from darkness*,"—from the ways and works of darkness; from dark reasonings, imaginations, thoughts, desires, and tempers, "*to light*;" to the light of divine Truth, that we may catch its salutary rays, and admit into our hearts its enlivening influences. Repentance also implies a "*turning from Satan*,"—from the ways and works of that wicked one;—from his impulses, suggestions, and devices;—"to God,"—the giver of repentance, the fountain of life and grace, the author of faith and salvation. From this view of genuine heart repentance, it appears decisively evident, that it cannot subsist and proceed to justification, except we continually exert that low degree of faith, (or the power of believing) which the grace of God imparts to every awakened soul.

It is improper, if not dangerous, to persuade a sinner that he is thoroughly awakened, because he is penetrated with an awful sense of divine justice, and surrounded on every side with guilty terrors, except the eye of his mind be so enlightened, that he beholds both the willingness and readiness of the Lord to save him. To obtain this desirable discovery, it is expedient, to exercise faith on the Lord, at the first commencement of divine convictions, according to the ability which the sinner is at that time endued with. If he neglects this duty under pretence that he has no faith, (which is a very predominant evil among half-awakened sinners,) or because the gift which God has given him is so small, that he despises it, as Esau did his birthright; then he falls into a dead, careless, trifling state. Or if he escapes these evils, he sinks into many hurtful, if not horrible temptations. He suffers the enemy to overtake him in his flight from spiritual Sodom to Zoar. He enters into temptation, and contracts a habit of evil-reasoning. The enemy persuades him, that the day of Grace is past;—that there is no mercy for him;—that Christ did not give himself a ransom for his soul; and that he is predestinated from all eternity to be a vessel of wrath and everlasting dishonour: And altho' these suggestions are as treacherous and abominable lies, as ever the Father of Lies invented, yet the sinner having involved himself in darkness through wilful unbelief; or which comes to the same thing, thro' neglecting to use the latent spark of

of faith
appear
fuses
will be
his m
ther to
ness o

It m
take v
When
midst o
viction
convict
mind
void o
reality
It is n
in the
and wh
a mista

To
order t
own de
it may
may be
to the
to bend
righteou
offices;
death;
speaking
of Belie
foundati
and ear
He will
of the co
pardon
Lord Je

2. W
as a sin
companie
in the fa
his Spirit
deed som
others w
tion, suff
Vol.

of

of faith, every object that the eye of his mind is turned towards, appears dreadfully dark and discouraging. If the sinner still refuses to return by faith to the great atoning Redeemer, his case will be abundantly worse. The misery which he foolishly suffers his mind to be filled with, invites the enemy to tempt him, either to throw off the fear of the Lord entirely, or in the bitterness of his soul to commit some desperate deed.

It may not perhaps be improper in this place, to notice a mistake which has frequently prevailed among religious professors. When an awakened sinner plunges, thro' his own folly, into the midst of these horrible torrents, he is said to be under deep convictions. But the expression is destitute of propriety. A divine conviction implies, some important Truth impressed upon the mind by the power of God. But these temptations are utterly void of Truth;—they have only the semblance of it, not the reality: They are not, divine impressions, but diabolical ones. It is not therefore the will of God, that any one should wallow in the mire of unbelief,—but the will of our grand adversary, and which unhappily meets with too much encouragement from a mistaken judgment and a perverse will.

To rest in a half-awakened state is exceeding dangerous. - In order therefore that the whole soul may be penetrated with its own deep poverty, guilt, helplessness, and wretchedness;—that it may be filled with godly sorrow, remorse and shame;—that it may be humbled before God and man, and kept continually awake to the awful concerns of Eternity;—it is indispensibly necessary to bend all its desires to the Lord;—to hunger and thirst after righteousness;—to receive Christ willingly and readily in all his offices;—steadily to eye him, particularly in his sufferings and death;—diligently hearkening to his voice;—and incessantly speaking to him in prayer, supplication, and praise. This way of Believing is a sure and safe one. No sinner, ever since the foundation of the world, thus sought the Lord in vain. Heaven and earth will sooner pass away than the word of promise fail. He will satisfy the hungry with good things, and revive the spirit of the contrite ones. He will reveal his forgiving love, and speak pardon to the trembling penitent that humbly believes on the Lord Jesus Christ.

2. When the Lord breaks the chains of guilt, reveals himself as a sin-pardoning God, and imparts a sense of his favour, accompanied with holy hope and humble love, he likewise gives, in the same hour, perhaps at the same moment, the witness of his Spirit with our spirits—that we are the children of God. Indeed some persons do not always attend to this circumstance; and others who once did enjoy the divine testimony of their justification, suffer themselves to be reasoned out of it in a time of temptation,

tation, thro' unwatchfulness and neglecting the exercise of faith. Others again have the witness of their adoption only at intervals. Persons thus circumstanced ought to obtain and constantly hold fast the *abiding Witness* of their reconciliation with God. For this purpose, they must turn the whole stream of their desires and affections to the Lord, looking steadily to him and carefully listening to his voice, in full expectation of receiving that divine gift which will raise them above perplexing doubts and embarrassing fears, and enable them joyfully to pursue their journey to the heavenly Canaan.

3. When we obtain the abiding witness of the divine favour, and enjoy the privileges of justified persons, we are then prepared to receive an increase of Light from the Fountain of Truth. The streams of that heavenly light, if freely admitted and carefully regarded, will discover all the corruptions, and the roots of evil tempers, which lay concealed in our hearts during the season of our first repentance towards God. Indeed at that time we were unprepared for such a discovery, our whole attention being engaged in seeking the pardoning mercy of God: And when we found that pearl of great price, our minds were fully employed for a season in admiring the riches of redeeming Love, and praising the Lord for translating us from darkness, guilt, and misery, into the kingdom of his beloved Son. But in order that we may enjoy all the rights and privileges of that kingdom, it is necessary to discover the remains of inbred sin, together with the particular promises that relate to the extirpation of every evil disposition.

This discovery of our malady, is not intended to weaken our confidence in the Lord, or to deprive us in the smallest degree of our first-love; but it is designed to prevent us from resting in our past experience, and to urge us forward into an higher degree of salvation, even to a complete deliverance from all filthiness of flesh and spirit, that we may perfect holiness in the fear of the Lord. The method of obtaining this great salvation, is exactly the same as that by which we obtained the pardon of our sins, and the abiding witness of the Spirit; we must believe for it in the same manner, and then there will be no delay on the Lord's part. He will most assuredly sprinkle the virtue of that Blood upon our hearts which cleanseth from every unholy and unhappy temper: He will save us from all our filthiness, and from all our idols.

4. It is expedient to remember, that we are not to rest in the bare salvation from evil; we must be made habitations for the Lord. Full sanctification implies, not only a purifying of the temple from every filthy and abominable thing, but also furnishing it with every article proper for the service and glory of God. The graces of our second birth are not only to have place with-

in

in us,
our Lo
bring f
in ever
knowle
all thi
Christ
The ex
the Pa

5. A
a confu
degree
monly
stances
injury.
fully in
be fou
plies a
enjoye
lects to
follow
ing wit
and op
gentle
unwat
lessness
foul o
the ten
the we
most li
an evil
beget
come t
and ex
to the
an ext
once e
temper
to ang
murm
things,
perhap
purity
wonde
favour
which
will pr
selves t

in us, but they must grow, increase, and produce fruit. Yea, our Lord assures us, "herein is my Father glorified, that ye bring forth much fruit." In order therefore to continue fruitful in every good word and work,—to increase and abound in the knowledge and love of God, to grow up into our living head in all things, and to be established in Grace,—we must walk with Christ in the same way that we first received him, that is, by faith. The exercise of faith must never be intermitted till we enter into the Paradise of God.

5. Among the professors of experimental religion are found a considerable number of backsliders, or persons who are in some degree fallen from the favour and image of God. They commonly attribute their loss to various external causes and circumstances, and undoubtedly these things may operate greatly to their injury. Nevertheless if the cause of their backsliding be carefully investigated, and traced to its first beginning, it will always be found to originate in actual unbelief, which consequently implies a cessation from the exercise of faith. If a person who has enjoyed for a season complete deliverance from evil tempers, neglects to fight the good fight of faith, to cleave unto the Lord and follow him with a single eye and steady aim, if he omits conversing with his heavenly Friend in fervent prayer and humble praise; and opens not the ear of his soul to the kind admonitions and gentle reproofs of his divine Teacher; the consequence of this unwatchfulness will be, a slackness in running the race, a carelessness in performing the duties of religion, and a divesting the soul of some part of its divine armour. Such a situation invites the tempter to surround him on every side, and to assault him on the weakest, or most unguarded part, with such suggestions as are most likely to take effect. And if temptations are yielded to in an evil hour, and permitted to take hold of the heart, they will beget their own likeness; and the seeds of temptations will become the roots of corruptions. If these are not speedily discovered and extirpated, they will soon be productive of much bitterness to the soul, even supposing it backslides no further. This is not an extraordinary case, but a very common one. Many who did once enjoy for a time a glorious liberty from unholy and unhappy tempers, are fallen from their steadfastness; they are now as prone to anger, fretfulness, peevishness, hurtful desires, covetousness, murmurings, discontentedness, and childish attachment to trifling things, as they were when in the first stage of repentance, and perhaps much more so. If then it is possible to backslide from purity of heart by neglecting to exercise faith, it is not to be wondered at, that many depart from their first-love, and lose the favour and the image of God by unbelief. However, the remedy which God hath appointed for backsliders of every description, will prove efficacious for their recovery, if they only apply themselves to it with resolution, diligence, courage, and unweariedness.

Jesus Christ is the hope, and indeed the only hope set before them. Faith in his Name, which implies his power, grace, mercy, truth, and love, will bring mighty things to pass. Let them remember from whence they are fallen; let them also recollect how they received him at first; how wishfully they eyed him; with what intense appetite they hungered and thirsted for the living water and the life-sustaining bread; how watchful and careful they were to catch the smallest whispers of grace, and gracious promises, which they sought in fervent and unintermitted prayer and supplication. By grace, thro' faith, they shall again be healed and restored to the divine favour and image.

6. The limits of this discourse will not permit me to enumerate all the cases, circumstances, and exigencies, in which the exercise of living faith is indispensibly necessary. Suffice it to say, that it is a work which stamps a value upon every duty and performance. Thro' faith we walk with God, suffer affliction with his people, endure seeing him that is invisible, obtain promises, work righteousness, overcome our spiritual enemies, are supported under crosses, persecution, poverty, and sickness; and finally conquer in our last conflict with the king of terrors.

IV. That the way of Believing herein described and recommended, is agreeable to the Scriptures, will appear still more plain and evident, if we examine the nature and mode of unbelief, which is always, in all its operations, directly opposite to Faith. Unbelief implies,—the desires of the soul turned from God, and following after lying vanities. The hands of the soul (i. e. the affections,) quitting their hold of Christ, and embracing earthly objects, and often hurried with them down the torrent of inordinate appetites, like a thoughtless straw upon the stream. The mental eye employed in admiring and gazing at the riches, honours, and pleasures of this life; at other times, by the aid of the memory, it recalls injuries and insults that have been met with, which rekindle the diabolical passions of anger, hatred, malice, or revenge. Unbelief is the mind employed in conversation with the enemy, hearkening to his insinuations, reasoning with him, till at length it yields to the weight of his arguments, and is dragged down therewith into darkness which may be felt; and then prayer is turned into fruitless complaints, or dreadful murmurs against the wisdom, providence, and commands of God. Experience awfully demonstrates that a sinner may be in the constant habit of practising unbelief, and yet nevertheless retain orthodox opinions: But this is not always the case. For if we willfully and perversely refuse to hearken to the Voice of Truth in our hearts; and listen only to the spirit of falshood, dangerous errors will take place, and pervert the judgment; the scriptures will then be disregarded and despised, and the soul will sink down into the depths of Deism, Infidelity, or Atheism.

2. The Doctrine here advanced corroborates that important Truth now gaining ground amongst us, "That we are every moment pleasing or displeasing to God, according to the whole of our present inward tempers and outward behaviour." It is an incontestible fact, that without faith it is impossible to please God, and consequently if the heart perversely departs from him, even for a short time, there is an intermission of faith, a grieving of the good Spirit, an interruption of the act of love, and a loss to the soul, which is not repaired till we again return to the Lord. Greater deviations bring greater evils, and deeper distress, and require stronger exertions of our remaining grace, in order to rise again into life and liberty.

3. This method of Believing not only militates against a dead Antinomian Faith, but at the same time secures to Christ all the glory of our salvation; for it cannot subsist a single moment without his immediate aid: It receives its very existence from him: it embraces him in all his offices; it builds upon him as the only foundation; it keeps at an equal distance from Pharisaism and self-imputed righteousness; it brings the soul with all its powers to the feet of Jesus, and continually receives out of his fulness Grace for Grace; it glories in that Cross by which we are crucified to the world, and the world unto us. It admits indeed of various degrees, from weak to strong Faith; and may daily increase.

4. That Believing, truly and properly, implies, not only one faculty of the mind rightly employed and exercised upon the Lord, but all the powers of the soul exerted according to the divine Will. This evidently appears from the consideration, that there can be only one way of salvation: And therefore, when gracious promises of pardon, purity, and heaven, are annexed to the mental acts of coming to Christ, receiving, looking, conversing, and hearkening to him, these commands we must understand as being closely interwoven with each other, and designed to call forth all the active powers of the soul to embrace the Lord Jesus Christ in all his offices. If one link in this golden chain be wanting, there is a suspension of salvation in some degree or another. It may be necessary on this occasion to remark, that the term *simple faith*, is frequently used without being properly defined; perhaps without any definition at all: If by that unscriptural expression, is only meant, *faith---without any mixture of unbelief*, it is highly proper: But if it is intended to mean, an assent of the mind to truths revealed in the Scripture,---a mere giving credit to the Word of God, without any other act or effort of the soul---in conjunction therewith, its tendency is dangerous, and has led many to remain in an unconverted state, while at the same time they pleased themselves with the imagination that they were passed from death unto life, not because they loved the brethren, but because they gave some sort of credit to the promises in the Gospel, and approved of them.

The

The labours of the faithful Servants of God have been wisely directed, in guarding us against resting in a lifeless notional faith, to set before us the fruits of the Spirit, which spring from a real heart faith; and without which, no one has just ground to suppose himself a believer in Christ, whatever distresses he has passed thro', or consolations he has experienced in time past. It therefore behoves us to examine ourselves by the Scriptures; and when we are weighed in those true balances and are found wanting, we must turn unto the Strong Hold, and take shelter in the City of Refuge. Delays are highly dangerous, when death and hell are at our heels. We must venture to believe on Christ as well as we can, till thro' his Grace we are enabled to believe on him with our whole heart: Our Lord says, "Buy of me gold tried in the fire that thou mayest be rich;"---i. e. use thy one talent of faith, till thy soul is full of faith, and then there will be no room in it for one spark of unbelief. Let none be discouraged, tho' they should be tempted to unbelief every moment for days together. Faith may increase under these storms, as well as in the sunshine. The soul may indeed say, "Lord, help my unbelief!" i. e. Help me against it. And our Helper will hear, and answer in the day of trouble. He will bear witness to our faith by giving us a satisfactory manifestation of pardon, accompanied with divine peace, love, and joy. Then we know assuredly that we believe aright, and never till then. Let every penitent keep these things in view, till they feel them in their hearts.

Let us learn also to exercise the shield of faith aright, i. e. prudently, skilfully, and constantly; so that all doubts and fears respecting our justification may be conquered as fast as they arise; and all the strong holds of corruptions be overthrown, together with evil-reasonings, and every high thing that exalts itself against an increase in the knowledge and image of God. Let us continue to fight the good fight of faith, till every faculty of our souls are brought into subjection to the Lord Jesus Christ.

THE EXPERIENCE OF SARAH SMITH.

Concluded from page 19.

IN the continuation of her journal for the year 1775, she writes as follows: "I am tried on all hands, both from the world and satan; but the Lord permits these things for my good; he enables me to cast all my care upon him, and I am willing to be any thing, so that I may glorify his Name. The enemy strives many ways to disturb my peace, but by looking to the Lord, I find present help, and satan flees from me. I see myself a stranger in this world; and my whole business is with the Lord and the things of Eternity.

Jan. 16.

Jan. 16. Yesterday I was poorly in body, but my soul was alive to God. I met with trials, but patience was given me to bear them. At the public prayer-meeting I found heaviness, and thought I could not pray; but the Lord blessed me with enlargement of heart. To-day I was tempted to think well of myself. I besought the Lord to remove the temptation, or give me power over it; he heard and delivered me: I felt an intense desire to be wholly devoted to him.

18. To-day I received some unkind usage from a near friend, and was grieved for a little while. I looked to the Lord, and he soon caused me to rejoice again, and gave me a willingness to suffer. I know that the Lord has some good design in this trial. Shimei shall not curse David without the Lord's permission.

Jan. 29. I find my heart engaged with the Lord; and yet I see at the same time my great unworthiness and short-comings. The best I can do has need of the atoning Blood of Jesus. I find a sweet peace in the Lord, and much of his love."—

[From this time she went thro' many trials both inward and outward; and was much affected with a nervous disorder, accompanied with a violent head-ach, which kept her low, and she began to doubt whether she retained perfect love. She was afraid, that such weakness, infirmities, and buffetings from Satan, could not consist with that state. Under these circumstances, she reasoned with the enemy, and yielded to unbelief, which brought her into great distress, and gave the enemy advantage over her. For two years she lost the witness of sanctification, and walked in heaviness: However she continued watchful, diligent, and circumspect; and at times enjoyed much comfort.

In 1777, she recovered the blessing which had been lost thro' unbelief. The particular circumstances of her restoration she thus relates:

"I went to Macclesfield this morning, and found much of the life and power of God under Mr. Hanby's sermon. In the Love-feast I was exercised with various temptations, which brought heaviness upon me, till Mr. Hanby, addressing himself to those whose natural disposition caused them to go mourning through deep waters. His words came to my heart with such power, that I could hardly refrain from crying aloud. All my way home I felt much of the divine presence."—

Soon after she received again the testimony that the Lord had purified her heart, which she retained for above sixteen years; and continued to increase in the knowledge and love of God. Daily and hourly she was enabled to devote herself to him; and altho' she met with various temptations and trials, yet she could say, "All things work together for my good." Her evidence for Heaven was clear and uninterrupted. Doubts and fears could not fasten upon her, and she conversed with the Lord as a man with

8 Experience and Death of Mrs. SARAH SMITH.

with his friend. During the above period, I had frequent opportunities of observing her uprightness, circumspection, and unblamable life and conversation; and have often been a witness to the immediate returns of prayer, in gracious blessings from the mercy seat of heaven.

About six weeks before her decease, I had an opportunity of conversing with her: All her discourse tasted of heaven. She said, "When my illness began last June, I believed it would be unto death; the thoughts of which filled me with such cheerfulness and joy, that I seemed to my friends better than usual; and they could hardly be persuaded that I was ill. The expectation of being soon with the Lord, bore me up above myself and pain."

Happening to say to a friend, that I thought she might live till the month of May, she answered, "I hope the Lord will send for me before that time." I replied, "His time is best." Upon which she cried out, with joyful earnestness, "O it is! it is! I could suffer an age, if it be his will. I have such a view of the glory awaiting me, that I could wait with patience an age to possess it at last."

February 2, 1797. She said to my eldest daughter, "Tell sister Mather, that my peace is as a river, night and day. I am very weak, but perfectly contented and happy in the Lord. Glory be to his name I shall soon be with him. I know I shall." A few days after her legs swelled very much; as soon as she perceived this circumstance, she smiled, and said, "This is a good sign;—the colour of them is deathly, and I love to look at them; Last night my pain was very great; and if the Lord had not been with me, I should have fainted under it. But it is his Will; and it is welcome. I have an even constant peace in the midst of pain. The Lord will be with me in the valley of the shadow of death, and will bring me safely thro'."

Sunday 12. She said, "O Sally, what a blessing it is that the Lord called me out of darkness into his marvellous light; and that he has kept me in his ways to this day. O that I could praise him as I would! I get but very little sleep; yet I never feel a murmuring thought, or any weariness. There is no complaining in our streets. Love and joy reign here."

On Tuesday, she was very ill. She said, "Let patience have its perfect work. This morning I awoke early, and began thinking on the Lord: It seemed as if he had hid himself. But in a moment he appeared to me: I saw him watching over me with such a smile as melted me into tears of love and gratitude. O that I could praise him more abundantly." She then clapped her hands, and several times cried out, "Glory be to the Lord! Hath he said it, and will he not do it? Hath he spoken, and will he not make it good? He will;—he will? Where he is, I shall

I shall
to my
in the
Lord!
cleanse

Wed
frame.
shroud
send for
repeating
liant, a
then fl
grieved
me. I
and not
to glori
Let me
of the
vering f
"Glor
let it b
a poor,
notice o
When
afraid it

Frida
was bor
precious
poor, h
myself:
know h
all woul
and the
addresse
ligion;—
a very a
Lord ha
is, but
I never
savethen

On S
your Cr
To ano
him go
Vol.

I shall be also, to behold his glory." In the afternoon she said to my daughter, "O what a time I have had since you was here in the morning, while praying for one in affliction! O praise the Lord! For he pardoneth sin and blotteth out transgressions, and cleanseth from all sin, by the blood of his Son."

Wednesday and Thursday, she continued in the same happy frame. She said to one, with a smile, "Will you make my shroud? I think I shall want it soon. The Lord will presently send for me." She then prayed for the Church of Christ, often repeating, "Lord, keep thy young disciples;—make them valiant, and clothe them with the white robes of the saints." She then slumbered a little, but recovering herself, seemed to be grieved at losing time, and cried, "Come, Lord, and quicken me. Let me not be useless. I want always to be praising thee, and not lose one moment. Remove this drowsiness. I want to glorify thee. Lord, make me quite ripe, every whit clean. Let me be thoroughly washed and made white thro' the blood of the Lamb, and meet to stand on Sion's hill." Upon recovering from the interruption occasioned by her cough, she said, "Glory be to the Lord, I regard not which way I am afflicted; let it be that way which will glorify him most. What am I? a poor, helpless, ignorant worm! Yet the Lord takes much notice of me and feeds me. I have every thing that is necessary. When I was going to take some refreshment, I hesitated, being afraid it was indulging the flesh, when it occurred to my mind,

In Paradise, within the gates;
A higher entertainment waits.

Friday 17. She said, "Glory be to the Lord that ever I was born. He gave me being, and air to breathe in, and his precious Gospel for the salvation of my soul! Here I am, a poor, helpless, unworthy worm, unable to do any thing for myself: But the Lord ever lives above to intercede for me. I know he loves me. O how he pleads for poor sinners! O that all would come unto him, that the enemy might be disappointed, and the name of the Lord universally glorified." She then addressed herself to some who were strangers to the power of religion;—she spoke very plainly to them, and prayed for them in a very affecting manner. After which she said, "O how the Lord has blessed me to-day while speaking. I know not how it is, but I feel such a longing for the salvation of poor sinners as I never did. O that they would come to the Lord, and he would save them all."

On Sunday, many came to see her. To one she said, "Seek your Creator while you are young; there is nothing like it." To another, "You have Christ,—hold him fast, and never let him go." On Monday she said, "Come, my Jesus, my Saviour,

Saviour, my King, and my all! O when shall I worship at thy feet! When shall I cast my crown before thee, lost in wonder, love, and praise!"

The week following, notwithstanding the increase of her affliction and weakness, she continued praising the Lord, and rejoicing in hope of beholding his Glory.

Sund. 26. The enemy assaulted her for the last time, tempting her to impatience on account of the violence of her pain. But the Lord kept her in this trying hour, and brought her thro' it more than conqueror. She said, "I hope I have had my last conflict with satan; and that my Lord will send for me soon."

Tuesday. Some persons who were present, began talking about worldly affairs, but she interrupted them, by saying,--- "I want spiritual things, and spiritual conversation." On Thursday, one said to her, "You are near your journey's end:" She replied, "I thank you for that word;---and, I thank my God, I hope I am. My soul, praise the Lord, and all that is within me, blest his Holy Name." Then raising her feeble voice, she prayed,---"Come, Lord, and blest every one present. Be in the midst of us, and feed us with bread from heaven." Upon one intimating that she intended to come and see her on the Lord's-day,---she replied, "I hope the Lord will send for me before then."

On Friday, she was quite composed, chearful, and full of divine consolation. She often lifted up her hands in token of victory, crying out,---"My Saviour, my King!" She repeated that verse of the Hymn, "O what hath Jesus bought for me, before my ravish'd eyes," &c. and then breathed out her soul into the hands of her Redeemer, without a sigh or groan, on Saturday, March 4, 1797, in the 44th year of her age.

For twenty-three years she was a faithful witness for the Truth and Power of Religion in the neighbourhood of her residence, adorning the Gospel of the Saviour by an unblamable life: Faith, love, patience, meekness, and compassion, filled her soul, and were manifested by a serene, chearful, and placid countenance, as well as by her whole conversation. She is now raised above all temptations, and the infirmities of a feeble body: The struggle is over;---her warfare is past; and she has now entered into the Rest prepared for the People of God. May we follow her, as she followed Christ! But in order to enter the kingdom of Heaven, Holiness is requisite; we must be renewed in the spirit of our mind, and transformed into the image of Love, by the mighty power of the Spirit of God. May all who read these pages so seek as to obtain and hold fast unto the end, that great salvation which the Lord is bestowing in these days on many who truly turn unto him with their whole heart.

MY th
(as too
her perf
into com
the mid
world c
quaintar
means o
He had
mental t
year 17
where il
others.
under th
ing clou

She w
to atten
of real
and fam
den to
those re
time in
of hear
church
she hea
followe
Edward
after in
pious fi
prayers
in tear
feel the
he is t
with m
more a
offered
she we
Lord a
turned
ministe
plied,
reason
cellent

An Account of the Life and Death of SARAH RANKIN:

Written by her Husband.

MY late wife was born in Hatfield, in the county of Herts, in the year 1732: The former part of her life was spent (as too many young people do) in gay and trifling pursuits. As her person and manners were pleasing, she was often admitted into company superior to her own rank and station in life; yet in the midst of this vanity, she was preserved, and was (as the world calls it) blameless in her life and conversation. Her acquaintance with Mr. Bradshaw, was by the mercy of God, a means of keeping her from the pollutions that numbers fall into. He had the form of godliness, and some knowledge of the fundamental truths of the Gospel. She was married to him about the year 1752, and occasionally attended at Salter's Hall with him; where she heard (that worthy minister) Dr. Spilsbury and several others. She was frequently pleased, and sometimes a little profited under the word: But those good impressions were like the morning cloud and the early dew, they soon passed away.

She was still fond of dress and gay company; and rather chose to attend at the Tower Chapel, than hear what would have been of real use to her soul. Mr. Bradshaw's reading the scriptures, and family prayer on Sunday evenings, were an intolerable burden to her. The natural enmity of her heart, rose up against those religious exercises, and she would rather have spent the time in walking on the Parade. In 1756, she had an opportunity of hearing (that pious and excellent minister) Mr. Jones, at the church by London-stone. Those occasional sermons, and what she heard at Salter's-Hall, prepared her mind for what soon after followed. In 1761, she was brought acquainted with a Mrs. Edwards; who then came to live in the Tower, and was soon after introduced into the company of Mr. Maxfield, and other pious friends, who came to visit her. Their conversation and prayers affected her very much. And Mr. Maxfield seeing her in tears, said, "You appear to have a wounded spirit, and to feel the want of a saviour; and such a saviour, the Lord Jesus is, he is the sinners friend; and as such, I recommend him to you, with my whole heart." If her mind was touched before, it was more abundantly so now; as every word spoken, and every petition offered up to God for her, entered her very soul. Next Sunday she went to hear Mr. Maxfield in Spitalfields chapel, and the Lord applied the word with power to her soul: When she returned home, she said to Mr. Bradshaw, I never heard such a minister, nor such a sermon in all my life. He smiled and replied, "You have felt it applied to your heart, and that is the reason why you say so; for you certainly have heard many excellent sermons before now." She soon prevailed upon her friend

72 Account of the Life and Death of Mrs. RANKIN.

Mrs. Wyatt, to hear Mr. Maxfield also, and the word reached her heart, and they both joined the society. They met in class for some years with Mrs. Cayley, who was rendered a great blessing to them. They were one with her in life, and in death they are not divided. She now went on with pleasure in the ways of God; and was diligent in all the means of grace, both public and private. The preaching and conversation of Mr. Charles Wesley was made a great blessing to her; and she always highly valued his ministry. And in the winter (when Mr. John Wesley was in town) she had the happiness of hearing his excellent sermons; which tended to establish her in the ways of God. For several years, Mr. Bradshaw was mostly confined to the house by illness before he died. He was visited by Messrs. Wesleys, and other Christian friends, which proved a great blessing to him. It was only in his last years, that he fully knew the power of religion. He had reason to bless God that ever his wife was brought acquainted with the people called Methodists. This he acknowledged to his last moments. And in March 1768, he died happy in the Lord. In 1770, I first became acquainted with her, and found her to be a woman of real piety and genuine integrity of heart. During nine years Christian friendship, I had full proof of her sincerity, and attachment to the ways of God. After my return from America, in 1779, we entered into the marriage union. From that time to her last illness, her manner of life has been well known to many pious Christians, and therefore I shall say little concerning it. Thus much however I must say, that during the 19 years we were united, I scarce ever knew her equal, in the discharge of every christian and relative duty. The public and private means of grace, she loved from her very soul. No one would see her absent from the public ordinances, when she had health to attend; and this was her invariable conduct for upwards of 37 years. She loved the poor of the flock, and would often deny herself, to give to the suffering members of the Lord Jesus.

Three months before her death, she was afflicted with the rheumatism in a violent manner. She was then more deeply exercised in her mind than I had known her for some years. January 28, she was taken extremely ill, when my much esteemed friend Dr. Hamilton attended her. On Monday her mind was more composed, and her confidence in God increased. On Tuesday morning I went into my room to pour out my soul to God in her behalf: while on my knees, I was so overcome with the divine presence, that I scarce knew where I was. After I was a little composed, I went into her room, and told her what a season of the divine presence I had experienced; and mentioned some particular scriptures which were powerfully applied to my soul, and it very soon appeared that our gracious Lord had made her a partaker

taker
when

Fr
were
the p
soul v
cloud
them
day,
Abra
tinen
the fo

“
“
“
“

Who
some
was a

“
“
“
“

One

Whi
whol
to m

She
callec
him,
granc

taker of the same consolation : For I had scarce done speaking, when she with rapture pronounced the following lines :

“ I shall behold his face, I shall his power adore,
“ And sing the wonders of his grace For evermore !”

From that moment every doubt and fear fled away ; her prayers were turned into praises, and not a cloud intervened to obscure the pleasing prospect of eternal happiness. On Wednesday her soul was as a bird on the wing, to mount to the mansions of unclouded day. In the evening, some friends called to see her. To them she expressed a hope blooming with immortal joys ! Next day, she desired me to read that excellent hymn, to the God of Abraham. As I read, she frequently stopped me, and made pertinent remarks on every verse, and repeated with peculiar pleasure the following,

“ Jehovah, Great I AM, By earth and heaven confests’d,
“ I bow and bless the sacred name, For ever blest’d.
“ Hail, Abraham’s God and mine, (I join the heavenly lays)
“ All might and majesty are thine, And endless praise.” !

Whenever she had strength to speak, she was always repeating some scriptures or verses of hymns : The following in particular was a great blessing to her.

“ Not all the blood of beasts, On Jewish altars slain,
“ Could give the guilty conscience peace, Or wash away the stain ;
“ But Christ the heavenly Lamb, Takes all our sins away,
“ A sacrifice of nobler name, And richer blood than they !”

One morning she desired the nurse to read that hymn to her,

“ Go, worship at Immanuel’s feet,
“ See in his face what wonders meet !
“ Earth is too narrow to express,
“ His worth, his Glory, or his Grace.”

While the nurse read, she made many pleasing remarks upon the whole hymn. With what exultation did she repeat this verse to me one day,

“ This, this is the God we adore,
“ Our faithful unchangeable friend ;
“ Whose love is as great as his power,
“ And neither knows measure nor end ;
“ ’Tis JESUS, the first and the last,
“ Whose Spirit shall guide us safe home,
“ We’ll praise him for all that is past,
“ And trust him for all that’s to come.”

She always had something striking to say to all her friends who called to see her, and she frequently said, “ Help me to praise him, let every thing that has breath praise the Lord !” Her grand-children she exhorted, “ To remember their Creator in
the

the days of their youth;" adding, "What should I now do without the Lord's presence?" To several of her young friends she said, "keep close to God, and his blessed ways; and then it shall be well with you, in life and in death:" always adding, "may God bless and preserve you." To the maid she said, "Hannah, give yourself to much prayer, and take care you do not lose the desires that God has given you; for his word and ways are for the eternal salvation of your soul."

The last time that Dr. Hamilton called to see her, she took an affectionate leave of him, saying, "I thank you for all your kindness and attention to me;" adding, "May God bless you and keep you in all his ways:" One day while I was talking with her, she said; "The Lord has taken care of me all my life; he called me from trifling companions, and brought me acquainted with his ministers and people; and with them I have lived, and among them I shall die, and dwell with them for ever." After a pause she added, "My delight is now in the Lord of Hosts, and I shall dwell with him, and the Lamb that was slain, to all eternity!" One day awaking out of a short slumber, she cried out aloud; "My dear Mrs. Wyatt! My dear Mrs. Cayley! take me by the hand, for I am going along with you!"

A few days before her death, she called the nurse to her bedside, and with great exultation repeated the following lines,

"Thou art my hiding place, in thee
 "I rest secure from sin and hell;
 "Safe in the love that ransom'd me,
 "And shelter'd in thy wounds I dwell.
 "Still shall thy grace to me abound;
 "The countless wonders of thy grace
 "I still shall tell to all around,
 "And sing my great Deliverer's praise."

A few evenings before she went to her eternal rest, (when the candle was brought into the room,) she cried out, "I shall walk in the light of the Lamb, and join the heavenly choirs to praise him for evermore!" She frequently said when asked how she was, "He will make me like the king's daughter all glorious within."

"Good when he gives, supremely good,
 "Nor less when he denies;
 "Even crosses from his sovereign hand,
 "Are blessings in disguise."

In the evening she said to her daughter, "My dear child, I am glad to see you;" she then prayed that her blessing and the blessing of her father, and above all, her Father in heaven might rest upon her." After pausing a minute she said, "See how a christian can die." Most of that night, and all Sunday, she was much

much
 or th
 the v
 finish
 is la
 judge
 them
 see!
 the
 room
 asked
 "Do
 delight
 to a c
 a con
 be ov
 work
 done
 last w
 her e

Rank
 that
 scient
 the fu
 clearly
 obtain
 that g
 being
 minio
 was o
 of his
 and di
 to her
 Then
 all tha
 her sou
 mind v
 was pe

From
 by givi
 the fol
 danger
 the dea
 Spirit,
 exceed

much convulsed and in great pain, but not a murmuring word or the least complaint dropped from her lips. She often repeated the words of the Apostle, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth for me is laid up a crown of righteousness, which the Lord the righteous judge shall give me in that day, and not to me only, but unto all them also that love his appearing." Soon after she said, "Nurse! see! see! who is there! Do not you see the Lord of glory, for the Lord of glory is here!" As she spoke these words, the room seemed to be filled with the glory of God. Her daughter asked her if she should sing softly the Doxology? She replied, "Do, my dear child," she lifted up her hand and appeared much delighted, and when her daughter had done, she exhorted her to a close-consistent walk in the ways of God. Recovering from a convulsion fit, the nurse said, "It is hard work, but it will soon be over," she answered, "It is glorious work! it is glorious work!" I kneeled down and prayed with her, and when I had done she repeated aloud several times, Amen: These were the last words which I heard her speak. And soon after she went to her eternal reward, without a sigh or groan.

THOMAS RANKIN.

As I was for many years intimately acquainted with Mrs. Rankin, and had a very great regard for her, I am free to testify, that she was a woman of great integrity, and remarkably conscientious: But as her judgment was not quite clear respecting the full renewal of the soul in the image of God, nor did she clearly see the way that infinite wisdom hath appointed for our obtaining that invaluable blessing; hence she stopped short of that glorious prize which the Lord hath set before us. This being the case, her natural temper too frequently had the dominion over her, and by this means she suffered exceedingly. She was often deprived of a sense of the love of God and the light of his countenance, was greatly exercised with painful doubts and distressing fears for many years, and was not quite clear as to her acceptance with God till she lay upon her death bed. Then indeed the change was deep and clear; it was evident to all that visited her, that the Lord had taken full possession of her soul. She certainly was brought into a heavenly state of mind which continued to the latest moments of her life. All was peace, and quietness, and assurance for ever.

From my own knowledge of what she and others have suffered by giving way to bad tempers, I cannot but sincerely wish that all the followers of God would seriously consider, how exceedingly dangerous it is to permit their natural temper to rise from the dead. Hereby they greatly dishonour God, grieve the Holy Spirit, and wrong their own souls, as well as render themselves exceedingly disagreeable, and in truth, dangerous to those who
are

are connected with them. When one who calls himself a believer in Christ, so far forgets himself, as to suffer his lips to become spears and arrows, and his tongue a sharp sword, how deeply does he dishonour his profession, and too often wounds and exceedingly grieves those whom God would not have grieved. But after all, how justly may we admire the wonderful mercy of God, in that he not only bears with such, but when they humbly and sincerely repent of their sins, he visits them with gracious manifestations of his forgiving Love.

JOHN PAWSON.

A short Account of the late Mrs. HILL, of Shrewsbury.

MRS. ELIZABETH HILL from her earliest years had a sense of the fear of God, and even then experienced the drawings of his Spirit. She was blessed with a conscience so tender, that sin was very heinous in her eye. Having unhappily acquired a habit of taking the holy name of God in vain, she was so powerfully convinced of the sinfulness of that custom, that she earnestly requested her little play-fellows, to pinch, or beat her severely, whenever she was guilty of it. By thus taking heed to her ways, she was enabled to break herself of this sin, and to walk in a strictly upright and moral manner; though destitute of the power of godliness, untill she became acquainted with the Methodists in Shrewsbury, which was soon after the commencement of their preaching in that town; and shortly was brought to experience the gospel of Christ to be the power of God unto Salvation. She was one of the little flock first gathered into Society there, upwards of 30 years ago; and who for several years enjoyed the benefit of having the excellent Miss HATTON for their Leader. The persecutions they suffered, were sometimes very great, yet the Lord stood by them, and enabled them to endure. Mrs. Hill in the latter part of her life, frequently expressed the highest sense of gratitude to God, for having kept her above those, and other severe trials she had to pass through, at that juncture: and that since then, "the lines had fallen to her in pleasant places:" in the ardour of her soul she often exclaimed, "*O how good is God!*"

From the beginning she ornamented her profession by an indefatigable diligence in the means of Grace, and was remarked for regularly attending the morning preaching at 5 o'clock, as well as all other opportunities: nor did she ever forget that social duty too much neglected by many, of Family Prayer; enjoining it upon her household, to fear the Lord. She was equally assiduous that her family should at every season, accompany her to places of public worship. Her piety towards God, was highly animated, and exemplary; and in her lovely character, friendship, and maternal affection, shone no less conspicuous. She had a peculiar
sweetness

sweetness
dered
surpass
the R
ment
exalted
it in
various
reason
Of lat
difficu
but st
her lo
her att
was n
happen

She e
confine
she ha
brought
remov
tant, a
the gar
childre
then p
contin
only tr
a very
comfor
"Sorre
"grea
"thou
"love
"know

Wh
"have
and tha
joined;
few ho
dressing
how gr
feeble f
of unu
done m

The
distress
"will
Vot

sweetness of temper, and affability of demeanour, which rendered her extensively esteemed. She had a fine melodious voice, surpassed by few, which she greatly delighted to exercise in singing the Redeemer's praise; and ardently anticipated the blissful moment when she should join the choral concert of heaven in more exalted strains. The general state of her mind, as she expressed it in her class, was serene and comfortable. She sustained her various afflictions with perfect resignation: And there was every reason to believe her communion with God, was steady and deep. Of late years her walking to Chapel was attended with much difficulty and fatigue, on account of the state of her bodily frame; but still she omitted little of her former diligence in expressing her love to God, his Servants, his Word and Ordinances, by her attendance in his house. Whenever her place was vacant, it was matter of surprise; as unless something extraordinary had happened, it was scarcely known to be the case.

She enjoyed a tolerable state of health, excepting being sometimes confined by the rheumatism, until last New-Year's-Day, when she had a paralytic fit, which was succeeded by another, and brought her very low: However she so far recovered as to be removed to her daughter's house in the country, some miles distant, and was there so materially better as to be able to walk in the garden alone. She afterwards wrote some letters to her absent children; but was presently attacked by another fit. She was then put to bed, and a medical Gentleman sent for. But she continued in great pain untill the Friday following, and was then only transiently better. On Monday morning, she said, she had had a very bad night. A friend desirous of sympathizing with, and comforting her, observed, that her sorrow was very great;—
"Sorrow! I know it not, (she exclaimed;) True, my pain is very great, but my soul rejoices in my God! I deserve to feel a thousand times more, for not serving him better. Oh how I love my JESUS! He has saved me from Sorrow: I have not known sorrow for many years."

When the apothecary felt her pulse, she said, "What news have you?" He replied, "that her pulse was more regular, and that he hoped she was better." "That is bad news," she rejoined; "had you said, Mrs. Hill, you will be no more in a few hours, that would have been good news indeed." Addressing herself to Mrs. Palin, (her daughter,) she said, "O how great should our love be to Christ and his cause: What a feeble spirit I have had!—how timorous!"—and expressed a sense of unutterable self-abasement on account of not having spoke and done more to the honour of God.

The Tuesday before her departure, observing Mrs. Palin much distressed, she said with a smile, "You need not grieve; you will not be long after me. I shall have the pleasure of bidding
 VOL. XXII. FEB. 1799. "you

"you welcome to the Kingdom of my Lord. Oh my dear Fanny, if you knew my sufferings, you would earnestly pray for my release;—but I know you do not." At another time, expressing her regret at not having been more engaged in the Lord's service, she said, "Was I to be raised up again, perhaps it would be the same; but suffer it not my Lord! Oh Fanny there is no trimming between the world and Christ! Be more than ever provident of your time. Devote every moment you can from the cares of life, to the service of God, who has done so much for you and me. When I lost my dear partner, 18 years ago, I took God for my Husband, and for a Father to my dear children; and he has been the best of Husbands, and the most indulgent of Fathers. I now commit you to Him, and am persuaded that He will remember you for good. If the stones and timber in my room could speak, they would bear witness to the many hours in which I have prayed for the Salvation of each of my children. I love you all more than I can express, but I love my JESUS better."

To the servants and all around her, she enforced the peace and blessedness of religion; the value of time, and of an interest in Christ; the insufficiency of worldly good, and the inexpressible glories of the invisible world. "Soon, (said she,) I shall see dear Miss Hatton, Mr. Fletcher, my babes, and all the saints that are on high." She then in a manner that cannot be described, said, "My God! My God! grant me THIS ONE REQUEST, that when life is over with me and mine, I may say before thy Throne, Here am I, Lord! and the nine dear children thou hast given me." Nor did she forget those added to the family by sacred ties, each of whom alternately partook of her fervent prayers. She particularly desired a note might be sent to the Chapel in Shrewsbury, containing these words, "Elizabeth Hill, having been long in exquisite pain, prays that she may be immediately released, if agreeable to God's blessed will." This note was sent on Wednesday night, and the petition therein duly attended to, and on Thursday morning she departed. in the 60th year of her age. During Wednesday she continued patient and chearful, yet earnestly longing to be dissolved and to be with Christ. In the evening she took a little wine, after which she said, "*Now, no more, in this world.*" She then sung the following lines with great animation, and with a voice equally melodious as in any period of her life:

"Come all ye drooping Saints,
 "And banquet with your King,
 "This wine shall drown your sad complaints,
 "And tune your Voice to sing:
 "Salvation to the Name
 "Of our adored Christ;
 "Through the wide world his Grace proclaim,
 "His Glory in the highest.

On

On T
 7 o'clock
 plied, "
 and slept
 tremely
 and an
 tinued s
 Pray!—
 and with
 came im
 example.
 Glory w
 dissolutio
 presence
 terred, a
 gregation
 the Lord
 Lines:

Her virt
 and num
 Liv

NEX
 cha
 they ran
 By this p
 and cont
 His hop
 some fri
 and set o
 yet in h
 against t
 too well
 to the p
 was unc
 with me
 wards h
 crowd o
 The sto
 doves, a
 self furr
 them ad
 the Em
 carded f

On Thursday morning Mrs. Palin going into the room about 7 o'clock, said, "How do you do, my dear mother?" She replied, "Very well, child: I have had a most comfortable night and slept well." Presently afterwards she said, "Oh, I am extremely ill!" and raising herself up, her eyes full fixed on Heaven, and an angelic grandeur and sweetness in her countenance, continued several minutes saying, "*Pray for me! Pray for me! Pray!*—Here her voice failed;—she closed her eyes, leaned back, and without a sigh or groan, sunk into eternal Rest. Thus became immortal this exalted christian, leaving a bright and glorious example. Her countenance retained ineffable marks of the divine Glory with which her happy spirit seemed filled, previous to her dissolution; while all present felt a celestial manifestation of the presence of the Deity. On the Sunday following she was interred, and a Funeral Sermon preached to a numerous congregation from these words, "Blessed are the dead who die in the Lord," &c. On her Tomb-Stone are written the following Lines:

"The sweet remembrance of the Just,
"Shall flourish when they sleep in dust."

Her virtues are recorded in the bosoms of her afflicted children and numerous friends.

Liverpool, October, 12, 1798.

THOMAS HILL.

~~~~~

The FALL of PRINCE MENZIKOFF.

[ Concluded from page 29. ]

NEXT day when the servants of Menzikoff entered into the chamber of the Czar, and saw that he had made his escape, they ran to inform their master, who was yet buried in sleep. By this piece of news, he learned the danger which threatened him, and continued sometime overpowered with the blow he had received. His hopes however soon revived, because he thought he still had some friends. How wicked men impose on themselves! He rose and set out immediately for Petersburg. Imagining the power was yet in his hands, he was meditating the most cruel vengeance against those who had carried off the Czar; but measures were too well taken, and his ruin too sure. When he wished to go to the palace, he saw the guard was changed, and the garrison was under arms. He continued to advance, but was repulsed with menaces. Then assured of his destruction, he turned towards his own palace, but no more found on his way that crowd of courtiers, who had been accustomed to surround him. The storm had already dispersed them, as it disperses timid doves, and scarcely had he entered his hotel, when he saw himself surrounded with grenadiers. The officer who commanded them advanced, and ordered him to be arrested in the name of the Emperor. He imagined, what is customary with all discarded favourites, that if he saw his sovereign, he might again

get into favour, and recover his authority; but the answer he received, was an order to depart for Renneburg, an estate that belonged to himself. This order deprived him of all hopes, and showed the certainty of his overthrow. In the midst of his grief, he exclaimed: "I have committed great crimes, but it is the Emperor's part to punish me for them"! These words were remarked by all who were present, and confirmed the suspicions he was under respecting the death of Catharine I. Some respect was shewn to him that day. The officer who was appointed to guard him, told him, that the Emperor gave him permission to carry with him his most valuable effects, and to be attended by as great a number of servants as he chose. He was imprudent enough to wish to display before the public eye, a pomp, which was unbecoming his present, and would have been insupportable in every other situation.

He spent the rest of the day in making preparations for his journey. He was carried off next day at noon, in order to gratify the people with the sight of his humiliation. Some even say, that he himself wished to set out at this hour, because he thought the sympathy of the spectators would reach the monarch. His outset resembled a pompous procession, rather than the departure of a man disgraced. He and his family were in one of the most splendid carriages. His other carriages, of which the number was considerable, followed him. His baggage, servants, and horses formed a numerous train. He affected to salute all, who were in the windows, on the right and left hand. If, in the crowd of people, that flocked about him, he noticed any person whom he had occasion to know, he named him, and bade him farewell.

This pompousness, which Menzikoff had affected even in his disgrace, gave too great advantage to his enemies for them not to profit by it. To the view of the young monarch, they represented him as an ambitious man, whom nothing could humble; who when prostrate on the ground, defied the arm that had overthrown him. They provoked the resentment of a young man, and it will be easily believed, they had little difficulty in raising it. Besides, Peter hated Menzikoff too bitterly, not to listen to the counsels which tended to ruin him. He dispatched a second detachment of grenadiers after him, and ordered the commanding officer to strip him of the badges of the orders of Russia, and even of those which he had received from foreign powers. At this act of degradation, Menzikoff became a new man.—His ambition and vanity left him. He appeared to be stripped of these as if he had been relieved from cords, with which he had been bound; and becoming all at once as humble as firm; he appeared only a philosopher ready to brave the vicissitudes of fortune. He answered the officer; "Take back these tokens of my foolish vanity. I have them all collected in this coffer, expecting well, that the first act of my humiliation would be to strip me of them."

I should  
the m  
ceived,  
coach,  
had br  
Menz  
given  
uneasi  
by the  
a littl  
and al  
other  
Peter  
the co  
accide  
them

In t  
rather  
had  
and  
year i  
&c. b  
feaste  
life.  
werfts  
appre  
he ha  
the C  
of Sil  
Before  
in suc  
child  
assum  
with  
Menz  
all th  
der t  
hood  
exho  
separ  
wife,  
esteer  
an il  
of al  
corru  
of h  
who  
H  
exce



I should have had them on me, that this act might have been the more humiliating." The orders which the officer had received, did not rest there. He told him, he must alight from his coach, with his wife and children, and ride in waggons which he had brought for the purpose. "I am prepared for every thing," Menzikoff again replied; "execute the orders that have been given you. The more you take from me, the fewer causes of uneasiness you will leave me. I only pity those, who are to profit by these spoils." He alighted from his coach, and mounted into a little waggon, with a tranquillity, which equally astonished and affected all present. His wife and children mounted into other waggons. His equipage and servants were taken back to Petersburg, and Menzikoff continued his route, without having the consolation of conversing with his wife and children. When accident gave him an opportunity of seeing them, he exhorted them to yield to the storm without desponding.

In this way did Menzikoff arrive at Renneburg, which was rather a city than a village. The castle was magnificent. He had built fortifications, which rendered it capable of defence, and he had established a market or fair, which was held every year in the month of June. Thither the Tartars, the Cossacs, &c. brought commodities of all kinds. Menzikoff, in his dignity feasted himself with the pleasures of leading there a philosophical life. Although removed from court the distance of a thousand wersts, he still appeared to his enemies to be too near. They apprehended every thing from his intrigues, and the creatures he had made. Their jealousy rose so high, that they advised the Czar to banish him to Yakouska, which is in the extremity of Siberia. He was allowed to take with him only eight servants. Before his departure he was stripped of his clothes, and equipped in such a dress as the Russian peasants wear. His wife and his children were not treated with more delicacy. They were obliged to assume the same dress. Their gowns were of coarse stuff covered with fur. For a head-dress they had caps of sheep-skin. Princess Menzikoff, born with a delicate constitution, and accustomed to all the conveniences and advantages of opulence, soon sunk under trouble and fatigue. She died on the road in the neighbourhood of Kasan. Her husband had the courage and resolution to exhort her to meet death, and she expired in his arms. This separation plunged him into the bitterest sorrow. In a beloved wife, for whom he had always possessed a friendship mixed with esteem, he lost his sweetest consolation. She was descended of an illustrious family in Russia. Her beauty attracted the eyes of all, and her virtue, which had preserved itself unsullied by the corruption of courts, and from the pride, which the splendor of her fortune might inspire, procured her the esteem of all who knew her.

Her memory is revered by the Russians. Her sister, who was exceeding arrogant, contributed not a little to the disgrace of her  
Brother-

Brother-in-law, by offending some of the best families of Petersburg by her haughtiness and insolence. Far from reproving her, the imprudent Menzikoff applauded her pride. He even answered Catharine I. who sometimes complained of her, that his sister-in-law was a model of greatness of soul. How grossly was he mistaken? Let us return to his unfortunate wife.

Menzikoff himself was obliged to perform the last offices to her. With his own hands he dug the grave, in which he laid her. It was in the very place where she died. Scarcely did they give him time to shed tears over the grave of his unfortunate wife; they forced him to continue his route to Tobolsk, the capital of Siberia. The news of his approach had arrived before him, and the people were waiting with impatience for the sight of a man in chains and degradation, under whose nod all Russia trembled but a short time before. On his arrival at this city, he was struck with the appearance of two Russian lords, who had been banished there during his administration. They had come out to meet him, and loaded him with abuse, while he was crossing the city on his way to the prison. Far from expressing any repentment, he said to one of them: "Your reproaches are just: I have deserved them. Gratify yourselves, since you can get no other revenge on me in the state in which I am. I sacrificed you to my policy, only because your virtue and character were offensive to me." Turning to the other, he said to him; "I was altogether ignorant of you being in these places. Do not impute to me your misfortune. Doubtless you have had some enemies about me; who have taken me unawares, and obtained the order for your banishment. I have often asked why I did not see you. I received evasive answers, and I was too much occupied with public business, to think on the affairs of individuals. However, if you think that names will in any degree alleviate your sufferings, you may load me with them." A third exile burst thro' the crowd, and by a refinement of vengeance, covered the faces of Menzikoff and his daughters with mud. "Ah! it is at me," cried the father, overcome with sorrow: "It is at me you ought to throw it, not at these unfortunate creatures, who have done you no harm."

The Governor, by Peter's orders, sent to him in his prison, five hundred roubles, to answer the demands of himself and his family. The unfortunate Menzikoff obtained leave to expend them in the purchase of whatever might be most necessary for him in the place of his banishment, to enable him to support the frightful misery, which was awaiting him. This precaution was taken for the comfort of his children alone. For his own part, he seemed to be entirely resigned to the will of the Supreme Being; but he could not, without shuddering, look at the deplorable fate of the unhappy victims of his faults.

He

He  
ground  
subsiste  
possess,  
wants  
all the  
the mo  
quarter

The  
he was  
were pr  
by one  
way fro  
journey  
air, wh  
none o  
Yakou  
highest  
He and  
to take  
tance  
had be  
tive to  
make  
koff, v  
The of  
asked  
replied  
left hin  
situatio  
really  
It seem  
of his  
kind o  
officer  
mixed  
him, a  
what  
plorab  
rured  
ander.  
corner  
to hin  
that e  
plied  
many  
koff,  
him to



He bought saws, hatchets, and implements for cultivating the ground. He provided grain of all kinds, and salt meats for the subsistence of his family, till the habitation he was going to possess, should be brought into a situation fit for supplying their wants. He also furnished himself with nets for fishing, and when all these purchases were made, he begged that the remainder of the money might be distributed among the poor people of that quarter.

The space allowed him for staying at Tobolisk being expired, he was ordered to set out with his unfortunate family. They were put into a waggon without a cover, which was drawn only by one horse, sometimes by dogs. They were six months on their way from Tobolisk to Yakoufska, and during this long and painful journey, they were exposed to all the inclemencies of the external air, which is extremely cold in these climates; yet the health of none of them received any injury. Some days before he arrived at Yakoufska, he met with an occurrence which produced in him the highest emotion, and recalled the bitter remembrance of his disgrace. He and his family had alighted at the cottage of a Siberian peasant to take some repose, when he observed an officer of his acquaintance come in. He was returning from Kamschatka, where he had been sent under the reign of Peter I. with a commission relative to the discoveries, which Captain Bering had been sent to make on the sea of *Amur*. This officer had served under Menzikoff, who recollected him at once, and saluted him by his name. The officer surprised to hear himself named in a country so distant, asked how he knew him, and who he was himself. *I am Alexander*, replied he, *I was very lately Prince Menzikoff*. The officer had left him at the court of Russia, in such an elevated and brilliant situation, that it appeared to him beyond all probability that it really was Menzikoff, whom he met in such a state of abjection. It seemed more natural to think, that it was some peasant deprived of his reason. To undeceive him, Menzikoff took him to a kind of window, which let a little light into the cottage. The officer considered him for a considerable time with an attention mixed with astonishment; and, at last thinking he recollected him, exclaimed quite confounded: "Ah, my dear Prince, by what series of misfortunes has your highness fallen into the deplorable state in which I see you?" "Let us supersede titles interrupted Menzikoff: "I have already told you my name is Alexander." The officer, quite uncertain still, observing in the corner a young man tying the sole of his boots with cords, said to him in a low tone, and pointing to Menzikoff, "Who is that extraordinary man?" "It is Alexander, my father," replied the young man aloud; "should you, who are under so many obligations to us, not know us in our misfortunes?" Menzikoff, uneasy to hear his son answer with so much pride, ordered him to be silent. "Excuse, said he, the rudeness of this young man's

man's humour; it is he, whom in his infancy you deigned to caress and dandle in your arms; these are his sisters; these are my daughters." While uttering these words he shewed the officer two young women, dressed like country girls, sitting at a table, and soaking some crusts of black coarse bread with milk in a wooden bowl. "This one, added he, had the honour of being betrothed to Peter II. our Emperor."

This conversation and scene produced great astonishment in the officer who heard and saw them, but the name of Peter II. excited in him new surprise. Having been separated from Russia by an immense distance for four years, he was in the most absolute ignorance of all the events, which had changed the face of the empire. Menzikoff related them all, beginning with the death of Peter I. and ending with his own banishment. He announced to him, that he would find Dolgorouki and Ostermann at the head of the government. "You may tell them, added he, in what a state you met me. Their hatred will be flattered with it. But assure them, that my soul is more free and calm than theirs, and than it ever was in the time of my prosperity." Perhaps he said nothing, which was not very true, at least his external appearance did not contradict his sentiments. The officer could not see nor hear him without being much affected. With his tears he watered the hands of his old General, who was not a little moved with them, but shed none. He saw Menzikoff again mount his waggon in the most deliberate manner, and for a long time, followed him with his eyes, uncertain whether he should pity or admire him most.

When arrived at the place of his exile, Menzikoff occupied himself with the cares of providing for the wants of his children, and taking the precautions necessary to diminish the horror of their banishment. He began with clearing a pretty large space of ground, assisted by the eight servants, who had accompanied him. He sowed some seeds, which gradually furnished his family with pulse, thought on enlarging the cottage destined for him, and felled trees for building. His example encouraged his domestics, and in a short time he had constructed a house, large enough to lodge his children and attendants. This house consisted of an oratory and four rooms, of which he took the first to himself and his son, the second was occupied by his daughters, the third was allotted for his servants, and the fourth was kept as a store room. His daughter who had been betrothed to Peter II. who was to have been the Czarina, and reign over all the Russias, undertook the charge of the kitchen; and the other daughter that of mending the clothes and washing the linen. Each of them was assisted by two servants, who did the hardest part of the work.

Soon after his arrival, there were brought him a bull, four cows big with calf, a ram, and some ewes, together with fowls to form a poultry yard. Menzikoff could not imagine to whom he

he was  
not th  
his dist  
burg,  
across

Ever  
zikoff  
midnig  
more th  
The sw  
establis  
remorse  
fortune

Scarc  
when h  
acted a  
he thou  
were un  
nearer  
titude.  
and re  
soon as  
and wa  
he said  
how to  
the pra  
repeated  
be buri  
children  
at her f

At la  
the hea  
confined  
before  
horror  
seized w  
he brav  
and da  
haunted

Seeing  
separate  
addressed  
peated  
call ther  
on my l  
to me,

VOL.



he was indebted for this favour, for during his prosperity he had not the prudence to make a friend, who could relieve him in his distress. His children enquired when they returned to Petersburg, but in vain; they learned only that this present had come across the deserts from Tobolsk.

Every morning the family repaired to the oratory, where Menzikoff said prayers. He renewed them at noon, evening, and midnight. Misfortunes had made him devout, and his example, more than his orders, attracted every body to this pious exercise. The sweets of solitude had driven passions from his mind, and established tranquility there, but it was sometimes disordered by remorse, and the sorrow of seeing his children involved in misfortunes, of which he was the cause.

Scarcely six months had elapsed since he came into this desert, when his eldest daughter was attacked with the small-pox. He acted as nurse and physician, and had recourse to all the remedies he thought could prove salutary, but these, as well as all his cares, were unavailing. His daughter every day was drawing near and nearer her end. He then encouraged her to meet death with fortitude. She submitted to it with that firmness, which sufferings and religion impart, and expired in the arms of her father. As soon as she was dead, he fixed his countenance steadily on her's, and watered it with tears; then shewing himself superior to grief, he said to his two remaining children, "Learn of your sister how to die." Afterwards in the middle of his servants he chanted the prayers, which the Greek Ritual has appointed for the dead, repeated them several times during the 24 hours, caused her to be buried in the oratory, which he had built, and marked to his children the place, where he himself wished to be interred; it was at her side.

At last sorrows, still more than fatigue, gradually undermined the health of Menzikoff. They were the more poignant, as he confined them all within himself, and shewed nothing but firmness before his children, to prevent them from discovering all the horror of their situation. He sunk under his sufferings, was seized with a slow fever, which became the more dangerous, that he braved it for some time with a view to conceal from his son and daughter the state in which he was. His strength was exhausted, and he was obliged to keep his bed.

Seeing himself near the moments, when he was to be for ever separated from his children, he called them to his death-bed, and addressed them in these words: It was his daughter, who repeated them, and adding, that she has often had occasion to recall them to remembrance. "My dear children, I am bordering on my last hour. Death, of which the thought has been familiar to me, since ever I have dwelt here, would have nothing terrible

## 86 Rules for the Management and Improvement of TIME.

in it to me, if I had to give an account to the Sovereign Judge only of the time, which I have spent in this place of banishment. Hitherto, my sweet children, your hearts have been preserved from corruption; you will preserve your state of innocence better in these deserts, than at court. If you return thither, only recall to mind the examples I have given here." The firm tone, and the calm manner, with which he delivered these words, made them think him yet far from his end. But to bid them his last adieu, he had summoned up all his strength, which forsook him, as soon as he had done speaking. He stretched out his hand to give his blessing to his children, and a slight convulsion carried him off.

---

### RULES for the MANAGEMENT and IMPROVEMENT of TIME.

**T**HE REASONS why TIME should be redeemed are these: 1st. Because it is the most choice and precious thing in the world. 2d. Because when once gone, it never returns. 3d. Because it is to be accounted for. 4th. Because it is so short and uncertain. 5th. Because of the work we have to do, and the difficulty of doing it. And 6th. Because we have already lost so large a proportion of the Time allowed us to do it in. [See Jan Magaz. pa. 32.] In order to shew how TIME may be redeemed, the following short RULES for the Management and Improvement of it, are worthy the attention of every serious Reader.

First, *Observe a method in the distribution of your time.* Every hour will then know it's proper employment, and no time will be lost. Idleness will be shut out at every avenue, and with her that numerous body of vices that make up her train. This method must vary, according to the different callings and circumstances of mankind. They whom God hath blessed with plentiful fortunes, which set them above the necessity of engaging in any profession, are happy in this respect, that they have more command of their time, and consequently may give a larger proportion of it to the improvement of their minds by reading, meditation, and prayer, as well as to the employment of discovering and relieving the wants of their poor neighbours. They, on the other hand, who must go forth to their work and to their labour, whether of mind or body, are happy in this respect, that a great part of their time is laid out for them, and they are prevented from wasting it in idleness, by the order of Providence. Be it their care to consecrate their labour to God, by regarding it as a penance imposed on them for sin, and performing it in a spirit of contentment and resignation, cheerfulness and joy, even as Christ performed his, looking for and hastening to that time, when they shall enter into the promised rest. In the morning let the mind be seasoned with devotion and heavenly wisdom, to fit it for  
it's



it's employment ; and in the evening, to prepare it for it's repose. Let the sabbaths be in no sense days of idleness, much less of vice and folly; but given to the works of religion and charity; that they may be to us, what they were designed to be to all, minute representations of the sabbath that remaineth for the people of God; little preludes to that everlasting jubilee, that shall be one day celebrated in the heavenly Canaan. Wo be to that man who wastes these hallowed portions of his time upon the concerns of the world and the lusts of the flesh, doing nothing or worse than nothing: stranger to the resurrection of Jesus, the glories of the saints, and the joys of heaven, he rejects the pledges of his eternal inheritance, and throws those jewels into the mire, that should have adorned his crown of righteousness.

Secondly, *Avoid idle recreations, and trifling amusements.* When recreation becomes (as of late in this nation) a trade and a profession, and is made a means of putting the soul upon the rack of contending passions, it no longer deserves the name, but is in reality a drudgery imposed by the adversary of human happiness upon those who will not give their time to the service of their Maker. In one word, it is *Egypt* and the *task-masters* over again. From which we have reason to pray that our good Lord would vouchsafe to deliver us all!

Thirdly, *Cut off, as much as may be, unnecessary visits.* Of all thieves, they are the worst, who rob us of our time, because for the loss of that no amends can ever be made us. And there are in every place some who, being idle themselves, do their best endeavours to make others so; in which work, partly through a disposition in those others to be made so, and partly through a false fear and shame, which hinders them from fraying away such birds of prey, they are too often suffered to succeed. An assembly of such persons can be compared to nothing but a *slaughter-house*, where the precious hours, and oftentimes the characters of all their friends and acquaintance, are butchered without mercy. And perhaps there are few maxims that have more truth in them, than one laid down by a great master in the art of *Holy Living*, "No man can be provident of his *Time*, who is not prudent in the choice of his *Company*."

Lastly, *Examine, every evening, how you have spent the day.* For how can that man know the state of his affairs, who keeps no account? The task, at first, will be irksome, and the adversary will try every way to make you neglect, and by degrees drop the practice. But why? Because he knows that no person, who continues it, will long remain under his power. It will let you into some secrets, that will greatly shock and alarm you. But you must know your follies; how else can you reform them? Whereas, when a constant and faithful performance of this exercise (the benefits and advantages of which are without number and

without end) has brought you acquainted with your errors, every day will correct those of the preceding. You will find that God has given you time enough for every good purpose\*, but none to waste. You will soon know the true value of time, and become an adept in the management of it.—And of this be assured, for your comfort and encouragement, that the time rightly employed, be it when it may, is with God “an acceptable time;” and that every day well spent is to yourselves, “a day of salvation.”

\* This seems to be intimated to us in that question of our Lord,—  
“Are there not twelve hours in the day?” John xi. 9.

Narrative of the SHIPWRECK of the JUNO, on the coast of Aracan, and of the singular Preservation of fourteen of her Company on the Wreck, without Food, during a period of 23 days; in a letter to his Father the Rev. Thomas Mackay, minister of Lairg, Sutherlandshire, by William Mackay, late second Officer of the Ship. Printed for J. Debrett, Piccadilly; G. Nicholl, Pall-Mall; Egerton, Whitehall; and Sewell, Cornhill. 1798. Price 2s.

IN this narrative, notwithstanding the most uncommon and extraordinary scenes are exhibited, yet the truth of the facts cannot admit of a doubt, as they were attested by the oath of three of the sufferers; and it is likewise evident, that Mr. Mackay is a man who fears God, being instructed by his pious father in the fundamental doctrines of the Gospel.†

In the following EXTRACT we shall endeavour to select some of the striking events, as they are related by Mr. Mackay, referring those who wish for further information to the Narrative itself.

“At Rangoon,‡ (says Mr. Mackay,) I accepted the situation of second mate of the JUNO, Captain Alexander Bremner, then lying at that place, and taking in a cargo of wood for Madras. The JUNO was a ship of 450 tons burthen, very much out of repair, and in all respects badly provided for sea. Her crew consisted of 53 men, chiefly Lascars, or native seamen, with a few Europeans; and we had also on board, the Captain’s wife, her maid (a native young woman) and some Malays to assist in working the ship, in all 72 souls.

“We sailed the 29th of May, 1795, and beating out with the young ebb, in five to seven fathoms water, with soft mud, about

† After Mr. Mackay recovered from the effects of the disaster, he was appointed to one of the East-India-Company country ships, which was dispatched for Europe, and arrived in August 1796. In November 1797, Mr. Mackay sailed again for India.

‡ The chief town of Pegu, situated at the mouth of the Sirian river, and a place of some trade,



6 P. M. shoaled suddenly to a quarter less four fathoms. The ship was immediately ordered about, but the helm was scarcely a-lee when she struck on a hard sand bank. All was hove aback in order to get her off, but without effect; both the bower anchors were let go to prevent her driving farther on, and they held her some time, till, one of the cables parting, she dragged the other anchor; whereupon we let go the sheet anchor, which brought us up. It was the last quarter ebb, and we had no doubt of getting her off on the flood, provided we could keep her from upsetting at low water. We therefore struck top-gallant-yards and masts, to relieve her of as much top-weight as possible. At low water she heeled so much as to alarm us, but floated off with the flood. We hove up our anchors, standing off under a press of sail into deep water; and as she made no water, we hoped she had not received any material damage. On the 1st of June a gale commenced at S. S. W. with a very high sea; the ship laboured much, and very soon sprung a leak.

“During six days the gale lasted, it required the utmost exertions of all hands without distinction to keep her free, the pump-gear getting frequently out of order by constant hard working. We unfortunately had no carpenter on board, and scarcely any carpenter’s tools, but we made shift, with the few we had, to repair the pumps as often as it became necessary. We were frequently foiled by the sand ballast choking them, which obliged us to hoist out and clear them, after having, to no purpose, tried many expedients to prevent their sucking up the sand. We held several consultations about returning to Rangoon, but the many dangers attending the making that coast, (a lee shore so low as not to be seen above ten or twelve miles off, and at that distance only seven fathoms water) made us unanimous in opinion, that as long as any hope could be entertained of saving the vessel, we should endeavour to keep her clear off the coast of Pegu.

“On the sixth, the gale abated, the ship made less water, and required but one pump constantly going. We discovered a leak between wind and water along the stern-post, and the first calm day got out the jolly-boat, and nailed some tarred canvas and oakum on it, with sheet-lead over all. This expedient so far succeeded, that while good weather continued she required pumping but once every watch, which led us to imagine we had effectually stopped the leak; we therefore congratulated each other on our supposed deliverance, and proceeded cheerfully on the voyage. But our congratulations were premature. Happy had it been for us, if we had embraced the opportunity of returning to Rangoon, to have the leak properly secured, and the ship prepared for encountering the dangers which might reasonably be expected in the Bay of Bengal, in the middle of the south-west monsoon. We must all have been infatuated when we imagined  
that

that a piece of canvas, though it might exclude the water in moderate weather, could sufficiently secure such a leak as ours when the ship should come to labour.

“ The repairs of the pump-gear were hardly finished, when, on the 12th of June, a severe gale commenced at W. S. W.; from the beginning of it the ship made more water than she had done before, and we experienced the same distressing consequences, the choaking of the pumps and destruction of the pump-gear. We laboured incessantly with three pumps, and baling also with a bucket; such of us as could handle carpenter’s tools working with them and pumping alternately. Towards the 16th, almost exhausted with fatigue and want of rest, we began to entertain serious apprehensions for our safety; we therefore determined to set all the sail we could carry, and keep her away, so as to fetch the nearest part of the coast of Coromandel, proposing afterwards to coast it along to Madras, or bear up for Bengal, as our situation should permit. We accordingly set the close-reefed top-sails, and courses, and bore up; but the pumps requiring such constant labour, it was not in our power to pay the necessary attention to the sails, so that before the 18th they were all blown away from the yards, except the forefail, with which we lay to, till the 20th, at noon, being in latitude 17 deg. 10 min. N. and (by reckoning) about 9 deg. W. of Cape Negrais. The ship now pitched so deep and heavy, that we sometimes despaired of her ever rising again, and our people were so much alarmed that it was with difficulty we kept them to their stations.

“ About noon we wore, hauled up the forefail, and kept before the wind under bare poles, uniting in a general effort at the pumps and buckets, in hopes to clear her; but in vain. The men who were below coming up at eight with the news that the water reached the lower deck, the Lafcars gave themselves up to despair, nor did a ray of hope present itself even to us Europeans. An idea generally prevailing that the ship must go to the bottom, owing to the quantity of sand ballast under the timber, the people were clamorous for getting out the boats, which we knew could be of no service, as we had only an old jolly-boat, and six-oared pinnace, both shattered and leaky. It was thought adviseable to cut away the main-mast to lighten the ship, and, if possible, keep her from sinking till morning. About nine this was effected; but unfortunately the wreck of the mast falling within board, in the confusion this occasioned, the men at the helm let the ship broach to, and the sea made a fair passage over all. At this critical moment Mrs. Bremner, who had been in bed below, found means to get up the hatch-way; Mr. Wade, chief mate, and myself, helped her to the quarter-deck rail, and were making her fast in the mizen rigging, when the ship came to her utmost bearings, and instantly settled down.

From

From the  
bottom,  
under v  
stant de  
wave bu  
Wade,  
top; all  
who, ha  
Mrs. B  
a shift a  
than her

“ Fin  
was not  
the yar  
of so m  
so violen  
through  
my part  
did not  
or three  
heave in  
fate whi  
a hope o  
death, a  
tation o  
one; an  
fancied  
men ca  
with an  
we owe  
thanks f  
deceived  
night.

we did  
ment ga  
dugled  
spirits v  
mind wh

“ Th  
was aw  
sea run  
of the  
mast, to  
moment  
and La  
yielded  
hold we  
reserved



From the sudden jerk she gave we thought she was going to the bottom, but she went no farther than just bringing the upper deck under water. All hands scrambled up the rigging to escape instant destruction, moving gradually upwards as each succeeding wave buried them still deeper. Captain Bremner, his wife, Mr. Wade, and myself, with a few others, then got into the mizen-top; all the rest clung about the mizen rigging, except one man, who, happening to be forward at the time, gained the fore-top. Mrs. Bremner complained much of cold, having no covering but a shift and straw-petticoat, and as I happened to be better clothed than her husband, I pulled off my jacket, and gave it to her.

"Finding, contrary to our first apprehensions, that the ship was not likely to go to the bottom, we cut away with our knives the yards, &c. about the mizen-mast, lest the additional weight of so many persons should carry it away. Tho' the ship rolled so violently that it was with difficulty we could hold ourselves fast, through excessive fatigue some went to sleep before day; but, for my part, I could not sufficiently compose myself. At first there did not appear to me the smallest ground for hope, yet, after two or three hours reflection, it occurred to me that some vessel might heave in sight in the morning. I felt perfectly resigned to my fate while it seemed inevitable, but from the moment I indulged a hope of being saved I could not endure the idea of an untimely death, and listened the remainder of the night in anxious expectation of hearing a gun, several times imagining I actually heard one; and whenever I mentioned this to my companions each fancied he heard the same report. At dawn of day one of the men called out "a sail;" this was answered by the Mussulmans with an ejaculation to their Prophet, which reminding us of what we owed to our God, we endeavoured to offer up our humble thanks for the deliverance we now thought certain; but his sight deceived him as cruelly as my hearing had deceived me thro' the night. Perhaps during the whole course of our subsequent trials, we did not experience more exquisite pain than this disappointment gave us. My heart died within me, I regretted having indulged hopes which proved thus altogether delusive, and my spirits were so disquieted I could not regain that tranquility of mind which at first supported me.

"The prospect presented to our view, on the return of day, was awful beyond description—a tremendous gale of wind, the sea running mountains high, the upper deck and upper parts of the hull going to pieces, and the rigging that supported the mast, to which 72 unfortunate wretches clung, giving way, every moment threatened to close the scene. The shrieks of the women and Lascars added to the general horror. Some voluntarily yielded to their fate at once, while others unable to keep their hold were washed out of the rigging; but the greater part were reserved for trials yet more dreadful. The gale continued unabated

bated for three days, the return of each day aggravating the misery of our situation. We saw that we might remain on the wreck till carried off by famine, the most frightful shape in which death could appear to us. I confess it was my intention, as well as that of the rest, to prolong my existence by the only means that seemed likely to occur, eating the flesh of any whose life might terminate before my own. But this idea we did not communicate or even hint to each other, till long afterwards, except once that the Gunner (a Roman Catholic) asked me, if I thought there would be a sin in having recourse to such an expedient. From want of room in the mizen, some of the men quitted it, intending to swim forward to the fore-top; and three or four lost their lives in the attempt. My agitation was, after some time, succeeded by a sort of callous, or rather sullen indifference. I tried to doze away the hours, and wished above all for a state of insensibility. The useless lamentations of my fellow-sufferers provoked me, and instead of sympathizing, I was angry at being disturbed by them.

“During the first three days I did not suffer much from want of food, the weather being cool and cloudy; but on the fourth the wind abated, the clouds dispersed, and left us exposed to the scorching heat of a vertical sun, which soon roused me to the keenest sense of my situation. Hitherto the apprehension of what might be to come proved more intolerable than any thing I actually experienced. Though my sensations, particularly of thirst, were exquisitely painful, they were not so violent as what I had read of in similar cases. But I now began to feel in reality what I had already tortured myself with in imagination, and I dreaded I was approaching to the point I had figured to myself, which the cries of those among us, most given to complaining, led me to think they had actually reached. I recollected however having read in Captain Inglefield’s Narrative, that his boat’s crew had received great benefit from lying down by turns in a blanket which had been previously dipped in the sea, the pores of the skin absorbing the water, and leaving the salt on the surface. This practice I adopted as far as I could, by dipping a flannel waistcoat I wore next my skin from time to time in the sea. Many of my companions, who followed my example, agreed that it refreshed them, and I am convinced that by the blessing of God, it was the means of saving my life. It was further useful by occupying the mind, and preventing despondency; I always found a secret satisfaction in every exertion for the preservation of my life.

“The night of the 4th day I had a most refreshing sleep, in which my mind dwelt on former scenes, particularly on yourself, and all those nearest to my heart. I dreamed that I was in a raging fever, and that you were praying by my bed-side, dressed in lawn, and with a mitre like a bishop: that while you continued praying the fever went off, but whenever you ceased it returned.

I then  
as I was  
I drew f  
were in  
stances b  
while h  
suffer on  
the good  
they had  
my mind  
reconcile

“IF a  
iv  
Egyptian  
Sinai, he  
called fr  
placed in  
this; tw  
seat faci  
shadow  
promised  
him wh  
This wa  
(when h  
was to i  
peace.  
hood.  
Moses w  
the wan  
God’s m  
called (4  
the rece  
nation,  
Rom. ii  
himself,  
de, (2 S  
enquired  
Heb. v.  
the first  
sider the  
manner o  
This inj  
preacher



I then thought you administered the sacrament to me, and just as I was about to put the cup to my lips I awoke. The inference I drew from my dream was, that you had departed this life, and were in heaven a witness of my sufferings. Some of the circumstances brought to my recollection the misery of my uncle's family while his son was a missing, and the idea of what you must all suffer on my account greatly distressed me. But I called to mind the good lessons I had learned from you in earlier days, and found they had a wonderful effect in calming my spirits, and fortifying my mind; I endeavoured to make my peace with God, and was reconciled to die.

[ *To be continued.* ]

---

CHRISTIAN CONVERSATION.

**I**F any man speak, let him speak as the oracles of God," 1 Pet. iv. 11. After God had delivered the Israelites from the Egyptian bondage, and had made a covenant with them at Mount Sinai, he commanded this law or covenant to be laid up in the ark, called from that time "the ark of the testimony." This was placed in the Holy of Holies; the Mercy-seat was placed above this; two Cherubim were placed one at each end of the Mercy-seat facing each other, and their wings were stretched out, overshadowing it. It was from between those Cherubim that God promised to commune with Moses, and from thence reveal unto him what was most for his own glory and the good of his people. This was the place of the oracle, and before this the High Priest, (when he entered in once a year with the blood of the sacrifices,) was to intercede for the people until he obtained an answer of peace. This was the order of things during the Levitical Priesthood. Compare Exodus xxv. 21, 22, with 1 Kings viii. 6, 8. Moses was an interpreter between God and the people; presenting the wants and desires of the people to God, and communicating God's mind and will to them. These messages from God are called (Acts vii. 38,) "the *lively* oracles." And St. Paul reckons the receiving these among the chief privileges of that favoured nation, that "unto them were committed the oracles of God," Rom. iii. 2. that is, the Word or Will of God, as delivered by himself, or by the mouth of his holy Prophets, Heb. i. 1. *Oracle*, (2 Sam. xvi. 23,) is in the original—*Word*;—as if a man enquired at the *Word* of the Lord. So we are to understand it Heb. v. 12; "Ye have need that one teach you again which be the first principles of the oracles of God." In this sense I consider the text before us, "If any man speak," let the *matter* and *manner* of his speaking be agreeable to the Scriptures of truth. This injunction may be applied to Christians in general, or to preachers in particular.

VOL. XXII. FEB. 1799.

I. If

N

I. If any man, professing Christianity, speak, let him "order his conversation aright," Pſal. l. 22.

(1.) He should speak that which is *true*;—"thy word is *truth*."

(2.) He should speak *sincerely*;—called, "speaking the truth from the heart:" No double meaning, no mental reserve.

(3.) His speech must be *pure*;—No corrupt conversation should proceed out of his mouth." "The words of the pure are pleasant words." "Every word of God is pure," Prov. xxx. 5. "He that loveth pureness of heart, for the grace of his lips the King shall be his friend," Prov. xxii. 11.

(4.) He should avoid all *superfluity*;—"In a multitude of words their lacketh not sin," Prov. x. 19. "God is in heaven, and thou on earth; therefore let thy words be few," Ecclef. v. 2. "Let your yea be yea, and your nay nay," Matt. v. 37.

(5.) He should in speaking have a determinate *end*, viz. the glory of God, and the good of his fellow-creatures: "Let your conversation be as becometh the Gospel of Jesus Christ." "Let your words be with grace, seasoned with salt; ministering grace to the hearers."

II. Here is a lesson worth the attention of every christian orator. Let his *matter* and *manner* be agreeable to the oracles of God.

I. With regard to his *matter*. Let him not entertain his audience with florid lectures of heathen morality, or draw the substance of his discourse from the writings of Epictetus, Socrates, or Seneca; these indeed may form a body, but destitute of the breath of God, it has neither life nor motion. Let the sum and substance of his pulpit exercises be drawn from the arcana of God's holy Word. "The testimony of Jesus is the spirit of prophecy," Rev. xix. 10. The Holy Scriptures can furnish us with every thing that is needful to be delivered from the pulpit, both *what to say*, and *how to say it*. "All Scripture is profitable for doctrine," &c. 2 Tim. iii. 16, 17. The two grand leading truths of the Scriptures, are, the Fall of man by sin; and his Recovery by the Grace of God. The reign of sin, and reign of Grace. All that man has done in destroying himself;—and all that God has done, and is still doing, for the restoration of ruined man, is clearly revealed in the Scriptures of truth. In the Restoration of Man, we should always be clear in these two essential points,—Christ *for* us, and Christ *in* us: The former is the ground of our pardon and acceptance; the latter is expressive of that real inward change we happily feel when we are born of God. These should always be distinguished, but they should never be divided, nor their order be ever inverted. No man can

preach



preach the *whole* Gospel unless he insists upon both these branches of Christian doctrine.

The expectation of another Gospel, or new revelation, is unfounded in the oracles of God. The pretended revelations held forth by some modern preachers will not bear examination: Whenever they approach the glorious blaze of divine truth, they are instantly lost; like the feeble light of the glow-worm, when enveloped in the beams of the meridian sun. Blessed be God we have a more sure word of prophecy. "The words, (saith Jesus,) that I speak, they are spirit and they are life."

2. Respecting the *manner*, "*as the oracles of God.*" Let him deliver these great truths with profound reverence, gravity, and sincerity. Not setting forth his own eloquence or wit, lest he appear to handle the word of the Lord deceitfully. The manner will greatly depend upon our *disposition* of mind, and our preparation for the great work of the public ministry. A knowledge of God as our Father in Christ;—a clear understanding;—a sound judgment;—a divine call to the work;—the love of Christ constraining;—acquaintance with Holy Scripture. Above all, the influence of the Holy Spirit, without which we cannot order our speech by reason of darkness. All these are more or less necessary to enable us to speak as the oracles of God.

To speak as the oracles of God, implies, not merely to use the words of Scripture, but to enter into the spirit of those sacred writings; to observe persons, time, place, &c. Endeavour to feel those different affections which the wisdom of God intended to excite in man; such as, hope and fear, love and desire, joy and grief, while delivering those sacred passages which he intended should move those different passions of the soul: This will have a powerful tendency to produce the like sensation in others, that we feel in ourselves. The constant aim of our ministry should be to abase man, and exalt the Lord Christ.

If it be asked, How shall we obtain this disposition, this readiness for the work? I answer.—Not by culling rhetorical figures or flowers: Not by depending upon the patch-work of celebrated authors: But by entering within the veil,—approaching the Mercy-seat,—and receiving our message from God. When we take this method, the Spirit of glory and of God will rest upon us: And altho' we do not reject the helps afforded us by good men and good authors, yet, we do not depend upon them. All human authorities, however great, bear no comparison with a—"Thus saith the Lord!"

If God saith unto us, "Go forth, and speak to the people all the words of this life,"—"My presence shall be with you;" we may banish all anxious care and servile fear: He will not fail to be a mouth and wisdom to us: We shall then speak with "demonstration of the Spirit and with power." Our doctrine will

drop as the rain, and distil as the dew:" Every hearer shall receive a portion in due season: And every pious heart shall own, that the great Master of religious assemblies, is, of a truth, with all them who speak and live as the oracles of God!

R. R.

L E T T E R S.

From Mr. GEORGE CLARK, to Mrs. DOWNES.

Dear Sister,

London, July 2, 1778.

ACCORDING to your request, I shall endeavour to give you an account of my Experience with respect to the work of full Sanctification. Upon being convinced of sin, I earnestly sought the Lord for pardon, when he graciously revealed his forgiving Love to me thro' Christ Jesus, and I was unspeakably happy in the enjoyment of the divine favour. But notwithstanding this joyous sense of the love of God continued with me for some time, yet I soon discovered that I was not fully sanctified, and my faith was often weakened by doubts and fears, that I had been deceived, and that I should never hold out to the end. But endeavouring to lay aside these evil reasonings, and to look unto the Lord for help, he confirmed me in the truth, and gave me power to believe that he would never forsake me.

Being thus established, I sought to do the will of God more perfectly; but to this I found a continual obstruction from my natural depravity, and I did not then see how it was to be taken away. This was a very critical time, as I was often in danger of giving up the contest, by seeing the strength of sin, the power of the enemy, and the weakness of my faith. But sitting under a clear and powerful ministry, I kept close to the word of God and prayer; and was soon satisfied that nothing short of that pure love which casteth out fear and cleanseth from sin, would make me continually happy. I saw that the Lord called me to holiness, and that it was his will that I should love him with all my heart. But still I found the flesh fighting against the spirit; and though I was not overcome thereby, yet I was grieved that such evils should have any place in me; and I could not be satisfied with the hope of being set free from them at death. I therefore diligently searched the word of God, in order to find a promise upon which I might build my hope speedily of obtaining a compleat deliverance. The Lord saw my simplicity, and that I only desired to glorify him. He soon shewed me several precious promises, the following in particular afforded me great encouragement,—“I will sprinkle clean water upon you, and ye shall be clean.”

At the time the Lord spoke peace to my soul, I rejoiced with joy unspeakable and full of glory, and my joy arose chiefly from a lively sense of being united to the Lord. He was now my All  
in

in All;  
simplici  
to him  
self, wh  
did not  
but lov  
tressed  
But ap  
strengt  
posed  
ever I f  
saved b  
tell. I  
ness, a  
boured  
and wa  
God,  
salvatio  
waited

I lik  
and op  
ing th  
Author  
hour o  
any thi  
stroyed  
to acco  
the fa  
saying  
his po

And  
pride  
lute n  
for fre  
tinuall  
healin  
interce

I h  
carrie  
what  
Name  
tende  
all ete  
who v  
I am  
with  
to; a



in All; my spiritual and eternal life. I came to him with the simplicity of a little child, for all I wanted, willingly submitting to him in all things. But O what a difference did I feel in myself, when the Lord shewed me the remains of inbred sin. I did not now go to the Lord as I had done when I found nothing but love in my heart, but seeing myself so unlike him, I was distressed and greatly troubled, fearing that I had lost his favour. But applying to the throne of Grace, I received comfort and strength to go forwards, altho' I felt much unbelief, which opposed the promises of God, and the work of his Spirit. However I saw an inexpressible beauty in holiness, and that I must be saved by faith. But what kind or degree of faith, I could not tell. Being thoroughly awakened to a sense of my want of holiness, and feeling an insatiable desire to enjoy the blessing, I laboured to obtain a right understanding of this work of the Lord, and was thankful for every help I could procure from the word of God, and from any of his servants who did experience this great salvation. My conscience was exceeding tender, and I diligently waited upon the Lord in all his appointed ways.

I likewise carefully attended to the teachings of the Holy Spirit, and opened my whole heart unto the Lord in prayer, well knowing that I must receive this salvation from him who alone is the Author and the Finisher of faith, and steadily looked for the hour of deliverance, being determined not to rest satisfied with any thing short of a clear witness that inbred sin was entirely destroyed: And the Lord, who is infinitely gracious, did not fail to accomplish his own work. By the light of his word, and thro' the sacred energy of his Spirit, he spoke with power to my soul, saying, "I will, be thou clean." I knew his voice, experienced his power and goodness, and my soul was healed.

And altho' I now feel no evil temper, no unholy desire, no pride or perverseness of will, yet I am daily sensible of the absolute necessity of watching unto prayer, of looking unto Jesus, for fresh supplies of grace, and of devoting my soul to him continually. Every moment I want to experience more fully the healing virtue of his precious blood, and the saving benefit of his intercession.

I have diligently observed how the work of Grace has been carried on in my soul, and that thro' the exercise of faith I am what I am. And I willingly and thankfully adore his sacred Name, with all my united powers, for his abundant goodness extended unto me. The language of my heart is and shall be to all eternity, Glory be to God in the highest, and unto the Lamb who was slain, who hath redeemed me by his own precious blood. I am wholly dependent upon my God and Saviour. I embrace with gratitude every discovery of the weakness I am still subject to; and in this sense, I will glory in my infirmities, that the  
power

power of Christ may more fully rest upon me: For I find by experience, that when I am weak, then am I strong. Thus will I strive to go on from grace to grace, and from strength to strength, till I am fully prepared to appear in the presence of God, so that I may enjoy him for ever.

I am, your affectionate Brother,

G. CLARK.

To Mr. PAWSON.

Dear Sir,

Bristol, August 6, 1798.

AFTER an absence of more than ten years from Bristol, it is no small pleasure to me to see and hear again those from whom I have formerly received instruction and edification. When I heard you, Sir, at the Room on Thursday night, I could not but recollect with delight and affection the sound of the voice, which 28 years ago I was favoured to hear for the first time in Bristol. What you said last night on Judges ii. 7, 10, &c. was very affecting, and the more so, as it met the fears of my own mind. Your people stand (I think) the bulwark of vital Religion in this land: If the life decreases in this body, the general declension threatens to be rapid. You are the only people who clearly hold forth a full salvation, who set open *all* the precepts and *all* the promises. And this can only be done with effect by men who speak from their own experience, either of the real accomplishment in their own souls, or at least their firm faith and ardent reaching forth after it. For my own part, I find a word spoken on this subject is life,—and the life I want. This makes me mourn, (what appears to me,) to threaten it's extinction. The open temptations of the world, an assault to draw from the obvious path of duty, is much less dangerous, than temptations which twine *with* duty, which gradually assume the form and colour of duty, in order to destroy, or at least diminish that life which is the strength of duty. What I have an eye to is this,—your people are in danger from a leaven of Calvinism; (it is our *duty* to love our brethren who differ from us in judgment :) and the more so, because it is introduced, not as what they commonly call doctrinal, but experimental and practical. I assure you, my dear Sir, twelve years acquaintance with that ministry, from men truly pious and highly to be loved as such, makes me sensible there is more danger to your people from experimental Calvinism, than from preaching Predestination and Reprobation. They cannot receive the latter, (indeed few can, therefore it is generally veiled :) But tho' they would not endure to hear the work of Christ either restricted or debased,—it is not so with the work of the Spirit. I hear many of my old friends are delighted with a calvinian ministry, because of the piety and spirituality of the preachers; their piety as to its *immediate* effect, must be a good one, but I really think the remote effect pernicious;

---I mean

—I me  
tuality  
the wo  
I am  
exhort  
exhort  
not acc  
alterna  
tionary  
the for  
against  
produc  
this te  
the con  
yourself  
add a p  
elder v  
counsel  
there is  
your's

From

ME  
Morav  
than a  
exactly  
sure I

Not  
apostat  
born, a  
Attem  
our Le  
You a  
the ric  
more t  
beyonc  
life, in  
outwar  
have a

I sh  
brothe  
may b  
make



—I mean, it *gives entrance* to doctrines which will sap the spirituality of your church. If there was no other but the *withholding* the word of exhortation, a considerable loss must be sustained. I am perfectly convinced that calvinian ministers can give no exhortation its full force. *Jurieu* used to say, There was no exhorting “*but as a Pelagian*,” and a pelagian exhortation being not according to Truth, cannot be with power: And there is no alternative,—they must exhort as a Pelagian, or admit of probationary Grace: The latter they start from, and thereby run into the former. But you know, my dear Sir, they set their faces against your doctrine of entire Sanctification, and their ministry produces no witnesses of it. If therefore your church forsakes this testimony in the power and life of it, a radical declension is the consequence. I know not why I write this to you, who have yourself much clearer and fuller views of the subject; but it may add a prayer to those you daily offer on this behalf; and while the elder watchmen see the danger, and give the word of alarm and counsel to those who are coming forward to occupy their places, there is yet hope. I am with much esteem and respect, dear Sir, your’s in Him whom you serve. \* \* \*

~~~~~  
From the COUNTESS of HUNTINGDON, to the Rev.
JOHN WESLEY.

Sept. 29, 1742.

METHINKS I rejoice at Mr. Bray’s observations: His experience of the grace of God so long before he knew the Moravians, makes me think he is more to be depended upon than any of them. I will not answer, but his sentiments so exactly agreeing with my own, may make me partial to him; for sure I am, whether he is sincere or not, he will be so.

Nothing less do I look for from you, than making our sinful apostate church the footstool of Christ. For this end was you born, and for this end came you and your Brother into the world. Attempt nothing less than all mankind; the work is nothing for our Lord. All will fall before you. I know it; I am sure of it. You are the only one, with your brother, that has ever shewed the riches of the Gospel; and God will open them more and more to you. Make no abatement of his promises. O they are beyond conception great! I will grasp at them all, while I have life, in the largest and most extensive sense, as to both inward and outward holiness. Let us not rest in any thing whereunto we have attained; we are but just entering upon infinitude.

I shall contrive a place for the reception of you and your brother at Ratby; so that by the blessing of God, a little church may be raised there. Your prayers for one near me here, would make me wait in joy for the time coming when they should be answered.

answered. I feel no fear that you should ever depart from the simplicity of the gospel. The work God hath set you to do, will secure you. He will make you an able minister. But all evil do I expect from myself. I am amazed at the Lord's patience with me. Ask what you will for me, and it shall be given you of the Lord. It is you and your brother's prayers which hold me up.

May our dear Lord bless, preserve, and keep you, and lead you into all Truth. The Lord gives me to pray for you continually; and bless you he surely will, in time and in eternity.

I am going to take of the most extreme poor, that are simple of heart, under my care, and have them to come twice a week. Pray that the Lord may bless this. May I explain the scriptures? Or how will you direct me? When they are fit I shall put them in Class: May I venture upon such an office? Speak plainly; I feel no will:—I am a barren fig-tree.

My faithful Friend, farewell.

S. H.

~~~~~  
From Miss M. to the Rev. Mr. WESLEY.

Bath, June 27, 1770.

**I** Return you many thanks, dear Sir, for your kindness in writing to me. I often think that my soul does approach the Lord in simplicity, freely unburdening itself of every care, fear, wish, and desire: and who I believe has not only love enough, patiently to attend to my complaints, kindly interesting himself in my concerns, and sympathizing in all my griefs, but power also to relieve me under every pressure, to save me from every snare, to guard me against every danger, and to supply each present want.

In general I think, I live, (if I know myself,) in forgetfulness of my bearing the character of a gentlewoman, and I am not conscious that I advert to "my being a *woman*," more than I ought, to behave with the modesty and dignity of my sex. My silence usually proceeds from diffidence, and sometimes from discouragement, from my views and thoughts of myself *as a Christian*. However I have aimed to follow your advice, and made this use of my present journey, the learning to speak for God: And I have particularly been constrained to relate my own experience, which has seemed needful for the edification of those I have conversed with;—the best method I could convey instruction to their minds, without arrogating to myself the office of teacher. I have found it *good to be here*, the Lord has made it answer every end, and afford me every token of my having done his will in coming, that my timorous mind could wish or desire. I have met sister B's. class three times, and find the believers beginning

to

to expect  
evil te  
joy over

You  
manner  
with a  
She fe  
intenti  
ings, v  
has a l  
is call  
"the l

We  
daught  
know  
and w  
Perfec  
and w  
and w  
faith v

Win  
and af



to experience that second awakening previous to deliverance from evil tempers. I believe you will find much increase of life, and joy over this little flock, when you next meet them.

You will find S. B. strikingly like Miss B. in person, voice, manner; only more reserved, and less fluent of words; though with as much propriety and elegance of expression as J. Cooper. She seems following after entire devotion of heart and life, both intentionally, and practically. We have had many sweet meetings, wherein we have enjoyed fellowship one with another. She has a large field of usefulness in this place, and gifts for what she is called to, with amazing steadiness. She seems to have learnt "the being obstinately good."

We spent a few days at Mr. G's. at Bradford, his son and daughter in-law and neice, have joined the Society there, and know in whom they have believed. He very candidly inquired, and willingly heard all you meant by the Doctrine of Christian Perfection, or Mrs. Cayley's experience, (who is with me here,) and who related to him in the most explicit manner all her strength and weaknesses, and he appeared quite satisfied with the rest of faith which she enjoys.

With thanks for all favours, I remain, dear Sir, your obliged and affectionate,

\* \* \*

~~~~~  
P O E T R Y.

The ANGLER and the PHILOSOPHER.

BESIDE a gentle murmuring brook,
An angler took his patient stand;
He ey'd the stream with anxious look,
And wav'd his rod with cautious hand;
The bait with nicest art was drest,
The fishes left their safe retreat,
And one more eager than the rest,
Look'd,—long'd,—and swallow'd the deceit:
Too late she felt the poignant smart,
Her pitying friends her fate deplore,
The angler, with well practis'd art,
Hook'd,—play'd,—and drew her to the shore.

Lur'd by the beauty of the day,
The sun now sinking in the sky,
A Sage pursu'd his walk that way,
And saw the bleeding victim lie;
Far in the vale of years declin'd,
He watch'd the course of nature's law,
And thus with philosophic mind,
He moraliz'd on what he saw.

Indulge, awhile, the pensive vein,
 And fix this image in your mind,
 You've hook'd a fish, observe it's pain,
 And view the state of human kind:
 Heav'n gives us line, we shift the scene,
 And jocund traverse to and fro,
 Pain, sickness,—still will intervene,
 We feel the hook where'er we go.
 If proudly we our schemes extend,
 And look beyond the present hour,
 We find our straiten'd prospect end,
 And own an Over-ruling Power.
 Awhile we sport, awhile lament,
 God checks the line, and we are gone,
 Dragg'd from our wonted element,
 To distant climes, untry'd, unknown!

~~~~~  
 P S A L M CXIX.

By the REV. Mr. CHARLES WESLEY.

K O P H. PART XIX.

- 1 **H**EAR me, O my gracious LORD,  
 Help,—with all my heart, I cry'd;  
 First I am to keep thy Word;  
 Save me, or my goings slide:  
 Save me,—still I cried to Thee;—  
 Save me from the tempter's will;  
 I shall then the Promise see,  
 I shall all thy Law fulfill.
- 2 Thee,—before the dawn of day  
 Hath my eager soul pursu'd,  
 Cried and waited in the way,  
 Hop'd for my Redeeming God:  
 To behold thy lovely Face,  
 Many a sleepless night I mourn,  
 Musing on the Word of Grace,  
 Watching for my LORD's return. \*

\* Ver. 147. "I prevented the dawning of the morning, and cried: I hope in thy Word." 148. Mine eyes prevent the night watches, that I might meditate in thy Word." "It is a certain sign that our hearts are set upon a work, when the thoughts of it cause sleep to depart from us, and we awake readily, constantly, and early, to the performance of it. The Psalmist delighted in the holy exercises of prayer and meditation, therefore he "prevented the dawning of the morning," and was before-hand with the light itself: His "eyes prevented the watches," i. e. the last of those watches, into which the night was  
 by

by the  
 stirring  
 should n  
 the morn

+ Ver.  
 are far f  
 us, God  
 be rejecte  
 to their g

† Ver.  
 to thy W  
 cause; the  
 Fountain  
 therefore  
 and a Cor  
 prsons, a  
 his Word  
 to strengt



- 2 Hear me, Lord, in tender love,  
 Good and gracious as thou art,  
 All the death of sin remove,  
 Quicken this poor drooping heart.  
 They that hunt my soul, draw nigh, †  
 Full of mischievous design,  
 Bold thy threatnings to defy,  
 Trampers on the Law divine.
- 4 But thou nearest art, O LORD,  
 True thy every Precept is,  
 Sure is the annexed reward,  
 Sure the dreadful penalties;  
 Damn'd are they that disbelieve,  
 Thou hast fixt the firm decree;  
 Sav'd—whoe'er the Truth receive,  
 Sav'd to all eternity!

~~~~~

R E S H. PART XX.

- 1 S E E and save me in distress,
 Lo! on thee my soul I stay,
 Looking for thy kind release,
 Longing all thy Law to' obey:
 O my dear Redeeming LORD,
 Plead my cause with GOD above,
 Mindful of thy gracious Word,
 Quicken me by Faith and Love. †

by the Jews divided; he needed not the watchman's call, but was stirring before it could be given. Believers who enjoy their health, should never suffer the Sun to shine in vain, nor the golden hours of the morning to glide away unimproved." See Mark i. 35.

† Ver. 150. "*They draw nigh that follow after mischief: They are far from thy Law.*" "If our enemies "draw nigh" to destroy us, God is still "nearer" to preserve; and however his "word" may be rejected by the wicked, the faithful always find it to be "true," to their great and endless comfort."

‡ Ver. 154. "*Plead my cause, and deliver me: Quicken me according to thy Word.*" The Lord is the Patron of his people, to "plead" their cause; their Redeemer, to "deliver" them out of troubles, the Author and Fountain of their life, to "quicken" and support them. We may, therefore have recourse to him at all times, as an Advocate, a Saviour and a Comforter, for the defence of our cause, the deliverance of our persons, and the support of our hearts. And all this, "according to his Word," in which he hath engaged thus to patronize, to rescue, and to strengthen those who trust in him, and apply to him."

- 2 Strangers to thy saving Grace,
 They who cast thy Laws behind,
 Sinners will not seek thy face;
 Thee,—while all who seek may find;
 But thy grace for all is free:
 Lord, thy proffer I receive,
 Shew thy faithfulness on me,
 Bid me by thy mercy live.
- 3 Sin, the world, and hell oppose,
 This weak helpless soul of mine;
 Safe I walk through all my foes,
 Do not from thy paths decline:
 Sinners I with pity saw,
 Griev'd for their iniquity,
 Wretches that transgress'd thy Law,
 Fled from happiness and Thee.
- 4 How do I thy Precepts love!
 My desires to thee are known;
 All thy life I long to prove;
 Save me by thy Grace alone:
 Lives the promise of thy grace,
 Stood from the beginning sure,
 Every word of righteousness
 Shall from age to age endure.

~~~~~

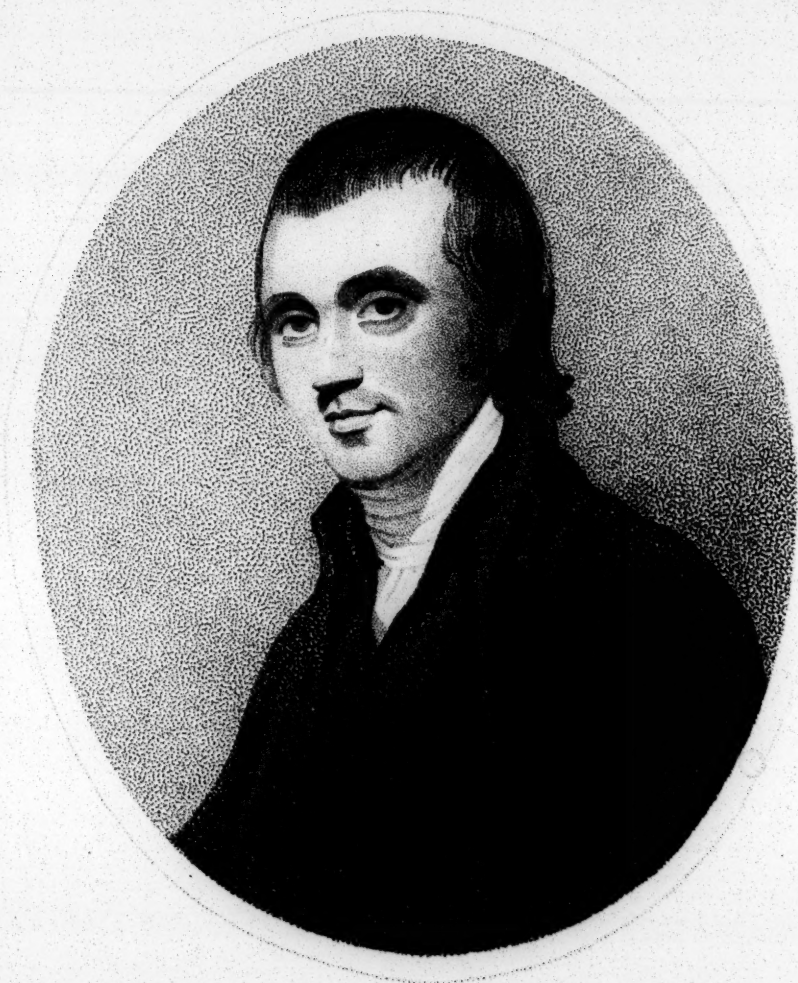
*LIVING IN THE WORLD, YET NOT OF THE  
 WORLD.*

**T**HE Soul irradiated with Truth divine,  
 On whom the rays of Grace and Mercy shine;  
 Who sees the golden beam of Love display'd,  
 For sinning Man the gracious Ransom paid;  
 Wean'd from Earth's trivial scenes, to Heaven aspires,  
 There fixes all her hopes, her fond desires.  
 In secret union with her God, she finds  
 Pleasure and peace unknown to sensual minds;  
 And tho' no purling rill, or favourite grove,  
 Invite her thoughts to themes of sacred Love;  
 Tho' never more on Avon's banks to stray,  
 Or in sweet solitude beguile the day;  
 In crowds retir'd, she feels the lambent flame,  
 No rival there---the Object still the same:  
 Nor time nor place can her glad hopes destroy,  
 Fix'd on the BASIS of IMMORTAL JOY.

[Mrs. COWPER.]



4 AP 54



MR. JOHN SMITH.

*— Preacher of the Gospel.  
Aged 35.*

MEMO

IN t  
love  
almost

Mr.  
himself  
good to  
of his ey  
fitely, y  
of all,  
Letter  
ful occa  
experien

My v

T  
Holy N  
than th

Idols  
by the  
tify the

How  
memor

She  
bers th  
and wa

But  
mandec

Oh!  
eth for

At p  
multitu  
have re  
on the  
among

VOL.



T H E

# Methodist Magazine,

For M A R C H, 1799.

---

MEMOIRS of the Rev. VINCENT PERRONET, A. M.  
Late Vicar of Shoreham, in Kent.

[ *Continued from page 58.* ]

**I**N the beginning of the year 1763, Mr. Perronet lost his beloved Wife, after a long season of severe affliction. She died almost suddenly, and quite unexpectedly to her friends.

Mr. Perronet had so eagerly desired her life that he seemed to himself persuaded of her recovery, but an all-wise Providence saw good to deal differently with him, by taking from him the desire of his eyes, with a stroke. No man perhaps could suffer more exquisitely, yet with deep resignation he bowed before the gracious Lord of all, and he was not left comfortless. In the following circular Letter which he wrote to each of his children, upon that mournful occasion, he gives an account of the divine support which he experienced, and the consolation with which he was favoured.

My very dear Children, Shoreham, Feb. 11, 1763.

The Lord hath wounded me very deep! But blessed be his Holy Name, not near so deep as I deserved, nor in the least deeper than the necessity of the Case required.

Idols, that have long engrossed the heart, can only be cut out by the sharp two-edged sword! May He whose Sword it is, sanctify the smart to all of us!

However, sure I am, we shall greatly offend Him, if the memory of your dear mother should not be precious to us.

She breathed out her soul in such soft, easy, and quiet slumbers that, for a time, I only supposed her to be in a sweet sleep; and was therefore afraid to awake her.

But I found, within an hour after, that her Lord had commanded her to come away in peace and silence.

Oh! may we all follow her to that glorious rest which remaineth for the people of God.

At present, I have great reason to say to the Lord, "In the multitude of the sorrows that I had in my heart, Thy comforts have refreshed my soul!" For whilst I was mournfully musing on the wound, which the Almighty had given me, I desired, amongst other more important affairs, that, if it was agreeable

VOL. XXII. MARCH 1799.

to

to the Divine Will, I might, in some dream or vision, see my late dear companion smiling upon me.

Instead of this, it pleased the Almighty, two days after her removal hence, to smile upon me himself!

I then found such peace with God thro' our Lord Jesus Christ, and such a powerful evidence of the Love of God shed abroad in my heart by the Holy Ghost, as would certainly appear foolishness to the philosophers of the age! and what would considerably sharpen the ridicule, is what I have still to mention.

Because even this unspeakable pleasure was much increased by a full assurance I had, that God had condescended to reveal these glad-tidings to his lately arrived saint!

And it was also imprest strongly upon my mind, that she was then present on the right hand of her Lord, from whom a ray of glory seemed to descend towards me.

Therefore, tho' I saw her not; yet surely she might then be rejoicing for me, and possibly smiling over me!

But be this as it may; I humbly and confidently trust, that thro' the riches of Divine Grace, we shall all, one day enjoy the smiles of that God, in whose presence is the fulness of joy; and at whose right hand there are pleasures for evermore! So be it, Lord Jesus, thro' thy merits and mediation!

I am, wishing love and blessing to each of you, your most affectionate Father,

VINCENT PERRONET.

Soon after the death of his wife, Mr. Perronet erected a neat marble monument to her memory, in the Church at Shoreham, on which was the following Inscription.

Near this place are deposited the Remains of  
 Mrs. CHARITY PERRONET, late wife of  
 The Rev. Mr. VINCENT PERRONET, Vicar of this Parish.  
 She was daughter of Thomas Goodhew of London, Esq;  
 and of Mrs. Margaret Goodhew, his wife.  
 Her soul was translated out of this vale of sorrow and sufferings  
 Feb. 5th, 1763, in the 74th year of her age.  
 The all-wise God, for reasons infinitely wise,  
 Had long held her in the furnace of spiritual afflictions,  
 Where she deeply mourned the want of Christ!  
 But after the Lord had tried his dear Servant even as gold is tried,  
 and had humbled her to the very dust;  
 He then exalted her to that kingdom of blifs and glory,  
 Where all tears are for ever wiped from her eyes!  
 Reader, if thou thus mourn,  
 Thou also shalt be comforted!

About the year 1770, the work of God began to revive at Shoreham; and it continued in a prosperous state during the remainder



mainder of Mr. Perronet's life. Mr. Charles Perronet his favourite son, a most zealous holy man, was made a particular instrument in this revival, some account of which he has left, tho' imperfect, in a Letter to the Rev. Mr. John Wesley, an extract of which follows. As he intended to have published it, had he lived to finish it, he has prefixed a short Preface, which well deserves to be transcribed.

"Those who know, says Mr. Charles Perronet, what Shoreham was, and that consider the nature of the account, will view it as a rich cluster of grapes from a barren wilderness, and glorify the Power that hath done all these things!

"I cannot but consider this narrative as a most remarkable display of the power of God's Spirit; and what is calculated for doing much good. To me it appears most eminently to shew forth *his* goodness to the Children of men.

"In particular it tends to encourage sinners to return to God: To animate the righteous by the experience of others; to excite labourers to perseverance, tho' they should see no fruit of their ministry: and to explain one great cause why the word preached is often unprofitable: Even the want of affection, condescension, and private assiduity, which are such indispensable requisites to be joined with public preaching. We who are by office, the chief, are to remember we are *last* and *servants* of *all*, and to be patterns to the flock of following Jesus, in his meekness and lowliness of heart.

"It also tends much to the raising our expectation of an outpouring of the Holy Spirit, that grace which is the *Promise* of the gospel day, not for one only, *but for all* that call on the name of the Lord.

"Most earnestly commending it to the divine blessing, may all that behold what the Lord hath done, be made partakers of the same mercy for the sake of our Lord and Saviour Jesus Christ!"

The Letter to the Rev. Mr. J. Wesley is dated, Shoreham, October 15th, 1772.

Dear Sir,

"I shall now relate a more particular account of our affairs than you have had before.

Our family settled here about five and forty years ago, and have been ever since oppressed by an unjust people. About four and thirty years we were an offence to the place on account of religion, and during the last twenty-six years have been their derision for the sake of Methodism. For *this* we glorify God. Let them cast out our name as evil. The *wicked* can profit the *righteous* only by persecution! It will make our reward great,—if we are faithful to the end.

The plainness and simplicity of the people had been corrupted before our time, by two families that introduced *dresses*, and other luxuries.

The first seventeen years of Methodist preaching here, the smallness of the congregation, and want of the life of religion, made us the derision of them that hated us.

Things had long borne an unpromising appearance, and labour seemed all lost. *Then* the work *revived*; and still more so three years afterwards. But the chief increase has been the last three years: And now every day is bringing greater things to pass.

A year ago, the offence of the gospel began to cease, and religion to be honourable. *Labour*, and *supplication*, and *sorrow*, and *reproach* for *Christ's* sake, are seed for Gospel Harvest, and spring up when our hope fails.

Our place contains above an hundred and fifty families; out of these about an hundred and fifty persons attend the word, including a few from other parts. And so intent are they upon hearing, that such as cannot get within, will bear the severity of all weathers without.

The heads of the parish begin to come, and others that were the most inveterate: And one and all bear such plainness of speech that gives hope of fruit in due season. Some that had sat long under the word to no profit, are awakened, backsliders return to the Society, and a low degree of benevolence to the poor begins to appear. Vice hides its head with shame; and those that before made us their derision, fly at the sight of us.

Shoreham has been long both the aversion and desire of the neighbouring parishes. Such as loved righteousness thought that to live in Shoreham was all that could be desired, and would take any pains to spend if but a day with us. But the haters of religion shunned it, and cried, "you will be made mad!"

The reformation seen in some of the most notorious is talked of by many. The wicked begin to own our design must be good, and that the place ought to profit more by the pains taken with it. If any seem near their end, their ungodly friends enquire whether they are fit to die, and advise them to turn *Methodists*, as the best thing for dying well: And some that came into great trouble, sent with tears to beg our prayers. Such is the saving efficacy of Jesus, that where His Name is preached it diffuses grace to those who are far from God; and they that seem not to regard, yet shew they honour righteousness, and learn to be afraid to die in sin!

Out of three public houses, two receive us to pray in their families. Many young children delight in hearing the word and being privately instructed. The schools, one of boys, the other girls, have begun prayer, singing hymns, and religious instruction.



tion. Instead of their former rudeness to us, the children are in great awe: And those that can scarce walk delight to pay respect."—

As the Narrative ends here abruptly, which was intended to have contained many other particulars, it must be added, that the *Society in that* and the neighbouring Village, consisted of between 60 and 70 persons. Many of whom were truly alive to God, some were sincere mourners after redemption in the blood of Jesus, and in general they were a simple earnest people, and adorned the gospel by their lives and conversation.

The Society was formed into three Classes, which all met at the same hour in different rooms in Mr. Perronet's house. He greatly rejoiced in their prosperity, and was indeed gentle among them as a nurse cherisheth her children, tenderly ministering to their spiritual necessities, and supplying their temporal wants even beyond his power.

He continued for many years an example to all around him of patient diligence in his Master's work, and affectionate zeal for the good of souls. He often said, that he considered it as a singular honour conferred upon him, to be "*a daily day-labourer in the Lord's Vineyard.*" And tho' he often suffered much from increasing age, and infirmities, yet he never declined any part of his public work till the latter end of the year 1778, when he caught a violent cold at a Funeral, which was followed by a severe rheumatic disorder, which never wholly left him: And from that time till he died, (which was upwards of six years) he was never out of his house. During the five first years of that long confinement, he continued to preach a weekly Lecture in the house every Sunday evening, and a peculiar *unction* usually attended his word at those seasons.

It may be proper here to take notice of the severe trials he was called to endure in the death of several of his children, after they were grown up, and indeed three of them were much advanced in years. He has left the following short memorandums respecting their death.

"My son Thomas went rejoicing to heaven on Sunday, March 9th, 1755, after a most severe illness, and the deepest distress of soul!" On Thursday, October 29th 1767, my dear son John was gloriously translated from earth to heaven, after suffering very severely from a most dreadful small-pox, in which he experienced a full assurance of the favour and love of God! I had *then* seven children in paradise, but my dear Charles has since increased the number! After wearing out a weakly constitution, in the most unwearied endeavours to bring many to Christ, he breathed out his pious soul in those remarkable words of his dear Lord, "*Father, into thy hands I commend my spirit!*" May all he has left behind follow on through grace to glory! Dear William followed Charles to heaven, Dec. 2d, 1781; after his  
return

return out of Switzerland. He was buried at Doua in Flanders, in a spot of ground allotted for the burial of the Protestant Swiss Officers. A great favour in that horrible bigotted Country.

"Sept. 9th, 1782, my dear daughter Damaris was taken up into heaven in an apoplectic-fit. So that at *this* time I have *ten* in *glory*, with their dear mother!" The manner in which he bore these trials was truly edifying to those who were witnesses of that deep *resignation* to the *divine Will*, which he manifested, particularly at the death of the two last, which happened not many years before his own translation to glory.

His son William died on his return from Switzerland, where he had been between two and three years, in order to settle some temporal affairs. Soon after he went there his health sensibly declined, but at the same time he began to be under great concern about his eternal salvation, and there is reason to believe he was brought to a saving acquaintance with the Lord Jesus. At the time of his death he was expected almost hourly in England, but his heavenly *Father* saw good to determine otherwise. At an *Inn* where he stopped at Doua in French Flanders, his illness considerably increased, and he was suddenly called into eternity!

It fell to the lot of his eldest grand-daughter, to inform him of this melancholy event. He immediately replied, in a manner impossible to be described, "*The will of the Lord be done! Then your uncle is for ever happy!*"—He received the tidings more like one who was an inhabitant of *heaven* than of *earth*; and indeed, seemed to rejoice that another of his family was safely entered the *heavenly harbour!* From his conversation at various seasons, it appeared evident to those about him, that heaven was so *familiarized* to him, that he no longer considered those of his friends who were removed thither, as separated from him; he appeared already to taste their happiness, and anticipate the time when he also should enter his Master's joy, and be for ever with the LORD.

[ *To be continued.* ]

A SERMON on *The Importance of saving the Soul:*

By Mr. JAMES ODDIE.

MATTHEW XVI. 26.

"What is a man profited, if he shall gain the whole world, and lose his own soul?"

**I**T is allowed by most men, that the Salvation of the Soul, is of infinitely greater importance than any thing in this world can possibly be: And yet how miserably inconsistent is the practice of most men with their profession! Too many live as if they believed that they were made only for this world; putting in practice, what



what the Apostle says upon the mistaken and exploded notion of the Sadducees, "Let us eat and drink, for to-morrow we die." Whoever beholds, with an enlightened eye, the prevalence of vice and formality among men of all ranks, may safely conclude, without any breach of christian charity, concerning the generality of them, that one part of them are Sadducees, and the other part Pharisees. Some live in the violation of all the laws of God, glorying in their wickedness, as though they believed that there are neither God nor devil, angel nor spirit, heaven, nor hell. Others, more refined in their behaviour, have only a name to live, but are spiritually dead; a dull round of fashionable performances, at stated times, being the first and the last sum and substance, of their christianity. At the same time, they are imperious, ambitious, proud, gay, and trifling to a prodigy. A third sort, somewhat more willing to save their souls, yet they know not how to be at the expence; could wish to enter in at the strait gate, if there was room for some favourite sins. They would willingly serve God, and mammon: Would be greatly pleased, to be disciples of Christ, but cannot endure to deny themselves, and take up the irksome cross. Who, that has any tender regard for his fellow-creatures, but, in such circumstances, must urge, as he hath opportunity, "What is a man profited, if he shall gain the whole world, and lose his own soul?" In that you are solicitous enough in things respecting this world, to know what course of life will be most to your advantage; permit me to divert your inquiry a little to the things of another life. If it appears from Scripture and sound reason, that the gaining of this world, will make a recompence for the loss of your souls, I shall use no arguments to dissuade you from your present pursuits: But if otherwise, I hope you will make the salvation of your souls, the subject of your care.

In order that this matter may appear in a clear light, I propose,

I. To offer some Considerations, which may convince us, that the Soul is a very valuable thing; and if lost cannot be recompenced.

II. I shall enquire, what a man has gained, when he hath gained the whole world.

III. Compute, as well as I am able, what a man loses, who loses his soul.

IV. And lastly, I shall make some Uses of the whole.

I. 1. If we consider the original, and properties of the soul, we may be convinced that it is a very valuable thing. The sacred historian informs us, that God made this organized body of the dust of the earth: Tho' it is so curious in its make, and admirably proportioned in all its parts, that we have ground enough

enough to say, it is "fearfully and wonderfully made," yet the body is much inferior to the soul; it came more immediately from, and bears a great resemblance unto its glorious Author. In its original state, as it came from its Creator, it was the brightest display of his power and wisdom, and the fairest copy of himself, of any part of the lower creation. It was not until this noble being was made, that God pronounced his works *very* good. The faculties of the soul were all perfect in their kind; capable of the noblest employments. The understanding was the candle of the Lord; which light bore the nearest affinity to the uncreated light, of any thing in this world. The will was formed after the divine mind: The conscience governed with mildness and majesty: The memory was a repository of all necessary truth: And all the affections were fixed upon their proper objects, and employed in a lawful manner. The whole soul was fitted in every respect for the contemplation, service, and enjoyment of God. And tho' it is now, in a depraved and fallen condition, yet there are so many remaining inscriptions, and broken fragments, as speaks it, once a beautiful, and magnificent temple, fit for the habitation of the Most High. Tho' now enslaved to sense, and fettered with foul exorbitant desires; yet when it is enlarged by grace, it pants after its native home, and gives a sufficient proof of its being a descendant from heaven. Tho' it is surrounded by a multitude of flattering objects, yet it denies their suit, and scorns to be their servant; but waits and wishes for the happy period of its release from its irksome companion.

2. A second consideration, which may convince us that the soul is valuable, is, the *price* which has been paid for its redemption. When Adam transgressed the *sole* command which was given unto him by his Maker, he involved himself, and all his unhappy posterity, in a debt, which neither he nor they could ever pay: And had there not been found one more mighty and willing than any of his offspring, they must have remained in bondage under chains of darkness for ever. But God so loved his creatures, that he "gave his only begotten Son;" who by dying for them, might redeem them, and procure once more the forfeited favour of their God. We could not (saith St. Peter) be "redeemed with silver or gold, from our vain conversation received by tradition from our fathers, but with the precious blood of Christ, as of a lamb without blemish, and without spot," 1 Peter i. 18, 19. The church of God was purchased with his own blood, Acts xx. 28. "He gave himself for us, that he might redeem us from all iniquity," Titus ii. 14. "He was made a sin-offering for us, who knew no sin, that we might be made the righteous people of God thro' him," 2 Cor. v. 21. Tho' the redemption of our souls by Christ Jesus, was an act of infinite goodness in God, and the greatest instance of his

love to  
a proof  
for which  
is doing  
Maker

3. A  
immorta  
the bod  
in a sep  
the bod  
God wh  
torment  
as other  
tiful in  
are not  
The fl  
season,  
sparkles  
the lady  
continua  
of the  
cipal pa  
is a mar  
self," c  
the thin  
of savin  
another  
things  
pursued  
do not  
piness,  
this! M  
only pu  
souls;  
Ignus  
slaved  
multitu  
worth:

II. 7  
whole v

I. If  
infatig  
we had  
cheat, v  
titude a  
would n  
thro' th  
VOL.



love to his undeserving creatures ; yet at the same time, it is also a proof of the worth of the soul : And to be regardless of that, for which our kind and beneficent God has taken so much care, is doing great injustice to ourselves, and tacitly charging our Maker with folly.

3. A third thing which speaks the value of the soul, is, the immortality of it. It is not subject to decay and perish, as the body is, and all things in this world. It can, and will exist in a separate state, either in happiness or misery. When it leaves the body, it does not evaporate into common air ; but returns to God who gave it, to be destined by Him, either unto felicity, or torment. Men usually estimate things by their duration, as well as other properties. There are many things in this world, beautiful in their appearance, and significant in their use, which yet are not of any great worth, because transient in their duration. The flowers which adorn our fields and gardens in the summer season, are more beautiful and fragrant, than the diamond which sparkles in the monarch's crown, or the jewel which hangs in the lady's ear ; but not of so great value, because of not so long continuance. But we may add to the other valuable properties of the soul, *this* of immortality. Indeed the soul is the principal part of man ; hence St. Luke renders the text thus, " what is a man advantaged, if he gain the whole world, and lose himself," chap. ix. 25. Yet men in general are more careless in the things which most concern them ; and particularly in this, of saving the soul. God, Christ, Salvation, and the things of another life, are despised by some, and neglected by most ; while things of little moment, phantoms, shadows, and dreams, are pursued with unwearied eagerness. Constant disappointments, do not discourage men from multiplying their attempts after happiness, where it cannot be found. What a strange infatuation is this ! Many would have been wise and honourable men, had they only put a sufficient value upon their precious, and immortal souls ; and not too great a value upon the world. Oh ! thou Ignus Fatuus, thou deceiver of human creatures, thou hast enslaved conquerors, led kings in chains, and betrayed the gazing multitude into the infernal prison ! But let us examine thy real worth : Which leads me to the second thing proposed,

II. To enquire, what a man has gained, that has gained the whole world.

I. If we were to take our estimate of the world, from men's insatiate desires for it, we might think it very precious : But if we had the happiness of drawing aside the veil, and detecting the cheat, we should see that it is but a shadow, which the giddy multitude are pursuing, as if it was the most substantial good. If we would not impose upon ourselves, we must not look at the world thro' the medium of depraved passions, but in the glass of God's holy

Word. Weigh it in the balance of the Sanctuary, and not in the scale of our senses. Consider its opposition to godliness, and the obstructions it throws in our way to the most durable and substantial happiness.

2. In one sense of the word, there are but few, if any, who gain the world, viz. so as to call it their own property. It is said indeed, of Alexander the Great, that he conquered the whole world; but he could not be justly deemed the proprietor of it. This was the privilege with which Adam the first *only* was favoured. But in another sense there are many who may, and do gain the world; viz. all that the world can confer, which are but three things; 1st, riches, 2d, honour, and 3d, sensual pleasure. These three may fitly be called the Trinity of the world. All that the world can produce, is comprized in these; farther it cannot go, nor supply its advocates and admirers with any other excellency, but what is contained therein. Therefore, when a man has a plentiful fortune, wades in wealth, and rolls in riches: has such qualifications and heroic virtues, as command the honour and applause of the gaping throng; and when he hath a good state of health, a firm constitution and vigour of mind, that he can gratify all his senses to the highest degree, and extract all the delights, the most essential sweets of sensual pleasure; then may he be said to have gained the whole world.

3. One trained up under the doctrine of the imposter Mahomet, might think this a very considerable acquisition; and, perpetuated, a sufficient heaven: But can it be thought satisfactory to the mind of a follower of Jesus Christ? Nay, is it suited to the original disposition, or commensurate to the desires of an immortal soul? Let us consider these three parts of the world distinctly.

4. First, What account do the scriptures give of riches? The Prophet Hosea, xii. 1, compares them to *wind*, to denote their insignificancy and lightness. Tho' they may answer some inferior purposes of this uncertain life, yet they are as unable to answer the great purpose of happiness, either here or hereafter, as the east wind is unable to fill the belly, or satisfy the hunger of a starving man. Another of the inspired writers, compares riches to *thick clay*; to shew us that they render a man's journey thro' this life, as difficult and dangerous, as the weary traveller's, who has to take his irksome steps through the *miry clay*. They bind men's affections to this miserable earth, from whence they have them, and hinder, if not totally prevent their flight to heaven. Our blessed Lord compares them to *Thorns*, Matt. xiii. 22, and Luke viii. 14; to shew us their vexation and trouble. Thorns are not more subject to tear your garments, than the love of money to distress and afflict your minds: Or thorns are not more apt to disappoint the joyous expectations of the husbandman, than the inordinate love of riches, to hinder the growth of the word of grace,



grace, and prevent the fruit of eternal life. Your poor hearts are tormented with care in getting them, and your unhappy souls are tortured with the fear of losing them. "They that will be rich (saith an inspired Apostle) fall into temptation, and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and have pierced themselves thro' with many sorrows," 1 Tim. vi. 9, 10. One, (recorded in the gospel) a lovely youth, who, in appearance, made fair for being a happy follower of the adorable Jesus, was stunned in the beginning, and stopped in his proceedings, by the fatal influence of riches, Mark x. 17, &c. "When our Lord was gone forth into the way, there came one running and kneeled to him, and asked him, Good master, what shall I do, that I may inherit eternal life?" Our Lord, well knowing with whom he had to do, referred him to the Law of Moses, not to be justified by a conformity to it; "for by the deeds of the law, no flesh can be justified," Rom. iii. 20; but with a design to convince him thereby, of the necessity of obtaining mercy thro' a Mediator. Upon his professing himself an observer of the law, (piously disposed from his youth) our Saviour informed him, of what he might probably little expect, that *one thing* he wanted; "Go thy way, sell all that thou hast, and give to the poor; and thou shalt have treasure in heaven, and come, take up thy cross, and follow me." This discovered his darling sin, his avaricious disposition. He went away sad and grieved at this saying, "for he had great possessions." This animadversion, our Lord made upon this unhappy man's conduct, "How hardly shall they who have riches, enter into the kingdom of God?" His disciples being astonished at this unusual and uncouth doctrine, our Lord, far from retracting what he had said before, answered, "Children, how hard is it for men, trusting in their riches, to enter into the kingdom of God?"

5. O ye rich men, who love and trust in your uncertain riches, ye have your consolation in this life. You are depending upon a reed, which will not only break, when you have the most need of it, but will enter into and pierce the hand that holds it. Remember your brother, in whose pernicious steps you are treading, and whose fate you are likely to share. He, as you are now, "was cloathed in purple and fine linen, and fared sumptuously every day;" but after a short voluptuous life, spent in affluence and ease, sunk down into the unextinguishable flames of hell; where he had not so much as a drop of water to cool his tongue.

6. The second part of the world, is honour,—the praise which cometh of men;—the unstable breath of the multitude;—which, however it may be sought after by men who know not God, is not only insignificant in itself, but very uncertain in its duration. A dangerous pinnacle, from whence many have fallen into the most

deplorable miseries. Those who have arrived at a state of the most consummate honour this world can afford, have still found their ambition as craving, as when they were in the meanest condition. Greatness makes a man the object of the malice of some and envy of others. The misfortunes and miseries, of emperors and kings; the various changes thro' which they have passed; the scenes of enormous dangers to which they have been exposed; may give you a just disgust to greatness and honour. A little misconduct in your life, or evil surmise in the bosoms of your admirers, is like "the fly in the Apothecary's pot of ointment," it blasts your reputation and defaces your honour, lays your glory in the dust, and covers your name with disgrace. How much better is it to have the approbation of your Maker, and the testimony of a good conscience, than all the frothy applause of men? Fame and renown, are too often fuel to the unholy flames of pride and concupiscence, and put men upon dangerous enterprizes; they darken the eyes of their understanding, and betray them into the most extricable calamities. It is much safer to be at the foot of the Cross where Christ was crucified, than near the throne where the king is sitting: To be a despised Samaritan, than an applauded pharisee. A degraded Peter, than a worshipped Herod. Moses esteemed it better to suffer disgrace with the people of God, than to be preferred in Pharaoh's Court.

Go to the tombs of your fellow-creatures: They will teach you how to esteem the grandeur of this world. Who is rich, or honourable in the grave? The different titles of Statesmen and Generals, of Gentlemen and Nobles, are buried in profound silence. Distinguishing characters and illustrious names are not known among the quiet dead. None pretend for precedency there. The gingle of flattering and ensnaring appellations, is only heard above ground, not in the silent mansions of the tomb. Why then such thirst for praise, which continues but for an hour? Poor mortals, feeding upon perishable air! Ignoble creatures, who have no better motives, nor higher views than human greatness! Were you not made for the glory of your Creator? Is it not your only business upon earth to honour your Lord and Saviour, and finish the work he hath given you to do? But let us consider,

7. The third and last part of the world; viz. sensual pleasure: The inordinate gratification of your senses. It may be observed, that there is an innocent, as well as a criminal use of our senses. All pleasure which is supplied thereby, is not sinful. As for instance, we feel pleasure in eating when we are hungry, and drinking when we are thirsty. The contemplative man feels a pleasure, when he views with the eye of faith, the works of Creation and Providence; the most innocent and happy impressions are made upon his mind, when the objects are least adulterated by art. And the laborious husbandman feels pleasure in rest at night, after the toils of the day.

8. It

8.  
shall  
unlav  
pel,  
sense  
ing  
not t  
talks  
inve  
wor  
the c  
of h  
disea  
derst  
telle  
conf  
pera  
who  
ed c  
who  
fall  
not  
secre  
who  
or  
com  
enco  
in t  
Th  
hap  
glad  
to  
who  
drin  
bell  
and  
tho  
and  
or  
hor  
nat  
has  
tun  
and  
the  
viz  
rich  
ver



8. It is not then, of this kind of sensual pleasure of which I shall speak: But of such a degree of sensual gratification, as is unlawful, inconsistent with the moral law, the rules of the gospel, and christian self denial; as also an enemy to health, to good sense, to human society, and the honour of God. In determining this matter, how far we may go and be innocent; we must not take our estimate from the downy doctor's life: who gravely talks of *innocent recreation*, and coldly, (in unmeaning expressions) inveighs against sensual pleasure from the pulpit;—but from the word of God, and the example of the primitive saints. That the common debauchee, who returns from his night revels, gulled of his money, dogged with shame, and his veins filled with new diseases, is a sensualist, no one can doubt, who hath sense or understanding left. The ordinary drunkard, who has drowned his intellect in wine or strong drink, wasted his substance, and broke his constitution; must be deemed, by men of common religion, intemperate. But the man who is guilty of secret, habitual uncleanness, who cannot look upon a piece of well proportioned and ornamented clay, but he is under the power of indulged concupiscence; whose eyes are full of adultery, and cannot cease from sin; will fall under the same condemnation, and find out his mistake, if not before, at the great and terrible day of judgment, when the secret and hidden things of darkness shall be disclosed. He also, who under the fashionable pretence of business, love of company, or good fellowship, frequents the ale-house, sits with, and is a companion of fots; by his actions assisting, and his countenance encouraging them; as he is a partaker of their sin, so he will share in their punishment: “A companion of fools shall be destroyed.” The airy gentleman, and the puny fop, who think themselves happy enough, if they have the fortune to be the ladies looking glass, whose pleasure is a dream, and whose being is a nuisance to the earth, fall under the same censure. All modish visitors, whose chief enquiry is, “What shall we eat, and what shall we drink, and wherewithal shall we be clothed; whose god is their belly, who only mind earthly things,” are of the same number, and must be ranked among the sensualists. And we may add to those, such as know no higher happiness, than being actors, readers, and spectators of plays, balls, and assemblies; to shuffle cards, or throw dice; to follow their hounds, or to see cocks fight, or horses run. These are men of pleasure, who in the midst of natural life, are in spiritual death. We see now, what a man has gained, who has gained the whole world: An affluent fortune, and a good constitution, that he can live in sensual pleasures, and such qualifications as procure him the esteem and honour of the people. But alas! How far is he yet from what he sought, viz. happiness? How poor, how miserable is his felicity! His riches may take wing and fly away like an eagle towards heaven: His honour may melt away like the morning dew; and his pleasure

pleasure become tasteless. This will inevitably be the case, when sickness or old age comes on, and death finishes his fruitless life.

9. An immortal being, walking in the dangerous paths of riches, drenched in the pernicious dregs of carnal delight, and tottering, at once on the pinnacle of human honour, and on the brink of the grave; is a sight at which angels shudder, heaven lowers, earth mourns, good men weep, and devils triumph. The vital flame was not enkindled in you, to warm your wishes for earth, but for heaven. The candle of the Lord was not lighted to illumine your steps to hell and damnation; but to eternal life and happiness. Let one who gained the world before you, be permitted to reprove your folly and madness; Solomon, I mean, had once riches, and pleasure, and honours, in as great, or far greater perfection, than you can expect to have. What said he of them, when God had enlightened his mind? *All is vanity of vanities*, and (to shock you the more) *vexation of spirit!* Eccl. iv. 16. This is then the sum total, that the man has gained who has gained the whole world.

[ *To be continued.* ]

Experience and happy Death of Mrs. SARAH NORTH, of Thatto-Heath, near Prescot, Lancashire.

Written by her Husband.

THE place of her nativity was Rothwell, near Leeds. Her parents taught her the useful lessons of industry, œconomy, and frugality, in her youth, to which she cheerfully and diligently submitted. When she was about ten years of age, being engaged with her play-fellows in riding upon a piece of wood, by some accident she was thrown off, and broke her neck. Her companions seeing her in the agonies of death, were terrified and ran away, without affording her any help, or even calling for assistance. At this moment a woman providentially came that way and saw her situation; she instantly pulled the child's neck straight, by which means her life was saved. This was an useful warning to her, and whenever she saw children engaged in such dangerous exercises, the remembrance of her own narrow escape, and the sight of their danger, frequently made her tremble.

In her 14th year, the Lord began to enlighten her mind; she loved the means of Grace, and constantly attended the preaching. But she was much surprised at seeing persons weep under the word, which greatly excited her pity. She used to think on such occasions, "What does the preacher say to them more than to others, that they are so much affected?" But in a short time this mystery was explained to her. A Funeral Sermon being preached at Rothwell, by Mr. John Pawson, she was thro' the divine Blessing, under that discourse, deeply convinced of her  
lost



lost estate by nature, and the necessity of being born again. From this time she commenced a true mourner; nor would she be comforted till the Lord spoke peace to her soul, which happened soon after; she rejoiced in his pardoning Love, and walked in the light of his countenance, adorning the Gospel of Christ, in all her conduct and conversation.

Having been acquainted with her from her infancy, at a proper age I obtained the approbation of her parents, and we were married in 1780. We lived at Rippon some time; but being at such a distance from her parents, we removed to Hunstet, three miles from Rothwell, where we continued seven years. In 1787, having a prospect of business (being a plumber and glazier) we removed to Manchester. In January, 1788, my wife was afflicted with a nervous fever for many weeks, so that her recovery was doubtful; but the Lord had mercy upon me, and restored her to health again. When she was so far recovered as to be able to walk about the room, I was seized with the same fever, and confined to my room about two months, being at times delirious. Here we experienced the kindness of Providence in raising us up friends in a strange place. We continued at Manchester some years, and then removed to Thatto-Heath near Prescot.

Previous to her last sickness, she had frequently forebodings that the Lord would soon remove her from this land of affliction and sorrow. In August, 1797, she was safely delivered of her 9th child, and for some days appeared in a hopeful way of recovery. About a fortnight after, she was afflicted with violent pain in her side, attended with a difficulty of breathing. At this time her evidence seemed not clear, which much alarmed her; and the enemy took advantage of her affliction to harass her mind by insinuating, that she had deceived herself, and that the promises of the Gospel did not belong to her, which caused her to say, "O what a sad thing it would be, if my precious soul should be lost after all! I would not deceive myself for ten thousand worlds." Adding,—

"Come, Lord, the drooping sinner cheer,

"Nor let thy chariot wheels delay,

"Appear, in my poor heart appear,

"My God, my Saviour, come away!"

The Lord hearkened to her petitions, and removed all her fears; he gave her such a full manifestation of his Love that the enemy could no more gain any advantage over her. With a loud voice and cheerful countenance she cried out, "Not one doubt:" Adding, "my pain is so great, that I have not much rapturous joy, but I have a firm unshaken confidence in the Lord, that he will finish his work in my soul before he takes me to himself;

"I soon shall reach that boundless sea,

"Into thy fulness fall;

"Be lost and swallowed up in Thee,

"My God, my ALL IN ALL!"

Then

Then stretching out her hands, she cried,—Jesus hath died for me:—

“For me, I now believe, he died:—

“My Lord, my Love, was crucified!”

In the midst of her greatest sufferings she would say,—“Well,—tho’ he slay me, yet will I trust in him.—My blessed Lord, canst thou forget to be gracious? No:—Thou canst not.” She then sung the first verse of—“Jesu, lover of my soul, Let me to thy bosom fly,” &c.

A few nights before her departure, I heard her repeat part of—*The dying Christian*,—particularly these lines,

“Hark! they whisper!—Angels say,

“Sister spirit,—come away!”—

Two days before her death, she said to me,—“I have been thinking,—what a number of my old acquaintances I shall meet with when I get to Heaven;” and mentioning several by name, added, “I hope I shall welcome thy spirit home.” She expressed a desire to see her young infant; but after some consideration, she said, “It will, perhaps, be better for me not to see him: I can do him no good; and I am afraid it will hurry and discompose my spirits. I have given him up to the Lord; He will take care of him;—and I believe he will be provided for.” After affectionately saluting me, she said, “Fear not, thou wilt live to see good days.—Give me up freely to the Lord.”

The day before her decease, she gave orders to the nurse, how she would be laid out, &c. and then with sweet composure added, “I have now done with the world. My husband is nothing to me. My children are nothing to me. Jesus is my all in all. Lord Jesus, into thy hands I commit my spirit.” Next morning, the nurse observing her lips move, asked,—“Are you speaking to me?” She replied, “No; I was talking to the Lord. He has been telling me, That he will be with me thro’ the valley of the shadow of death: And I answered him, Lord, I rely on thy promise.” The nurse perceiving her to breathe short, took hold of her hand, and asked, “Is Christ precious to you?” Upon which, lifting up her hand and laying it on her breast, three times repeated, “*precious Jesus*,” and then ceased to breathe, October 28, in the 36th year of her age.

JOSHUA NORTH.

A short Account of Mr. ROGER GASKELL, of Warrington; who died happy in the love of God, April 10, 1772.

MR. ROGER GASKELL was a Presbyterian of the good old puritan stamp, therefore when the ministers of that congregation to which he belonged began to lose sight of the grand essential truths of the gospel, which their forefathers had so steadily



ily maintained, and had so greatly suffered for, and to deny the Lord that bought them; he then attended the ministry of the Methodists, and received the Preachers into his house, and freely entertained them for many years. It was at his house that that faithful servant of God Mr. PAUL GREENWOOD finished his course, in the year 1766; and was it only on account of the great tenderness he shewed to that man of God, when on his death-bed, I am glad that I have it in my power to give some account of the Lord's dealings with this good old saint, when in like circumstances.

I remember well, that he told me, that the great Dr. Taylor was at his house the day before he died. Mr. Gaskell asked him, if he did not design to answer Mr. Wesley? "O no," said the Doctor, "Mr. Wesley has misunderstood and therefore misrepresented me throughout his whole Book;" "Then Doctor (said Mr. Gaskell) you ought to answer him, for all the world understands you in the same sense that Mr. Wesley does." "No;" replied the Doctor, "I will not." And if I remember right, he died that night.

After many years close walking with God, this truly pious Disciple of Jesus Christ was confined to his bed by affliction, and the infirmities of old age. Being asked by a religious friend, "How he found the state of his mind?" He answered, "I find a firm trust in, and steady reliance upon God, with a humble submission to his will; whether it be for life or death. The will of the Lord be done, all will be for the best. O glorious Lord, my God, how happy shall I be, when I shall see, and hear, and know, all that I have desired and wished below. I know in whom I have believed. The Lord is my Rock and my Refuge." One present said, "It is not necessary to tell you where to look for consolation." He replied, "No, no: God has been my support at all times. I have searched every where, but could never find solid happiness in any thing short of a life hid with Christ in God. O Eternal God! thou art my Redeemer. O Eternal Fountain! O Eternal Spring!" One said, "That is the spring you have drank of all your life long." He answered, "Yes." Another said, "That spring hath been with you all your life, and will be with you in death." He replied, "Yes; and beyond the grave too. Thy kingdom come: Thy will be done;—this is all I want: This is the right way. I have no will of my own. All things shall work together for good. There is no refuge for the soul but one, and that I have always found:—

"I have a God to whom I may,  
"Resort with freedom any day."

Being asked, "What he wanted?" he said, "I want to be with God:—

VOL. XXII. MARCH, 1799.

R

"Were

"Were I in heaven without my God,

"I would be no heaven to me ;

"And while this earth is my abode,

"I long for none but Thee."

"I want full liberty, the liberty which Christ shall give me in God. All will be well. All is well. The love of Christ constraineth me to love and every good work." Being exceedingly faint, he said,

"When my flesh and heart shall faint,

"God is my soul's eternal Rock,

"The strength of every faint."

And stretching out his arms he said, "O what a refuge is here !" A person who was washing his eyes said, "They are not clear yet." He said, "No, nor they never will." She answered, she hoped they would : He replied, "O yes, they will in the morning of the resurrection :—

"Then all my powers will find employ

"In that eternal world of joy :"

"O the wonderful goodness of God, in opening such a sun to sinful man, when the morning stars sung together, and all the sons of God shouted for joy." On being told that his friends would do all in their power to restore him to his usual state of health, he answered, "No :—there is no life for me here : it is the life that is hid with Christ in God that I would have. What signifies a dying life here ? We are in the right way. Christ is the Way, the Truth, and the Life :—

"The word which I have rested on,

"Shall help me in my heaviest hours."

His daughter said, "Father, that word that you have rested upon all your life, I hope supports you now in this your heaviest hours ?" He said, "It does." And upon reading to him part of Dr. Watts's 119th Psalm, when he came to these words,

"When nature sinks and spirits droop,

"Thy promises of grace

"Are pillars to support my hope :"

He said with peculiar energy,— "So they are." Being exceedingly ill, he said, "If the Lord shall see good to continue me here in this languishing condition a few wearisome days and nights longer, his will be done, I have none of my own, I am still in a vale of tears, walking through the valley of the shadow of death, but the Lord is my support ;—

"The wings of love and arms of faith,

"Shall bear me conqueror through."

Being asked, if he wanted to be raised up ? he said, "Yes," and upon attempting to do it, he said, "It is not that I want :

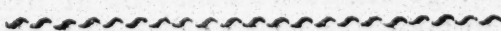


I want to be raised up above." Desiring to be taken up, that he might sit in his chair, his daughter said, "Father, when we took you up the last time, it was more than you could bear; and were we to attempt it now, we fear the fatigue would overcome you." He cheerfully replied, "If it does, I have a rock of refuge." He then prayed, "Lord, grant that faith and patience may hold out to the end." His fever being exceeding high, he prayed that if it was the will of God, it might be abated in order that he might more calmly fix his mind upon the Lord: His prayer was heard, the fever abated, and he was not so restless, but enjoyed great composure, both of body and mind. He said, "I love the Lord: I wait for thy salvation. O quicken me according to thy word." To those who stood round his bed, a little before he died, he said, "Trust in the Lord; he will never deceive you; wait upon him, there is nothing here worth having. The things of time will soon be swallowed up in eternity." One present said, "I hope we shall meet you again, and join the heavenly company in singing, "Worthy is the Lamb, who hath loved us, and washed us from our sins in his own blood." He answered, "Yes: and why cannot we sing it now by the way:" And then attempting to sing, "*Worthy the Lamb, &c.*" and added, "We are bought with a price." When his speech was almost gone, he said, "The Lord is my light:" And soon after, he quietly fell asleep in the arms of his Lord and Saviour, whom he had fervently loved and faithfully served for many years.

He was a man of the greatest integrity, of sound judgment in the things of God, remarkably serious, solid, and circumspect, walking in the fear of the Lord, and in the comfort of the Holy Ghost. He willingly supported the cause of God in the place where he lived, and was a hearty friend to all the followers of Christ of every denomination.

"May I thy pious footsteps oft review,  
"And mark that tract thy bright example drew,  
"Till I arrive on that eternal shore,  
"Where time nor death shall ever part us more.

J. PAWSON.



A short Account of Mr. WILLIAM PLOWSE, of Scarroft, near Leeds.

ON how many occasions may we say with the Apostle, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" And with the holy Psalmist, "Thy judgments, O Lord, are a great deep:" So deep, that it is not in our power to fathom them, or to account for his providential dealings with individuals: But it may satisfy every pious mind,

that the God whom we serve, hath an absolute right to deal with his creatures according to the counsel of his own will; and that he is infinitely wise in all his ways; and at the same time, "very pitiful, and of tender mercy." It ought therefore to satisfy us, that what we know not now, we shall know hereafter.

WILLIAM PLOWSE was born at Thorner, near Leeds. His father died when he was very young, and his mother married a second husband. They were what we commonly call,—steady church people, but entire strangers to the power of Godliness, till it pleased the Lord to send his servants into that neighbourhood, when his mother first, and afterwards his step-father, embraced the Gospel; and both of them for many years walked with God, till they finished their course with joy.

They brought up William, with their other children, in the fear of God, according to the light and understanding they then had; and at a proper age he was bound an apprentice to a miller at Aberford. He was while young, of a remarkable giddy, crooked, and perverse temper, and exceeding apt to perplex and variously to try those who were younger than himself, so that his company was very disagreeable. When it is considered what his natural temper was, the change that Divine Grace wrought in his soul was truly wonderful, and it might justly be said, "That old things were indeed passed away, and all things were become new."

He married Mercy Thompson, the daughter of a remarkably self-righteous man, who by the blessing of God upon the unwearied labour, and never-ceasing prayers of his son and daughter, was, after very many years standing out against all they could say or do, brought to the knowledge of the truth, and in extreme old age died in peace. The tenderness, the patience, the filial affection these two saints of God for a long succession of years exercised towards an aged and a very infirm parent, whose temper would have put any one's patience to the fullest stretch, were very remarkable indeed. And I mention it for the honour of God, who would not suffer his faithful servants to labour in vain, and to encourage others who may be in like circumstances to imitate them, to take all possible pains with their poor carnal relations in order to bring them to God, and not to give them up, altho' they should see no immediate fruit of their labour.

An instance of the same kind is brought to my mind, which I think is worthy to be had in remembrance:—A young man near Leeds, married a distant relation of mine; they were both members of the Methodist Society, and steadily walked with God. The young woman's father, was, (to my knowledge,) a very remarkable honest, upright, and what was called a very religious man, but a most determined enemy to the Gospel of Christ, and  
bitterly



bitterly prejudiced against his son and daughter. The young man became a local preacher, and they both continued to treat their father with all possible respect, took every method they could think of to do him good, and for near thirty years constantly prayed for him both in public and private. Yet they saw no change take place, no fruit of their unwearied labour, till near the close of his life. Old age and the infirmities thereof, at last confined him to his bed. One night he waked his wife (who was just as blind as himself) with crying. She said, "James, what are you crying for?" He answered, "We have all occasion enough to cry, if we did but know it:" And in the morning sent for his son, and desired him to pray with him, which he willingly did. When he got from his knees, he got hold of his son's hand, and said, "O John, I have two sons of my own, if they were only like thee, I should think they were angels." He never ceased crying to the Lord till he spoke peace to his soul, and gave him a clear sense of his pardoning love; which when he had found, he joyfully testified to all his self-righteous friends, who came to visit him: And when any of them would have put him off by saying, "I hope God will be merciful to me," and the like; he would reply, "I tell you, hoping, will not do; you must have assurance: Nothing short of the peace of God in your conscience, and his love shed abroad in your heart, will do." He lived some weeks afterwards, happy in the love of God, and then died in peace, leaving a good testimony behind him.

To return from this digression:—William Plowse, and his partner in life, were both *savingly* brought to God many years ago; and they not only enjoyed a clear sense of the pardoning love of God, but also could joyfully testify for more than twenty years together, "The blood of Jesus Christ cleanseth from all sin:" And as I was intimately acquainted with them, I can for the honour of God, declare, That I believe no one who knew them, could upon good ground, doubt their testimony. O how hearty in the cause of God: How zealous for his glory: How ready for every good word and work: How constant in all the means of grace: How lively in their own souls: How deeply serious and watchful: And, in a word, how spiritual in all their conversation were these two holy, happy souls; and that not for a month or a year, but for many years.

William was the leader of a class, which met in his own house; and was also a very useful local preacher. His labours in the Gospel were very acceptable all round that neighbourhood: He preached a free, full, and a present salvation, in the Name of his blessed Master, whom he loved with his whole heart, and whom he faithfully and chearfully served with all his strength, till the infirmities of old age came fast upon him, so that to all appearance his race was nearly run. Being about his business in his mill,  
he

he had occasion to go down into the lower part of it, in order to settle one of the ropes. His servant-man being above, and thinking his master had done what was necessary, set the mill a-going, which instantly wrenched his arm from his body, and broke two of his ribs. He quietly walked into his house, and with a pleasant smile, said to his family, "I have lost a limb." Such patience, such resignation to his holy will, does the Lord give on the most painfully trying occasions, to his faithful servants.

A Surgeon was sent for from Leeds, who cut off the shattered part of his arm by the shoulder. So deeply affecting was this scene, that no one could stay in the room: They all turned sick, except my Brother, to whom the Lord gave courage and strength for the day; so that, tender-hearted as he naturally was, he held his most dear and affectionate friend, while that painful operation was performed; which he bore with invincible patience, never once complaining, only thro' the violence of the pain an involuntary groan or two was extorted from him.

He lived about five days in most excruciating pain: but there never was any thing like a murmuring word dropped from his lips. His constant language was, "Good is the will of the Lord: The Lord is good to me," &c. and at last suddenly and quietly, without a sigh or groan, fell asleep as upon the bosom of his blessed Redeemer.

A little before he met with this very sore affliction, he had been greatly concerned respecting some things which affected the Methodist connection. He carried those things before the throne of grace in prayer, and found great liberty and enlargement in his own soul in so doing: These words being powerfully applied to his mind, "Stand still, and see the salvation of God." He was set free from the burthen he had laboured under, and he found the witness of entire sanctification much clearer than before, and was blest with such an increase of the peace and love of God as he had not enjoyed for some time.

Mr. Myles preached his funeral sermon from Heb. iv. 9, "There remaineth therefore a rest to the people of God,"—to a crowded congregation, he being very much beloved by those in general, who were acquainted with him; they flocked from all the neighbouring villages. Even the minister of Thorner delayed the public service an hour, and came to hear the sermon himself.

From my own knowledge I can testify, that for many years, he was a man whose spirit and temper, as well as his life and conversation, were remarkably exemplary. Deeply serious at all times, yet innocently pleasant and chearful. No lightness of spirit was seen, no trifling conversation ever heard from his lips. Exceedingly zealous for God, and ever ready to the uttermost of his power to promote every thing which tended to build up  
his



his church. For many years he found his own horse, and bore his own travelling expences, while he freely preached the Gospel of Christ round the neighbourhood where he lived : and I doubt not but many will have cause to praise the Lord for his ministry in the kingdom of our Father above. In a word, he was a Christian of the primitive stamp.

He has left behind a deeply afflicted, but a truly pious widow, who walked with him hand-in-hand in the good ways of the Lord, and was to him a true help-mate, a sharer of all his joys and griefs. He also left three sons and a daughter, who I believe are all brought into the way of life. I observed, that for many years their servants, let them have been what they would before, were generally brought into the way of salvation while in their service ; which I think no small proof that they walked with God, and treated them as Christian people ought to treat those whom they employ.

Thus lived and died my highly esteemed Friend WILLIAM PLOWSE. May I follow him as he followed Christ, till I with him inherit that kingdom which never can be moved.

J. PAWSON.

~~~~~

Extract from Mr. MACKAY's Narrative of the Shipwreck of the JUNO, on the Coast of Aracan, in 1795.

[Continued from page 93.]

“ ON the 25th of June, (the fifth day from the ship's going down) the first two persons died of want, which greatly affected the survivors. The one went off suddenly; the other languished some hours in great agony, having first been seized with violent reachings, which brought on strong convulsions; and I afterwards remarked these symptoms were sure presages of an approaching painful death. This day was very hot, and the sea smooth. The Captain and Chief Mate having always expressed great confidence in rafts, some hands were employed in constructing one from the foreyard, sprit sail yard, and some other small spars which were still towed to the wreck.—It being finished next day about noon, the people began to get upon it, and the Captain observing the general movement, hurried down from the mizen top, with Mrs. Bremner, and Mr. Wade. Though I did not approve of the plan, yielding to the impulse of the moment I followed their example; but the raft being insufficient to support us all, a contest arose, the strongest forced off the weakest, and obliged them to return to the wreck.—Just as they were about to cut the rope which made them fast, I asked Capt. Bremner in what direction the land lay, and what probability he thought there was of our making it?—Receiving no answer, I endeavoured to persuade him to return to the wreck, but finding I could make no impression

impression on him, nor any of the rest, was content to remain with them, and we paddled away before the wind with pieces of plank which the people had previously shaped with their knives into the form of paddles. We had not gone far when we found our number still too great for the raft; I seized the opportunity of renewing my remonstrances, which had the desired effect on Mr. Wade, who agreed to return with me to the mast-head; and the rest of the party, willing to lighten the raft, readily assisted us in regaining our former station. They again departed, and were out of sight by sun-set.—I must confess it sometimes occurred to me how easy it was to put an end to my sufferings, and while the raft was constructing I felt an inclination to get upon it, from an idea that it would be impossible to live 24 hours in that situation.—But it pleased God to fortify my mind against such desponding thoughts, and to endow me with a degree of patience and resignation I once thought impossible for any man to possess, under such protracted sufferings. I resolved, therefore, to remain on the wreck, and there to await the will of Providence.

“The morning of the 27th, we were surprised to see the raft along side of us, on the opposite quarter to that from which it had set out. Having paddled all night, till their strength was exhausted, without knowing in what direction, they drifted at random, and at day-light, finding themselves close to us, quitted the raft, and joined us at the mast heads. Captain Bremner soon after became delirious, which so alarmed his wife as to throw her into convulsions. He was a strong hearty man, rather past middle age; she a delicate young woman, and they had not been married above eleven months. In the first stages of our distress the sight of his wife seemed to give him pain, as if it reproached him with having brought her into her present danger; but he now scarcely permitted her to quit his arms, and sometimes obliged us to use force to rescue her from the violence of his embraces. In his phrensy, he thought he saw a table covered with all sorts of choice meats, and wildly demanded why we did not give him of this, or that dish? His ravings generally turned on eating or drinking, often on his wife, and sometimes on other subjects.

Fearing the bad consequences of drinking salt water, I refrained from it as long as possible, till unable to endure the parching heat of my stomach and bowels, and thinking my dissolution at hand, I went down to indulge myself with a draught, and drank perhaps two quarts. To my great astonishment, instead of injuring it revived both my strength and spirits; but still considering it as certain poison, I every moment expected my last agonies to begin. In this too I was mistaken: I got a sound sleep, and my inward heat abated; I felt stronger, and though it purged and griped me violently, the inconvenience was trivial when compared with the benefit that always resulted.

“The morning of the 28th, Mr. Wade declared he could bear his situation no longer, and would go once more on the raft,
if

if I would accompany him. I rejected his proposal, and tried to dissuade him from it without effect.—Any death, he said, was preferable to his present existence, and nothing could change his resolution. He prevailed on two Italian secundies *, two Malays and three or four Lascars to join him, and in a few hours we lost sight of them. In the evening there came on a squall, which in all probability proved fatal to them, though to us it brought the most seasonable relief, as it was accompanied with heavy rain: we had no means of catching it, but by spreading out our cloaths, most of which had been so drenched by the salt water, that at first they tainted the fresh, but the rain was so heavy that it soon washed out the salt; and we afterwards reserved one part of our cloaths for catching the fresh water, and another for dipping in the sea, as occasion might require. After this we were seldom forty-eight hours without a shower; and in the intervals, when we had not strength left to go down ourselves, it was our constant practice to lower a jacket, or piece of cloth, into the sea by means of a rope-yarn, and apply it thus moistened to our bodies. Whenever a heavy shower afforded us a few mouthfuls of fresh water, (either by catching the drops as they fell, or squeezing them out of our cloaths) it infused new life and vigour into us, and for a while we almost forgot our misery.—Another expedient we had frequent recourse to, finding it supplied our mouths with temporary moisture, was chewing any substance we could find, generally a bit of canvass, or even lead, when we could get any. You will be surprised I do not mention leather; but none of us wore shoes at the time the ship went down; the Lascars never use any, and we always put off ours when it rained, as leather dressed in India is rendered useless by being wetted. Some who tried bits of leather that were about the rigging, found the smell and taste too offensive to be endured.

“ After all I suffered, I believe it fell short of the idea I had formed of what probably must be the natural consequence of such a situation as that we were reduced to. I had read or heard that no person could live without food beyond a few days, and when several had elapsed, I was astonished at my having existed so long, and concluded every succeeding day must be the last. I expected, as the agonies of death approached, we should be tearing the flesh from each other's bones. This apprehension filled me with horror, and perhaps the dread of the future helped to reconcile me to the present. Many of my companions expired delirious; the fear of a similar fate excited in me the most dreadful apprehensions, and it was my fervent prayer to the Almighty that he would be pleased to spare my reason in my last moments. I often wished it might be his will to release me from my sufferings, but when-

* Helms-men.

ever the moment (as I supposed) drew near, nature shrunk from dissolution; I dreaded surviving my companions, and thus being the last victim, yet I did not wish to be the next.

“ One of the Lascars, whose body broke out in ulcers of a very disgusting appearance, died in the cat-harpings just under the mizen top. His next neighbour tried to throw the body into the sea, but it had got so jammed in among the ropes, that he could not disengage it, and it remained there a day or two longer, until, the stench became intolerable. Many such occurrences I could relate, but must pass them over in silence, as the bare recollection of them, even at this distance of time, is too powerful for my feelings.

“ On the morning of the eleventh day (July 1) Mrs. Bremner found her husband dead in her arms, and our strength was so reduced it was with the utmost difficulty we threw his body over-board, after stripping off part of his cloaths for the use of his wife. In the course of this day two others died in the mizen, and two more in the fore-top, with which we had of late little or no communication, being no longer able to come down the rigging, or speak loud enough to be heard at that distance. After the gale abated, several of the Lascars went forward, and our number was now so diminished, the two tops held us all.

“ I can give very little account of the rest of the time, the sensation of hunger was now lost in that of weakness; and when I could get a supply of fresh water, I was comparatively easy. Hitherto we had occasionally found the nights chilly, and as our strength decreased, so did our ability to endure the cold. The heavy rains by which we were drenched (though beneficial in other respects) rendered it more severe, in so much that after sunset our limbs were quite benumbed, our teeth chattered, and we sometimes feared we should die of extreme cold under a vertical sun. As the heat increased it diffused its influence throughout our whole frames, we exposed first one side, then the other, until our limbs became pliant, and as our spirits revived we indulged ourselves in conversation, which sometimes even became cheerful. But as the meridian heat approached, the scorching rays renewed our torments, and we wondered how we could have wished the rain to cease.

“ Of those who were not immediately near me I knew little, unless by their cries. Some struggled hard, and died in great agony; but it was not always those whose strength was most impaired that died the easiest, though in some cases it might be so. I particularly remember the following instances: Mr. Wade's boy, a stout and healthy lad, died early, and almost without a groan; while another of the same age, but a less promising appearance, held out much longer. The fate of these unfortunate boys differed also in another respect, highly deserving of notice.

Their fathers were both in the foretop when the boys were taken ill. The father of Mr. Wade's, hearing of his son's illness, answered with indifference, "that he could do nothing for him," and left him to his fate. The other, when the account reached him, hurried down, and watching for a favourable moment, crawled on all-fours along the weather gun-wale to his son, who was in the mizen rigging. By that time, only three or four planks of the quarter-deck remained, just over the weather quarter gallery; and to this spot the unhappy man led his son, making him fast to the rail to prevent his being washed away. Whenever the boy was seized with a fit of reaching the father lifted him up, and wiped away the foam from his lips: and if a shower came, he made him open his mouth to receive the drops, or gently squeezed them into it from a rag. In this affecting situation, both remained four or five days, till the boy expired. The unfortunate parent, as if unwilling to believe the fact, raised the body, gazed wishfully at it, and when he could no longer entertain any doubt, watched it in silence till it was carried off by the sea; then wrapping himself in a piece of canvas, sunk down, and rose no more, though he must have lived two days longer, as we judged from the quivering of his limbs when a wave broke over him.

"This scene made an impression even on us, whose feelings were in a manner dead to the world, and almost to ourselves, and to whom the sight of misery was now become habitual.

"On the evening of the 10th of July, (and as nearly as we could calculate the twentieth day since the ship went down) one of the people said he saw something like land in the horizon to the Eastward. His assertion was heard without emotion, no one immediately making any effort to ascertain the truth. Though it produced no visible effect, it seemed to operate inwardly, for a few minutes afterwards raising my head to observe the appearance the other had remarked, I found every eye turned towards it. We all continued looking the same way, though not very earnestly, till the dark shades of evening by degrees interrupted our view; and each then making his own observations, all agreed it was land. Mrs. Bremner and others, asked my opinion, and if I thought there was yet a possibility of escape. I answered, it did not appear to me to be land, but if it was, there was one comfort, that it would most likely soon put an end to our sufferings, as the ship would certainly ground a long way off shore, and be beat to pieces in a few hours. This had been always my opinion, so that I dreaded seeing land; but at this time I was indifferent to every thing, and incapable of any acute sensation. I remember, that on awaking at day break next morning, I did not think of looking whether there was land in sight or not, till one of the people in the fore-top waved a handkerchief, by way of signal, that it was so. I then felt

an inclination to get up and look, but happening to be in an easy position, with my arms folded so as to press my stomach, I was too indifferent to turn myself round. My neighbours were more affected; some one got up and declared it was land, which roused another, and by degrees all of us. It appeared to me very like land, but still I was neither sure nor much interested about it. However, in the course of the day, it was so plain, there could be no longer any doubt; and anxiety then became general. I entertained some hopes of being saved, though abated by the apprehension of the ship's grounding far from shore, and could not help thinking, after having survived such extraordinary sufferings on the middle of the ocean, it would be a cruel aggravation of the severity of our fate to perish in sight of land.

"In the evening we were so near the land as to perceive, with inexpressible anguish, it was a wild jungle, without any appearance of inhabitants. I expected the ship would strike every moment, and lay down, persuaded I should never see another day. I slept notwithstanding, and was awakened before day light, by the ship striking on a rock so violently as to shake the mast at every thump. I had foreseen this event, and prepared once more to meet my fate. At day break the motion was so violent that we could not hold ourselves fast. The tide having fallen several feet, the remaining beams of the upper deck were out of water; we therefore made an effort to get down on them, which we accomplished with some difficulty. The Gunner and I endeavoured to assist Mrs. Bremner, and brought her to the cat-harpings; but she was too weak to help herself, and we had not strength to carry her, so were obliged to leave her there, and with great difficulty got upon the beams. The tide by this time had left the ship so far, that she no longer moved, and the gun-deck was almost dry. The Lascars came out of the fore-top, and were searching among the rubbish for money. I proposed to two of them, who seemed stronger than the rest, to bring Mrs. Bremner down from the cat-harpings, but this they refused to do unless she gave them part of the money they understood she had about her. When the ship went down she had fortunately put about 30 rupees in her pocket, and her anxiety to preserve them was often the subject of raillery among us, who little expected how much these few rupees were to be instrumental in saving our lives, as will by and by appear. They agreed at last to bring her down to the gun-deck for eight rupees, and the service was no sooner performed, than they insisted on being paid on the spot: this was the only instance they shewed of want of subordination or fellow-feeling for their companions in distress, their conduct having been (except in this instance) highly exemplary, and particularly in the delicacy they uniformly shewed towards our unhappy females.

[*To be continued.*]

The

The

W

and
where
have
this in
in him
viour
he m
pecul
refelut
faith
difficu
confid
we m
to the
ing fu
ness in
therec
us, to
of fal
give a
us in
case, i
darkne
courage
help u
and fa
souls
from
where

But
berty
the Lo
pleasu
our ne
not on
most n
becau
Lord
or bec
from
Lord,
honou
weight
would

The NECESSITY of holding fast our CONFIDENCE in the LORD.

WHEN by the mighty operations of the Holy Spirit upon our consciences, we are convinced of our sin, wretchedness, and helplessness;—and that there is no Name under Heaven whereby we can be saved from this gulph of misery into which we have plunged ourselves, but that of the Lord Jesus Christ;—from this important moment it becomes our indispensable duty to trust in him, who is our only hope and refuge; to confide in that Saviour with our whole soul, who gave himself a ransom for us, that he might redeem us from all iniquity, and purify us to himself a peculiar people zealous of good works. And we must not only resolutely enter upon the work of repentance towards God, and faith in the Lord Jesus Christ, but likewise persevere amidst all difficulties and discouragements, holding fast the beginning of our confidence stedfast unto the end. But in this important business we must expect to meet with many oppositions. We are exposed to the assaults of an inveterate enemy; and that enemy is exceedingly subtle and deceitful, as well as cruel. When thro' unskilfulness in faith, we make ineffectual efforts to stretch forth our withered hand, how often does the adversary endeavour to persuade us, to give up all pretensions to Christ, and relinquish every hope of salvation thro' him? These temptations, if hearkened unto, give additional strength to our natural unbelief, and overwhelm us in confusion and despondency. But why should this be the case, if we are really sincere, and truly desire to be translated from darkness into the kingdom of God's beloved Son? Let us take courage, and fix the eye of our mind upon some promise that may help us to Christ himself; always remembering, that he is the true and faithful witness; that he sees the efforts and agonies of our souls to lay hold upon him;—and that he will not only save us from our darkness and confusion; but will also raise us into a state where we shall no more be confounded.

But supposing we do not attain to that degree of light and liberty which we so anxiously desire, let us not lay the blame upon the Lord. Never let it enter into our heart to surmise, that he takes pleasure in our unhappiness; and is unwilling to reveal himself to our needy souls. Such hard thoughts of the Lord, as these, would not only do him great dishonour, but at the same time, injure us most materially. The reason why unbelief prevails against us is, because we do not diligently use the means of grace which the Lord has favoured us with, in order to help our feeble minds;—or because we do not put away the things which hinder our faith from laying hold on Christ: “How can ye believe, (says our Lord,) while ye receive honour one of another, and seek not the honour that cometh from God only?” We must “lay aside every weight” that would retard us;—and every “besetting sin,” that would turn us from the right way. And particularly, it would
 prove

prove of singular advantage to us, to pray fervently, that the Lord would give us a discerning mind, that we might always know his voice, from that of the enemy. Indeed, it is a general rule in this case, that the former, when humbly and reverently regarded, always attracts the soul to seek the things which are above. Whereas the latter, invariably inclines us to hurtful reasonings, fruitless complaints, and vile murmurings against the Lord, because the way of salvation appears to us doubtful and difficult. We may not only cut the sinews of faith, by looking at the temptations of satan, but likewise, by resting the eye of the mind upon our own feebleness, ignorance, or unfaithfulness. That we may escape out of the power of all these evils, let us instantly turn to the Lord, and thro' his strength resist the enemy, stedfast in the faith;—let us rise higher and higher, till we stand upon firm ground, and are empowered to come with holy boldness to the Throne of Grace;—being assured that we have a High Priest who ever liveth to make intercession for us.

The Scriptures afford us many encouraging examples for persevering in faith. The case of Abraham in particular is of great importance,—“who against hope believed in hope;”—against all probability, he believed and hoped in the promise. And yet without doubt, he was exercised with manifold temptations to disbelieve the promise of God: The world, the flesh, and the devil, were not idle, but assailed him on every side, in the same way as we now experience: But he conquered, from moment to moment: “He staggered not at the promise;”—“but was strong in faith, giving glory to God:” His eye was not only fixed on the promise, but also on the Promiser; on his Power, Faithfulness, Truth, and All-sufficiency. A person is said to stagger, when thro' violent blows, or internal weakness, he is not able to walk, or stand steadily: But this was not the case with Abraham: He ward off with the shield of faith, every stroke that was aimed at him;—which implies unremitting vigilance and activity;—and he increased in spiritual strength by constantly exercising the prayer of faith. But how often do we suffer ourselves to be wounded by the fiery darts of the wicked one, thro' carelessness and indolence; and how frequently are we enfeebled, and become weak as other men, by permitting cowardly fears, and dejecting discouragements to predominate over us? It is therefore of the greatest importance to hold fast our confidence in the Lord, whatever state of Grace we are in;—whether we are penitent mourners, or returning backsliders; whether we are seeking the abiding witness of our acceptance, or are on stretch for purity of heart.

Another striking example held out for our encouragement is that of Jacob: We are told, that when the patriarch was left alone, he wrestled with a man, (i. e. an angel,) until the break of day. At that time, Jacob's situation was very alarming; it was impossible to avoid an interview with a brother whom he had highly offended,

offe
him
half
now
with
agon
let t
Gor
port
he d
the i
give
can l
embr
in or
great

It
feelin
tinual
accou
and o
if pos
exerci
with
abund
that w

N
of divi
underst
not the
in him
the cor
heaven
for the
serving
And th
but sink
derstand
portion
not onl
mysteri

offended, and who had power to avenge himself. Jacob saw himself in great jeopardy; no arm of flesh appeared in his behalf. But the Lord had given him very precious promises, and now he pleads them in fervent prayer, and urges his request with wrestling importunity; all the powers of his soul are in an agony of holy desire, and he confidently declares, "I will not let thee go, except thou blest me:"—Nor was he disappointed:—God suffers himself to be prevailed upon; and grants to the importunate wrestler every blessing that he requested. And so will he deal with us, if we tread in the steps of faithful Jacob. If the influences of the Holy Spirit seem to withdraw, we must not give over the conflict; but holding fast every promise that we can lay our hands upon,—buying up every opportunity,—and embracing every spiritual advantage which divine goodness throws in our way, continue to hold fast our confidence, which hath great recompence of reward.

It is needful to remember, that the blessing which we are feelingly convinced of the necessity of possessing, must be continually kept in view, as the mark which we aim at. On no account must we lose sight of it. Let it be ever so valuable, and our unworthiness ever so great, yet our faith must not stagger, if possible, for a moment. And to animate us in this arduous exercise of faith, let it also be remembered, that we have to do with him, who is both able and willing "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

KNOWLEDGE AND DIVINE LOVE.

[EXTRACTED FROM A LATE EMINENT WRITER.]

NO person ever entertained an higher idea of true wisdom than St. Paul, who has employed the most exalted strains of divine oratory, to set forth the excellency of knowledge and understanding. But yet the holy Apostle saw, that learning makes not the man of God perfect; that something may still be wanting in him, who is at the top of intellectual attainments; and that the complete scholar may fall short, at last, of the kingdom of heaven. He saw that spiritual, like bodily wealth, unless used for the benefit of others, would prove no benefit to it's owner, serving only to hasten his fall, and increase his condemnation. And therefore, that the wise man might not glory in his wisdom, but sink into himself by humility, as he rises above others in understanding, remembering always the account he must make, proportionable to the talents delivered, the Apostle determines, that not only human learning, but the knowledge of all prophecies and mysteries, that is, of all the dispensations of God, and every truth

truth in the Scriptures, and that knowledge formed into an orthodox faith, animated by a lively hope, will profit a man nothing, if Charity, or divine Love be not superadded, which, like the vital heat in the human frame, may disperse and actuate all to the edification of the body. The Apostle therefore advances this general assertion,—“*Knowledge puffeth up, but Charity edifieth,*” 1 Cor. viii. 1.

Knowledge in the understanding, without divine Love presiding in the heart and ruling over the affections, *puffeth up*, i. e. it produceth an inflation in the mind, which, like a tumour in the body, carries the appearance of solidity, but has in reality nothing within, and only indicates a distempered habit: And indeed Knowledge, as well as faith, if it be alone, is vain, it is dead. For all knowledge is given as a means to some end. The means abstracted from their end, cease to be means, and answer no purpose whatsoever. The end of Knowledge is action. “If ye know these things, happy are ye if ye do them.” Every article of the Creed involves in it a correspondent duty, and it is practice alone that gives life to faith, and realizes Knowledge. The science that terminates where it begins, in the intellect, what availeth it? Or what profit is there in the learning, which promoteth not, in any measure, the interest either of the church or the state, of which it’s proprietor is a member? “The manifestation of the Spirit (as that Spirit himself testifies) is given to every man to PROFIT withal.*” Otherwise it is of no effect, and the man becomes, as St. Jude finely describes such a character, like “a cloud without water,” raised aloft, as it should seem by it’s appearance, for the benefit of those beneath it; but how wretchedly are they disappointed: It fails along before the wind, proudly swelling in the sufficiency of it’s own emptiness, instead of dropping fatness and plenty on the lands, over which it passes. “Knowledge puffeth up.” And that this will always be the effect of it, where Love is wanting, we may fairly conclude from hence, that it always has been so; as shall be evinced by an induction of particulars.

But before we consider the instances of this truth, which have happened upon earth, we must ascend into heaven; and, if the lustre of the object be not too strong for our organs, there view the glories that once encircled Lucifer, the son of the morning, the bright leader of the armies above, first, as in command, so in the greatness of his Knowledge. What the prophet Ezekiel says of the prince of Tyre, seems primarily applicable to him. “He sealed up the sum, full of wisdom, and perfect in beauty. He was perfect in his ways from the day that he was created, till iniquity was found in him.” † Confined not, like man, with-

* 1 Cor. xii. 7.

† Ezek. xxviii. 12.

in the bounds of a material creation, or limited to ideas framed by analogy from sense, he beheld, without a glass, the wonders of the kingdom of heaven, and saw, face to face, the eternal power and Godhead of him who made him. He saw, he knew; but he loved not. "His heart was lifted up because of his beauty, and he corrupted his wisdom by reason of his brightness." Certain it is, that thro' pride he fell. A proof to the learned of all ages, that Knowledge, without Love, will turn a good angel into an evil one; an admonition to them, not to expect that that alone should put man in possession of heaven, which, because it was alone, cast Lucifer himself out of it.

Yet this has all along been the fatal mistake, and the Tree of Knowledge still proved the occasion of a fall. Next to the majesty of Lucifer at the head of the angelic legions, was the glory of Adam, the lord of this lower world, in Paradise. Formed in the image of his Maker, to have dominion over the creation, he was replenished, for that purpose, with the treasures of wisdom from above; and the magnificence of his palace, great as it was, bore no proportion to the riches of his understanding. He had a perfect knowledge of the nature, use, properties, and operations of the creatures, expressed in the names imposed by him. Nor staid his wisdom here, but in the things that were made he beheld reflected, as in a faithful mirror, the invisible things of God, who had taught him so to do. With him he conversed frequently, as a man with his friend, in the holy sanctuary of Eden; that happy seat of instruction, contemplation, and devotion, framed, after the example of heavenly things, like the tabernacle, the temple, and the church, which have since the fall supplied, and are to supply, it's place in the world, till all shall be fully restored at the resurrection of the just. There lived our first parent a life which we are now little able to conceive; a life not much short of angelical perfection, antedating by holiness, in the earthly copy, the felicity reserved for him in the heavenly original. But man, tho' placed by his Creator in this state of honour, did not continue in it. Knowledge was the temptation; and even in Paradise it proved but too successful. It wrought destruction, we find, by pride. "The serpent," says Eve, beguiled me;" or, as it is in the original, *elated, puffed me up.*† He persuaded her, it was not as God had said; she must know better. Revelation was an imposition upon the rights and liberties of the human understanding, and the command evidently contrary to the nature and reason of things; for "she saw the tree was pleasant to the eyes and good for food, "and a tree to be desired to make one wise." Wisdom was to be acquired by a proper exertion of her faculties, and knowledge to be attained, without being obliged for it to the Revelation of

† יִשְׂרָאֵל.

GOD. Thus was she deluded into scepticism under the notion of a *Free Enquiry*, and induced to renounce God and heaven, as her seducer had done before her, upon the principles of *the first philosophy*; hereby furnishing us with another sad proof, that Knowledge without Love, endeth in pride, and the destruction of the person who is possessed of it.

Were we to consider the several apostasies of mankind, after their restoration by the promise of a Redeemer, and the establishment of the church upon that promise, it might perhaps appear, that all the fruits of error and vice have sprung from the same root of bitterness. But as St. Paul, concluding all under sin, has divided the world into Jew and Gentile, it may suffice to take a cursory view of each.

To begin with the Gentiles, of whose fall the Apostle gives this account. "When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."* Lack of knowledge, therefore, was not their original fault; "they knew God;" for that knowledge was universal in the family of Noah; and tho' depraved, it could not be quite extinguished for many generations. But Knowledge in the understanding, for want of Love in the heart, did not operate to a holy obedience:—When they knew God, they glorified him not as God, neither were thankful." The truth, held, or detained in unrighteousness, and imprisoned in an unholy conscience, passed not from their minds into their actions, that God might be glorified thereby, and some return made to him (for such he is pleased to esteem it) by the gratitude of his creatures. Instead of this, they were filled with fantastic dreams of their own perfection, which put them upon disputing with each other for place and precedence in Knowledge. "They became vain in their imaginations, ἐν τοῖς διαλογισμοῖς, *their altercating reasonings.*" They wrangled upon every subject, till at length the most knowing among them gave up all for lost. Their learning consisted in being able to recount the various errors of preceding philosophers, and all that wisdom could do, was to deny the existence of truth. Thus it was, that "their foolish heart was darkened." The light which they had abused shone no more; the Sun of Revelation set, by their departure from it; the knowledge transmitted by tradition gradually died away like the twilight, and a long night of darkness and blindness of heart succeeded. The world by wisdom, and the efforts of its own reason, knew God no more. Wisdom indeed was what the philosophers still continued to profess; but professing to be wise, they became FOOLS;" and all may profit by their experience, which confirms the truth of the Apostle's assertion, that "Knowledge puffeth up."

Let us now turn our eyes towards the Jew. Behold him, the son of Abraham, and heir of the promises, invested with the pri-

* Rom. i. 21.

privileges of God's chosen; "having the form of knowledge, and "of the truth in the law," which he not only studies, but carries about as a perpetual monitor, upon the borders of his garments, zealous for it, even to madness. Yet behold him become an outcast of heaven and earth, his law abrogated, his city burnt to ashes, himself a fugitive and a vagabond, without king, priest, prophet, temple, or habitation, a by-word and an hissing among all the nations of the earth. Who is not curious to inquire into the cause of such astonishing misery, such unprecedented calamities? The cause is this: Knowledge puffed him up; his privileges became an occasion of boasting himself against his brethren, and envy eat out his Charity. "Going about to establish his own "righteousness," upon the strength of his own wisdom, he rejected the Lord his righteousness, and nailed him, who is the source of wisdom, to the cross, persecuting to the death all who offered to preach that righteousness, and teach that wisdom, to a sinful and ignorant world.

These instances, it is presumed, are sufficient to evince, that "Knowledge puffeth up;" Knowledge, I mean, without Love; for had *that* accompanied it, all these things had never happened. Love had kept Lucifer shining in his station, and rejoicing in the salvation of the human race. Love had prevented the transgression and fall of man. Love had employed the knowledge of the Gentile in glorifying God who gave it, and that of the Jew in promoting the kingdom of the Messiah, and the conversion of his brethren; and Love among the members of Christ's body, had preserved it in peace and unity.

~~~~~

REFLECTIONS on the great THEATRE of the UNIVERSE.

With the MANNERS of its dying IMMORTALS.

- "Who venerate themselves, the world despise.
- "For what, gay Friend, is this escutcheon'd world,
- "Which hangs out death in one eternal night?
- "A night that glooms us in the noon-tide ray,
- "And wraps our thought, at banquets, in the shroud.
- "A moment, and the world's blown up to thee,
- "The sun is darkness, and the stars are dust." YOUNG.

ARGUMENT. SCENE, THE EVENING.

*The happiness of Man before the Fall: Of our first Parents in Paradise: The introduction of sin and the consequences that followed: Death's empire universal: The fluctuating condition of the present world: Its approaching dissolution: The intrinsic excellency of the Soul: Its immortality: The folly of pursuing the shadows of Time.*

AS I was walking this evening in the fields, quite retired from the employments of a busy world around me, and contemplating on the present situation that mankind were placed in, some

serious thoughts impressed my mind, and being secluded from the conversation of mortals, the following Reflections so far engaged my attention, that the Sun had withdrawn his presence from our hemisphere, and awful night had spread her sable curtain over the canopy of the skies, before I perceived how great a progress Time had made in his journey towards the eternal world, and how much the gliding sands of life had decreased their bulk. How happy, (said I to myself,) must the condition of man be, before sin appeared in the world; when bounteous nature afforded with a liberal hand her choicest delicacies, and the yielding earth produced her fruits without the assistance of the husbandman, and the laborious toil of culture and tillage. How happy must the situation of our first Parents be in the Garden of Paradise, while they were surrounded with all the innocent pleasures and amusements of life, and frequently favoured with the presence of the Almighty; the globe was their kingdom, Eden their court, seraphs their attendants, and God was their counsellor. Man was then in honour: All nature acknowledged his government and was obsequious to his call. Glorious situation! When heaven and earth maintained a mutual correspondence, and men and angels enjoyed each others company without fear or interruption: When the upper world and the lower were in strict alliance, and God and Man conversed face to face. When death was an entire stranger, and sin and hell known only to demons. When godlike ADAM and the fair partner of his life, were provided with every requisite support, and made citizens of the heavenly world, and constituted heirs of a blessed immortality. Happy, unspeakably happy state! Free from all incumbrances, and unexposed to alteration, unless they violated the terms of continuance. But tho' the fate of a world depended on the tasting of forbidden fruit, Man who was created free to accept or refuse, violated the covenant that concerned his peace, and from a state of eminency, rendered himself even as the beasts that perish. Thoughtless EVE, seduced by the voice of the guileful charmer, and disregarding the injunctions of heaven, first tasted of the prohibited Tree, to her future sorrow, and her posterity's ruin. Discord and confusion immediately reared their thrones, and extended their empire o'er all the globe. Death reigned as the sovereign of mortals, and stretched forth his dreary sceptre to a dying world. Sin audaciously shewed her baleful head, while creation wept at the sight, and all the works of nature groaned with secret distress. Satan maliciously smiled at his success, and the sons of discord hideously sung at the pleasing prospect of destruction. The birds in mournful notes chanted the funeral song of happiness, and lamenting angels reclined their heads in profound silence. The beasts of the field despised the voice of their former master, and universal discord appeared among the works of God.

ADAM



ADAM and EVE had no sooner recovered from the intoxicating influence of sin, but conscience resumed its office, and reason regained her throne, and death and confusion presented themselves to view, and nakedness and shame instantly appeared before their eyes, and rendered a convincing proof that all their wisdom consisted in knowing their folly. Their knowledge was their torment, and the wretched condition they discovered themselves in, made the unknown scenes of futurity dismal. Shame for past conduct, and fear of future punishment excited them to attempt concealment from the all-searching Eye of Heaven. The shady trees that before had screened them from the scorching heat of the Sun by day, and composed a place for solitude and rest by night, now refused to vouchsafe a shelter in the time of extremity.

The clouds frown with lowering aspect, and the blooming flowers languished in decay, while the tremendous Majesty of Heaven discovered their folly, and convinced them that all their idle inventions would prove abortive. The voice of the Almighty which once sounded harmonious and delightful to their ears, now pierced their disordered souls, and alarmed the regions of guilt and terror. The King of Eternity, with whom they once delighted to converse, they now endeavoured to evade and fly. But alas, how unsuccessful did the attempt prove!

But oh how different the appearance to what it formerly was, to behold man the Lord of the lower world, who ranged the garden of pleasure without controul, and solaced himself in the seats of innocence, to see him indebted to the fig-tree to conceal his shame, and obliged with the blush of guilt to approach the God of Purity. Unhappy scene! to view the workmanship of heaven that was originally pure and perfect, now defiled by sin, covered with shame, and clothed with disgrace. ADAM charged his folly on the woman's weakness, and EVE excused herself on account of the serpent's cunning. But alas, such idle pretences were instantly rejected, and the curse previously menaced, immediately commenced. ADAM was doomed with all his posterity, to drag out life in pain and toil; EVE shared her lot of woe: And the soaring pride of the subtle serpent was sentenced to roll in ashes. Nor did the fatal consequences terminate here, but the ground received a curse for the sake of man, and all the works of nature were affected with the change. In short, misery was triumphant, and death universal. And tho' in the first ages of the world the line of life extended to a greater length than it has done since, yet the sentence of mortality passed upon all men, for that all have sinned. Death is a legacy bequeathed to us by our first parents, and the grave is the general hospital for mankind. Every day reminds us of human frailty, and the silent tombs declare the fate of mortals. Every church yard is a part of death's kingdom, and all the inhabitants of the globe are the tyrant's subjects.

Every

Every hillock of mortality refers us to the history of Adam, and the awful monuments of the dead manifest the universal monarchy of the king of terrors. Every groan of life proceeds from the poison of sin, and every dying mortal testifies the fatal consequences of disobedience. Our garments inform us of lost innocence, and the numerous disorders that affect our bodies, first sprung from a contempt of heaven. Adam by his sinning, lost his perfection, and his posterity, by following his steps, have incurred shame and misery. The world is now become a stage of disorder and confusion; discontent and rapine, discord and enmity represent the scenes. Happiness is a jewel never found among the mines of mortality; and grace flourishes most, where there is least of earth. Philosophers inform me that the world is of a globular figure, and continually whirling round the circuit of time, till it rolls into eternity: Even so the pursuits of mortals, they are roving from one object to another, round the narrow circumference of being, till death robs them of life, and sweeps them off the stage of action. The world passeth away, and the fashion thereof. In a short time it shall totally disappear, and all its fleeting scenes for ever vanish. Those refulgent constellations which now illuminate the globe, will ere long be concealed in everlasting darkness. That glorious prince of light, who now rules the day, will have shortly accomplished his task, and plunge into the regions of eternal night. The moon, which governs the mansions of slumber, will quickly retire into perpetual obscurity. The twinkling stars, and the whole planetary system, in a few years more will have performed their service, and bury their golden heads in the recesses of darkness. The scenes of mortality are changing apace, and the time of dissolution draws near. The mountains shall depart, and the hills be removed, and the world itself be consumed by fire. The surging billows of the raging ocean shall ere long roll in sulphurous flames. The heavens shall melt with fervent heat, and the works of universal nature decay. A final period shall be put to human grandeur and earthly pomp; and all the gaudy pageantry of life, shall be absorbed in disgrace.

But oh, my soul, thou spark of divinity, whose existence runs parallel with eternal age; thou shalt outlive the attacks of disorder, and the assaults of death; thou shalt survive the injuries of time, the crush of worlds, and the funeral of nature. And what profit will result from all the possessions and honours of this perishing state, if after all thy boasted happiness, thou shouldest be found destitute of the favour of God, and void of solid hope of eternal life? Oh, my soul, whose duration is endless, seriously consider that all the pomp and grandeur of this transitory world, will never be capable of affording thee solid satisfaction or lasting pleasure. Not all the riches of kingdoms, or the wealth of worlds, can competently satisfy thy extensive wishes. Thy wants are infinite, and nothing but an infinite and good God can supply thy exigencies.

Thou



Thou shalt either be perfectly happy in the possession of unfading joys, or compleatly wretched in the shades of despair and death; thou must be for ever incircled in the arms of divine Love, or miserable in the regions of everlasting woe.

“The brittle clay will soon dissolve

“Regale the worms, and moulder in the grave,

“And mingle with the ashes of my fires.”

Yet “The soul secure in her existence, smiles

“At the drawn dagger, and defies its point.”

Since this is the case, oh my soul, how egregious is the folly of those who chuse the fleeting shadows of mortality, and pursue the fleeting phantoms of time?

[ *To be continued.* ]

The WISDOM of PROVIDENCE with respect to our well-being in the present world.

THE PROVIDENCE of GOD, with respect to our civil calling, may be displayed in the following particulars:

1. In directing you to a calling in your youth, and not suffering you to live an idle, useless, and sinful life, as many do, who are but burdens to the earth, the wens of the body politic, serving only to disfigure and drain it, to eat what others earn. He that lives idly cannot live honestly, as is plainly enough intimated, 1 Thess. iv. 11. But when God puts men into a lawful calling, wherein the labour of their hands or heads is sufficient for them, it is a very valuable mercy, for thereby they eat their own bread, 2 Thess. iii. 12: Many destructive temptations are happily prevented; and they are ordinarily furnished by it for works of mercy to others; and surely “it is more blessed to give than to receive.”

2. In ordering you to such employments in the world, as are not only lawful in themselves, but most suitable to you. Many persons are employed in sinful trades, merely to furnish other men's lusts. They do not only sin in their employments, but their very employments are sinful: They trade for hell, and are factors for the devil. Demetrius and the craftsmen at Ephesus got their estates by making shrines for Diana, (Acts xix. 24,) i. e. little cases or boxes with folding leaves, within which the image of that idol sat enshrined; these were carried about by the people in procession, in honour of their idol. And at this day, how many wicked arts and employments are invented, (and multitudes of persons maintained by them) merely to gratify the pride, folly, and wantonness of a debauched age?

Now, to have an honest, lawful employment, wherein you do not dishonour God in benefiting yourselves, is no small mercy.

But

But if it be, not only lawful in itself, but suited to your genius and strength, there is a double mercy in it. Some poor creatures are engaged in callings that eat up their time and strength, and make their lives very uncomfortable: They have not only spending and wasting employments in the world, but such as allow them little or no time for their general calling: and yet all this doth but keep them and theirs alive. Therefore, if God has fitted you with an honest employment, wherein you have less toil than others, and more time for heavenly exercises, ascribe this benefit to the special care of Providence for you.

3. In setting you in such an employment and calling in the world, as possibly, neither yourselves nor parents could ever expect you should arrive to. There are among us such persons as, on this account, are signally obliged to divine Providence. God hath put them into such a way as neither they nor their parents ever projected. A child is now designed for this, then for that, but at last settles in the employment which Providence designed him for. How strangely are things wheeled about by providence! Not what we, or our parents, but what God designed should take place. Amos was very meanly employed at first, but God designed him for a more honourable calling, Amos vii. 14. David followed the ewes, and likely never raised his thoughts to higher things in the days of his youth; but God made him the royal shepherd of a better flock, Ps. lxxviii. 70. Peter and Andrew were employed as fishermen, but Christ called them to be fishers of men. Pareus, when he was 14 years old, was placed with an apothecary; but Providence fitted him for the ministry, wherein he became a fruitful and eminent instrument to the church. James Andreas was, by reason of his father's inability to keep him at school, designed for a carpenter; but was afterwards, by the persuasion of friends, and assistance of the church's stock, sent to Stugard, and thence to the University, and so arrived at a very eminent station of service in the church. A master builder, Oecolampadius, was, by his father, designed for a merchant; but his mother, by earnest entreaties, prevailed to keep him at school; and this man was a blessed instrument in the reformation of religion. How many such instances have we seen in our day.

4. In securing your estates from ruin. "Hast thou not made an hedge about him, and all that he hath?" Job i. 10. This is the inclosure of Providence, which secures to us what by its favour we acquire in the way of honest industry.

5. In making your calling sufficient for you. It was the prayer of Moses for the tribe of Judah, "Let his hands be sufficient for him," Deut. xxxii. 7. and it is no small mercy if yours be so to you. Some there be that have work, but not strength to go thro' with it: Others have strength, but no employment for it: Some have hands and work for them, but it is not sufficient for them



them, but it is not sufficient for them and theirs. If God bless your labours, so as to give you and yours necessary support and comfort in the world by it, it is a choice Providence, and with all thankfulness to be acknowledged.

If any who fear God shall complain, "That altho' they have a calling, yet it is an hard, laborious one, which takes up too much of their time, which they would gladly employ in other and better work," I answer,

1. It is likely the Wisdom of Providence foresaw this to be the most suitable employment for you; and if you had more rest, you might have more temptations than now you have. The strength and time which is now taken up in your daily labours, wherein you serve God, might otherwise have been spent upon such lusts wherein you might have served the devil.

2. Hereby it may be that your health is the better preserved, and natural refreshments made the sweeter to you. "The sleep of a labouring man is sweet to him, whether he eat little or much: But the abundance of the rich will not suffer him to sleep," Eccles. v. 12.

3. And as to the service of God, if your heart be spiritual you may enjoy much communion with him in your employment, and have some intervals and respites for that purpose:---Have you not more spare hours than you employ to that end?

"But (you say) all my labour will scarcely suffice to procure me and mine the necessaries of life. I am kept low to what others are; and this is a sad affliction." I answer, tho' the wisdom of Providence hath ordered you a lower condition than others, yet consider how many there be that are lower than you in the world; you have but little in the world, yet there are others who have less. Read the description of those persons, Job xxx.

4. &c. If God hath given you but a small portion of the world, yet if you are godly, he hath promised never to forsake you, Heb. xiii. 5. Providence hath ordered that condition for you which is really best for your eternal good. If you had more of the world than you have, your head and heart might not be able to manage it to your advantage. A small boat must have but a narrow sail. You have not wanted hitherto the necessaries of life, and are commanded, "having food and raiment, to be therewith content." "A little that a righteous man hath, is better than the riches of many wicked," Psal. xxxvii. 16; better in the acquisition, sweeter in the fruition, and more comfortable in the account.

Well then, if Providence hath so disposed of you that you can eat your own bread, and so advantageously directed some of you to employment that affords not only necessaries for yourselves and families, but an overplus for works of mercy to others, and all

this brought about for you in a way you did not project, let God be owned and honoured in this providence. Will you not henceforth call him, "My Father, the guide of my youth?" (Jer. iii. 4.) Surely it was the Lord that guided you to settle as you did in the days of your youth: You reap at this day, and may to your last day, the fruits of those early Providences in your youth.

Now see that you walk answerably to the obligations of Providence in this particular; and see to it in the fear of God, that you abuse not any of those things to his dishonour, which he hath wrought for your comfort. To prevent which I will here drop a few needful cautions.

1. Be not slothful in your vocation. It is said that Augustus built an Apragapolis, i. e. a city void of business; but I am sure God never erected any city, town, or family, to that end. The command to Adam, Gen. iii. 19, no doubt, reaches to all his posterity: And gospel-commands second it upon Christians, Rom. xii. 11. If you be negligent you cannot be innocent.

2. Be not so intent upon your particular callings, as to make them interfere with your general calling. Beware that you lose not your God in the hurry of earthly business. Mind that solemn warning, "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. vi. 9. The inhabitants of Enoe, a dry island near Athens, bestowed much labour to draw in a river to water it, and make it fruitful; but when the sluices were opened, the waters flowed so abundantly that it overflowed the island, and drowned the inhabitants. The application is obvious. It was an excellent saying of Seneca, "I do not give, but lend myself to business."

3. Remember always that the success of your earthly employment is by the Divine blessing, not human diligence alone. "Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth," Deut. viii. 18. The devil himself was so far orthodox, as to acknowledge it: "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands," &c. Job i. 10. Recommend therefore your affairs to God by prayer: "Delight thyself in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass," Ps. xxxvii. 4, 5. and touch not that which you cannot recommend to God by prayer for a blessing.

4. Be well satisfied in that station and employment in which Providence hath placed you, and do not so much as wish yourself in any other. "Let every man abide in the same calling wherein he was called," 1 Cor. vii. 20. Providence is wiser than you,



and you may be confident hath suited all things better to your eternal good, than you could do, had you been left to your own choice.

~~~~~  
EXTRACTS from LETTERS wrote by the Rev. Mr. WESLEY,
to a Member of his SOCIETY.

[Continued from pa. 49.]

L E T T E R IV.

June 27, 1760.

A Day or two ago, I was quite surpris'd to find among my papers a Letter of yours, which I apprehend I have not answered.

Every one, tho' born of God in an instant, yea, and sanctified in an instant, yet undoubtedly grows by slow degrees, both after the former, and the latter change. But it does not follow from thence, that there must be a considerable tract of time, between the one, and the other. A year, or a month, is the same with God, as a thousand: If He wills, to do is present with him; much less is there any necessity for much suffering: God can do his work by pleasure, as well as by pain. It is therefore undoubtedly our duty to pray, and look for full Salvation, every day, every hour, every moment, without waiting till we have either done or suffered more. Why should not this be the accepted time?

Certainly your friend will suffer loss, if he does not allow himself time every day for private prayer. Nothing will supply the want of this: Praying with others is quite another thing. Besides, it may expose us to great danger. It may turn prayer into an abomination to God. For

Guilty we speak, if subtle from within

Blows on our words the self-admiring sin!

O make the best of every hour!

L E T T E R V,

Nov. 11, 1760.

CONVICTION is not Condemnation. You may be convinced, yet not condemned: Convinced of useless thoughts or words, and yet not condemned for them. You are condemned for nothing, if you love God, and continue to give him your whole heart.

Certainly, spiritual temptations will pass thro' your spirit; else you could not feel them. I believe I understand your state better than you do yourself. Do not perplex yourself at all about what you shall call it. You are a child of God, a member of Christ, an heir of the kingdom. What you have, hold fast, (whatever name is given to it,) and you *shall have* all that God has prepared

for them that love him. Certainly you do need more faith: For you are a tender, sickly plant. But see,---

“Faith, while yet you ask is given:

“God comes down, the God and Lord,

“That made both earth and heaven?”

You cannot live on what he did yesterday. Therefore he comes to day! He comes to destroy that tendency to levity, to severe judging, to any thing that is not of God,

Peace be with your spirit!

L E T T E R VI.

Dec. 12, 1760.

YOU may blame yourself, but I will not blame you, for seeking to have your every temper, and thought, and word, and work, suitable to the Will of God. But I doubt not you seek this *by* Faith, not *without* it: And you seek it *in* and *thru'* Christ, not *without* him. Go on: You shall have all you seek; because God is Love. He is shewing you the littleness of your understanding, and the foolishness of all natural wisdom. Certainly peace and joy in believing are the grand means of holiness, therefore love and value them as such.

“Why is the Law of Works superseded by the Law of Love?” Because Christ died. “Why are we not condemned for coming short even of this?” Because he lives and intercedes for us. I believe it is impossible not to come short of it, thro' the unavoidable littleness of our understanding. Yet the Blood of the Covenant is upon us, and *therefore* there is no condemnation.

I think the extent of the Law of Love is exactly marked out, in the thirteenth of the Corinthians. Let Faith fill your heart with Love to Him and all mankind;—then follow this loving faith to the best of your understanding;—Meantime crying out continually,—“JESUS is all in all to me.”

L E T T E R VII.

June 17, 1761.

I Apprehend your great danger now is this, to think you *never* shall receive *that Blessing*, because you have not received it yet. Nay, perhaps, you may be tempted to believe, that there is no such thing, and that those who *thought* they had received it, were mistaken, as well as you. This danger will be increased, if some, who professed to be sanctified long ago, and yet have not received this Blessing, affirm there is no such thing, and begin to warn others against falling into *this delusion*. But keep close to your Rule, the WORD OF GOD, and to your Guide, the SPIRIT OF GOD, and never be afraid of expecting *too much*: As yet you are but a babe. O what heights of holiness are to come! I hope you do not forget to pray for me. Adieu!

LETTER

L E T T E R VIII.

May 13, 1762.

YOU did well to write. "It is good to hide the secrets of a king;—but to declare the loving kindness of the Lord." Have you never found any wandering since? Is your mind *always* stayed on God? Do you find *every* thought brought into captivity to the obedience of Christ? Do no *vain* thoughts, (useless, trifling, unedifying,) lodge within you? Does not the corruptible body at *some times* more or less, press down the soul? Has God made your very *dreams* devout? I have known Satan assault in their sleep, (endeavouring to terrify or affright,) those whom he could not touch when they were awake.

As to your band, there are two sorts of persons with whom you may have to do: The earnest, and the slack: The way you are to take with the one, is quite different from that-one would take with the other. The latter you must *search* and find out, why they are slack: Exhort them to repent, be zealous, do the first works. The former you have only to encourage, to exhort, to push forward to the mark, to bid them grasp the prize so nigh! And do so yourself. Receive a thousand more blessings: Believe more, love more: You cannot love enough. Beware of sins of omission. So shall you fulfil the joy of your affectionate Brother,

J. WESLEY.

L E T T E R IX.

October 9, 1762.

THOU' I have very little time, I must write a few lines. I thank you for your comfortable letter. Some have more of heat, and some of light. The danger is, that one should say to the other, "I have no need of thee:" Or that any should mistake his place, and imagine himself to be what he is not. Be not backward to speak to any whom you think are mistaken, either in this, or other things. A loving word, spoken in faith, shall not fall to the ground. And the more freely you speak to *me*, at any time, or on any Head, the more you will oblige your ever affectionate Brother,

J. WESLEY.

L E T T E R X.

April 7, 1763.

THE true Gospel touches the very edge both of Calvinism and Antinomianism: So that nothing but the mighty power of God can prevent our sliding either into the one or the other.

The nicest point of all which relates to Christian Perfection, is that which you enquire of. Thus much is certain. They that love God with all their heart, and all men as themselves, are scripturally perfect. And surely such there are; otherwise the promise of God would be a mere mockery of human weakness.

Hold

Hold fast this: But then remember on the other hand, you have this treasure in an earthen vessel; you dwell in a poor shattered house of clay, which presses down the immortal spirit. Hence all your thoughts, words, and actions are so imperfect. So far from coming up to the standard (that Law of Love, which but for the corruptible body, your soul would answer in all instances) that you may well say, till you go to Him you love,---

“Every moment, Lord, I need
The merit of thy death.”

JOHN WESLEY.

~~~~~  
From Mr. MANN, to Mr. JOHN VALTON.

My dear Brother,

Spem, near Birstal, May 4, 1787.

I AM very unwilling to suppose that it is possible for you to forget us, since it is so evident the Lord first sent you among us; and since there are so many here, who can never forget you, till they have *forgotten that they were once purged from their old sins*. Proper reverence and esteem are due to you, as a person whom God has eminently honoured in the ministerial function; especially from us, who were in a particular manner *subjects* of the good work God both *intended* and *effected* by your unwearied labours, unremitted diligence, and fervent prayers. But if Gratitude is binding on the one side, Love, I am persuaded, will not be behind on the other. It is commonly remarked, that our affection is the strongest towards those who are most dependant upon us, and who have received the most kindness from us; as the love of a parent generally exceeds that of a child. If there is any truth in the remark, as I think there is, we, in an especial manner, may lay claim to your regard; as no where, perhaps, a more numerous family of children may justly style you their spiritual Father in the Lord Jesus Christ, than here; I deem it therefore, impossible but that you still remember us, and care for our welfare in the Kingdom of Christ.

Many, in whose conversion you have been instrumental, hold fast their profession; and are no disgrace to the doctrine of the Gospel, nor walk unworthy of their spiritual father: I should be happy to say it was the case with all. Some have turned aside from their first simplicity, and have changed the liberty of the Gospel for the bondage of the world! Among the former I hope are my brother and sister. Among the latter is Miss ---, who apparently has not only lost the *power*, but has thrown away the *form* of godliness! I am afraid Miss ---, is not much better tho' more favoured by natural disposition. Gaiety, dress, and shew, seem to be the principal objects both of the one and of the other. What this has cost me, and how my heart has bled, is known only to myself, and to him who knows all things. It has been a  
received



received opinion with me, That the greatest favour which heaven can bestow on youth, is to place them out of the reach of the common temptations which attend high life. For, alas! how very few have *wisdom* enough to discern, discretion enough to avoid, or strength enough to resist their *wretched, deadly* influence? But when these temptations proceed, not from the world in general, but from friends in particular;—when those whose province it is to *preserve* and *defend*, turn the *betrayers* and *destroyers* of that simplicity, over which they are placed as a *guard*;—good GOD!—what case is so dreadful!

I am exceedingly dissatisfied in my present situation, and seem to myself to be where I should not. My sceptical reasonings, concerning the Christian system, not only destroy my *present enjoyment*, but erase the foundations of all my *future hopes*, of a better state, either in this world, or in another. If ever there was complete wretchedness in human life, I often think, I know it. I could be content, I am persuaded, to suffer any species, or any degree of human misery, were I established in the main essential Truths of Religion. “But a wounded spirit, who can bear?” The very belief of what is essential to man’s support in the various troubles of this life, to me is wanting! Often do I roar out, “Wretched man that I am, who shall deliver me from the body of this *worse than* death?” I sometimes try to solace myself with the idea, that it is possible at least, a change may come: But my efforts are very feeble and of no long continuance. But if this my unhappy state of mind can be any way serviceable, either mediately or immediately to God’s glory, I will acquiesce, or labour to acquiesce in his Will. “I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall see his righteousness.”

If you write to me soon, I shall esteem it a singular favour, and it will never be more acceptable than now.

Present my respects to Mrs. V. and believe me to be,

Dear Sir, your’s affectionately,

WILLIAM MANN.

~~~~~  
From Mr. RICHARD VAUGHAN, to Mr. VALTON.

Dear Sir,

Shipton Mallett, Nov. 12, 1787.

ACCORDING to your kind request, I shall endeavour to give you some account of the work of God here for these five days past. Wednesday after you left us, the Prayer Meeting which we had in the evening in Church-Lane, was attended with much power: Many were deeply wounded, and our prayers were drowned with the cries of those who felt the burden of their sins.

Thursday

Thursday morning J—S—, came to my house and declared what great things the Lord had done for him,—his soul was set at liberty, and his mouth was filled with laughter, praise and thanksgiving. In the evening, J. S. witnessed a good confession, and began praying for those in distress: The waters were again troubled, and the power of Jesus was present to heal. One of the mourners was a deaf and dumb boy; I believe the work of God was never more conspicuous than upon him. I looked at him with a solemn countenance, pointed upwards, and then to my breast, and then to him. He understood the motion and fainted. We lifted him into a chair, and one got water to sprinkle on his face: But when he came to himself, he by signs intimated to us, that he did not want water, but Christ. His cries were so plaintive, that they were almost sufficient to melt an adamant heart. A person said, that his father had beat him the same day for coming among us, and wished the devil might fetch him if he went again to our meetings. About ten o'clock several persons who were in great distress, went into a room by themselves to wrestle with God for his blessing; these were mostly children. We had not been at home half an hour before one knocked at the door and said, that Miss R. was rejoicing in the Lord: Soon after the same person came again and said, that Miss P. was set at liberty. We went into the house and found them rejoicing indeed! We then joined in prayer for one or two more who remained in distress, and in a little time J—H—, a boy of about fourteen years of age, found peace; for near half an hour he was in an ecstasy of joy: After which he sat down in solemn recollection, then opening the Bible, he read, "But now, thus saith the Lord, that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine, &c."

Friday morning the three young converts had a prayer-meeting. And this day the dumb boy's mourning was turned into joy. In the evening the prayer-meeting was crowded, and many were travelling in birth till Christ should be formed in them the hope of glory. It was as much as two or three could do to hold one young person, who vehemently exclaimed, "My sins! My sins!" Three were set at liberty in this meeting, and three others at their own houses after the meeting was over. On Sunday morning, Mr. Kyte preached from Psalm cxxx: It was a blessed opportunity. Afterwards he admitted forty-four new members into Society. The love-feast in the evening was very solemn. Many now were deeply wounded, and two or three were brought into liberty. And now, Sir, permit me to ask, "Will you come over and help us? Yes, you will: But you must come as often as you can. The Lord has made you an instrument of good in this place: Do not let any excuse prevent you; I may boldly say, the whole Society will be glad to see you. I add, their kind love to that of your unworthy servant,

RICHARD VAUGHAN.
POETRY.

*
nothing
world,
only d
God,
the an
which
divine
things
them
which
malice
see, he
Heave
way of

VO.

P S A L M CXIX. [CONCLUDED.]

By the Rev. Mr. CHARLES WESLEY.

S C H I N. PART XXI.

1 **P**RINCES have with cruel rage,
 Causelessly my soul pursu'd,
 Resting on the sacred Page,
 I could only look to God;
 Fill'd with reverential awe,
 Still I in thy Word confide;
 Fearing to transgress thy Law,
 Nothing can I fear beside.

2 Joyful at thy Word, as one
 That hath found a precious store,
 There I search for bliss unknown,
 Every other quest give o'er;
 Hating all deceitful ways,
 I thy Law with joy approve,
 Offer thee continual praise,
 Bless thee for thy faithful Love.

3 They that in thy Law delight,
 Kept in perfect peace below,
 Stand unshaken,—by thy might,—
 Nothing shall their steps o'erthrow: *
 I have languish'd for thy grace;—
 Grace that makes salvation known,
 Kept me in thy righteous ways,
 Gladly thy commandments done.

4 Every

* Ver. 165. "*Great Peace have they which love thy law: And nothing shall offend them.*" "Amidst the storms and tempests of the world, there is a perfect calm in the breasts of all believers who not only do the Will of God, but *love* to do it. They are at peace with God, by the Blood of Reconciliation;—at peace with themselves, by the answer of a good conscience, and the subjection of those desires which war against the soul;—at peace with all men, by the spirit of divine Love;—and the whole creation is so at peace with them, that all things work together for their good. No external troubles can rob them of this "great peace"; no "offences" or stumbling-blocks, which are thrown in their way by persecution, or temptation, by the malice of enemies, or the apostasy of friends, by any thing which they see, hear of, or feel, can detain, or divert them from their course. Heavenly Love surmounts every obstacle, and runs with delight the way of God's commandments."

VOL. XXII. March, 1799.

Ver.

- 4 Every word enjoin'd by thee,
 Joyfully my soul approv'd,
 With unfeign'd sincerity,
 All thy Testimonies lov'd:
 All my ways are in thy sight,
 I on thee alone depend,
 Lord, direct my goings right,
 Lead and save me to the end.

T A U. PART XXII.

- 1 **L**ORD, regard my earnest cry,
 Hear me from thy holy place,
 Give me the enlighten'd eye,
 Guide me by thy promis'd Grace:
 O accept my humble prayer,
 Bring the promis'd succours in,
 Save me from the fowler's snare,
 Save me from the world and sin.
- 2 Me, when thou hast taught thy way
 By the unction from above,
 I thy glory shall display,
 Shew the wonders of thy Love;
 Joyfully thy Name declare,
 Never from thy praises cease,
 Righteous all thy judgments are,
 True are all thy Promises.
- 3 Reach me out thy helping hand, †
 I have chose the better part,
 Lov'd thine every kind command,
 Long'd to keep them from my heart;
 I have thy salvation sought,
 Happy could I do thy will,
 Pure in deed, and word, and thought,
 Could I all thy Law fulfil.
- 4 Let me in thine image live,
 Fully by thy word restore,
 Thee I then thine own shall give,
 Love and praise Thee evermore:
 Fain I would thy statutes keep,
 Spotless as my Master be:
 Jesus seek thy wandering sheep,
 Make me all compleat in Thee.

† Ver. 173, 174. "Let thine Hand help me: For I have chosen thy precepts. I have longed for thy Salvation, O Lord: And thy law is my delight." "Salvation" by the "Hand, or Arm of JEHOVAH," (which is often in Scripture a title of MESSIAH,) hath been the object of the hopes, the desires, and "longing" expectation of the faithful, from Adam to this hour; and will continue so to be, until HE, who hath already visited us in great humility, shall come again in glorious majesty, to complete our redemption, and take us to himself."

FORMALITY AND HYPOCRISY.

A WARNING.

From Mr. COWPER's EXPOSTULATION.

LONG time Assyria bound them* in her chain;
 'Till penitence had purg'd the public stain,
 And Cyrus, with relenting pity mov'd,
 Return'd them happy to the land they lov'd:
 There, proof against prosperity, awhile
 They stood the test of her ensnaring smile;
 And had the grace, in scenes of peace, to show
 The virtue they had learn'd from scenes of woe.
 But man is frail, and can but ill sustain
 A long immunity from grief and pain;
 And, after all the joys that plenty leads,
 With tip-toe step vice silently succeeds.

When HE that rul'd them with a shepherd's rod,
 In form a man, in dignity a God,
 Came, not expected in that humble guise,
 To sift and search them with unerring eyes,
 He found, conceal'd beneath a fair outside,
 The filth of rottenness and worm of pride;
 Their piety a system of deceit,
 Scripture employ'd to sanctify the cheat;
 The pharisee the dupe of his own art,
 Self-idoliz'd, and yet a knave at heart!

When nations are to perish in their sins,
 'Tis in the church the leprosy begins.
 The priest, whose office is, with zeal sincere,
 To watch the fountain and preserve it clear,
 Carelessly nods and sleeps upon the brink,
 While others poison what the flock must drink;
 Or, waking at the call of lust alone,
 Infuses lies and errors of his own;
 His unsuspecting sheep believe it pure,
 And, tainted by the very means of cure,
 Catch from each other a contagious spot,
 The foul forerunner of a gen'ral rot.
 Then truth is hush'd, that heresy may preach;
 And all is trash that cannot reason reach:
 Then God's own image on the soul impress'd
 Becomes a mock'ry, and a standing jest;
 And faith, the root whence only can arise
 The graces of a life that wins the skies,
 Loses at once all value and esteem,
 Pronounc'd by gray-beards a pernicious dream:

* The JEWS.

Then

Then ceremony leads her bigots forth,
 Prepar'd to fight for shadows of no worth;
 While truths, on which eternal things depend,
 Find not, or hardly find, a single friend:
 As soldiers watch the signal of command,
 They learn to bow, to kneel, to sit, to stand;
 Happy to fill religion's vacant place
 With hollow form, and gesture, and grimace.

Such, when the teacher of his church was there,
 People and priest, the sons of Israel were;
 Stiff in the letter, lax in the design
 And import, of their oracles divine;
 Their learning legendary, false, absurd,
 And yet exalted above God's own word;
 They drew a curse from an intended good,
 Puff'd up with gifts they never understood.
 He judg'd them with as terrible a frown
 As if not love, but wrath, had brought him down;
 Yet he was gentle as soft summer airs;
 Had grace for others' sins, but none for theirs,
 Thro' all he spoke a noble plainness ran—
 Rhet'ric is artifice, the work of man;
 And tricks and turns, that fancy may devise,
 Are far too mean for him that rules the skies.
 The' astonish'd vulgar trembled while he tore
 The mask from faces never seen before:
 He stripp'd th' impostors in the noon-day sun;
 Show'd that they follow'd all they seem'd to shun;
 Their pray'rs made public, their excesses kept
 As private as the chambers where they slept;
 The temple and its holy rites profan'd
 By mumm'ries he that dwelt in it disdain'd;
 Uplifted hands, that at convenient times
 Could act extortion and the worst of crimes,
 Wash'd with a neatness scrupulously nice,
 And free from ev'ry taint but that of vice.
 Judgment, however tardy, mends her pace
 When obstinacy once has conquer'd grace.
 They saw distemper heal'd, and life restor'd,
 In answer to the fiat of his word;
 Confess'd the wonder, and, with daring tongue,
 Blasphem'd the' authority from which it sprung.
 They knew, by sure prognostics seen on high,
 The future tone and temper of the sky;
 But, grave dissemblers! could not understand
 That sin let loose speaks punishment at hand.

[VOL. II. pa. 107.]

THE
Methodist Magazine,
For APRIL, 1799.

MEMOIRS of the Rev. VINCENT PERRONET, A. M.
Late Vicar of Shoreham, in Kent.

[Concluded from page 110.]

THE death of his eldest daughter, Mrs. Damaris Perronet, was still more unexpected than that of either of his other children. She was for many years the chief stay of his house, and his almost constant companion; a most faithful, upright woman,—truly devoted to God, and zealous of good works. Her love to immortal souls was uncommon, which she manifested on every occasion in an exemplary manner, and she used frequently to say, that “Christians ought to be like something poured out to all around.”—She was remarkably free from all selfishness of soul, and her life was spent in acts of *benevolence* and *love*;—but she had high views of the *holiness* necessary to qualify the soul to appear with joy before the judgment seat of Christ, and as the state of her *nerves* was remarkably weak, she was peculiarly exposed to the fiery darts of the devil, and frequently lived under the most painful apprehensions lest when called for by her Lord, she should not be found compleatly ready, “without spot or wrinkle, or any such thing, fully adorned with Christ, and meet for God!” But when the time of her departure arrived, the Lord dealt tenderly with her, and suddenly translated her from earth to heaven!

No trial could at that time perhaps have more sensibly affected Mr. Perronet, but the deep resignation which was given him on this occasion was almost unparalleled, and such as astonished those who were witnesses of the *Christ-like* manner in which he submitted to the will of his heavenly Father! Finding, after every means had been tried for her recovery, that her spirit had certainly taken its eternal flight, he rose up, and broke out in fervent prayer before the Lord, in those remarkable words, “Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints: Who shall not fear thee, O Lord, and glorify thy Name!” It was a time that will never be forgotten by any who were present. Many circumstances concurred to remind them of that season when death *shall* be swallowed up of life, and the former things shall be for ever passed away! On the Sunday after her funeral, he preached a Sermon upon the occasion, from Mark xiii. 33. “Take ye heed, watch and pray, for ye know not when the time is!”

VOL. XXII. APRIL, 1799.

The

The end of his own race now drew near, and he survived his beloved daughter little more than between two and three years. But this interval thro' the tender mercy of the Lord was peculiarly calm, and free from afflictive dispensations. Like the setting of a summer's sun, the close of his life was delightfully peaceful, bright and serene. Tho' he frequently suffered much bodily pain and weakness from his rheumatic complaint, yet all was so sweetened by the presence of the Lord, that he thought light of the sufferings that he endured, and did indeed rejoice in tribulation, in confident hope of the glory that shall be revealed. And as he approached nearer to the final scene on earth, he visibly partook more largely of the nature of heaven. His cup seemed to run over with the loving kindness of the Lord, and his eyes very frequently were filled with tears of joy while he was telling of his salvation. What are usually considered as *common blessings*, caused his soul to overflow with gratitude and praise! His earthly *comforts*,—his *habitation*,—the pleasant retirement of his quiet situation,—his freedom from worldly cares, but especially the company of his family, and Christian friends, all conspired to raise his heart continually to heaven in fervent prayer and thanksgiving. Nor did his comforts only lead him to praise the Lord for his goodness, for when greatly afflicted he lived in the same spirit of gratitude and praise. He has frequently when exercised for hours with acute pain, been employed the whole time in acts of resignation, prayer, and thanksgiving.

In a little memorandum book in which he set down the passages of Scripture from which he preached, the last is Luke xv. 17, 19, but whether that was the subject with which he concluded his ministry is not quite certain. He was however obliged entirely to give up preaching for many months before his death, and during that time was able only to move from his study to his bed-chamber; which he continued to do, to the last day of his life.

Mr. Wesley mentions the last visit he paid him in his printed Journal for the year 1784. "Thursday, December 9, at Shoreham we found that venerable man Mr. Perronet, ninety-one years of age, calmly waiting for the conclusion of a good warfare. His bodily strength is gone, but his understanding is little impaired, and he appears to have more love than ever!"

The winter of the year 1785, is thought by some to have been one of the severest ever known in England. The first fall of snow happened on the seventh of October 1784, the last on April 3, 1785. The extreme cold weather lasted five months and twenty-four days, and excepting only about twelve in January, the earth was covered all that time with frost and snow. Notwithstanding every precaution was taken, and every effort exerted to secure Mr. Perronet from the cold, the severity of the weather sensibly affect-

ed

ed him, and he began visibly to decline. His rheumatic pains increased, and the feebleness of extreme old age appeared.

Those who saw him but seldom perceived a great alteration in him, while those who were with him constantly kept flattering themselves that when the spring arrived he would at least in some degree again recover his strength.

Towards the latter end of April, indeed, there seemed some reason to hope that this would really be the case. He appeared better in every respect, and began to resume his study of the prophetic parts of Scripture, which for some months he had been unable to pursue. During this period the joy of the Lord was indeed his strength, and his every moment seemed employed in praise and prayer.

As his deafness continued he could converse but little with his friends, his communion with God however was evidently increasing, and there was something in his appearance and spirit that partook much of the heavenly state.

On Saturday, May 7, 1785, he appeared remarkably cheerful. In the afternoon he desired his grand-daughter to leave him alone. When she returned, she observed an inexpressible sweetness and animation in his countenance, he smiled as she entered the room, while at the same time tears of joy ran down his face;—he desired her to peruse the three last chapters of the prophet Isaiah, which he told her he had been reading,—and had such a glorious view from them of the great things the Lord was going to do upon the earth, as had filled him with joy and wonder.

The next day was a sabbath much to be remembered; the souls of many were peculiarly watered under the word, and refreshed in the Ordinances. Mr. Perronet continued in the same heavenly disposition, as on the preceding day. He saw and conversed with several of the people who came to attend the public worship: His bodily pain seemed gone, and his spirits were unusually lively, so that a general hope prevailed that his valuable life would have been considerably lengthened: But the Lord's thoughts and designs were far otherwise! *That* evening when his grand-daughter attended him as usual after he was in bed, and went to take leave of him for the night, he began to bless her in a manner that can never be forgotten, in words nearly as follows,—“The Lord bless you my dear!—and all that belong to you!—Yes, he will! I know he will!” These words he repeated with great emphasis, *many, many times*. And even after she left the room she heard him continue distinctly to repeat the same words.

Thus was he parted from her in the act of blessing! For the next morning, May the 9th, when she entered his chamber, she found the immortal spirit was fled to the paradise of God!

His remains were interred the following Saturday, May the 14th, in the same grave with his beloved wife and daughter, by Mr. Charles Wesley. A large number of persons attended the funeral, and likewise on the following day when Mr. Wesley preached a Sermon on the solemn occasion, from Psalm xxxvii. 37, "Mark the perfect man, and behold the upright: For the end of that man is peace."

Mr. John Wesley after giving a short account of the circumstances attending his death, in his Journal for the year 1785, adds the following words; "So ended the holy and happy life of Mr. Vincent Perronet, in the ninety-second year of his age: I follow after him in years, being now in the eighty-second year of my age. O that I may follow him in holiness! and that my last end may be like his!"

After his decease some that had evil will at Sion, began to predict that "now the shepherd was gone, the sheep would be scattered. * But the Lord has been mindful of them, and tho' they have met with many trials and discouragements, yet they have been still kept together; a small Methodist Society still continues, and the Travelling Preachers regularly visit them.

A pious young minister resides there as Curate, and in the last year there has been a little revival of the work of God. Some of the seed long sown has begun to spring up, and several drooping souls have been revived and comforted.

I shall close the account of this venerable man, with a few particulars which may throw light upon his character. Mr. Perronet

* On the death of Mr. Perronet, the parishioners made an application for the Living, on behalf of his curate, Mr. D. The design, however, of presenting a petition to the Dean and Chapter of Westminster, in whom the right of presentation was vested, had been formed wholly without his knowledge. And the manner in which it was first proposed to him for his concurrence was such, as deeply affected him with a sense of the goodness of God, and the kindness and attachment of his friends. After a sufficient number of signatures had been obtained, it was delivered by means of one of the principal families in Shoreham, to the Dean of Westminster, with whom an intimacy had long subsisted. The Dean immediately promised to lay it before the Chapter, and to give it his support.

The Chapter accordingly met shortly after, and the petition was duly presented; when one of the oldest Prebends arose, and strenuously asserted his right to the presentation in favour of an elder son, whose situation at that time stood in need of paternal assistance. This gentleman, therefore, was appointed to succeed the venerable Mr. Perronet. But so great a stranger was he to the divine life, and in various instances, so inattentive to the common duties of his profession, that it could not fail to excite universal disgust and offence, and by a train of natural consequences the Living itself, in the course of a few years, was actually in a state of sequestration.

was of a warm and generous disposition, and possessed much cheerfulness and vivacity: after he became experimentally acquainted with the *power* of the Gospel, he devoted every talent with which he was intrusted to the service of God in the most unreserved manner. *Simplicity* and *godly sincerity* were the leading *traits* in his character. He excelled in uncommon resignation to the Divine Will, which appeared on the most trying occasions. *This* was the principle which enabled him to persevere in doing all in his power to promote the honour and glory of God, thro' many and great discouragements; he well knew that *duty* belongs to man, and that the *event* should be left with God. And tho' the success, he ardently wished for, did not follow his *labours*, yet he continued unwearied in the *patience of hope*, and confidently believed that the *seed sown*, would in due season spring up, and that the *bread thrown* upon the *waters* would yet be found after *many* days. He was a man of much prayer, and daily continued in supplications and intercessions. He made it a rule to remember great numbers before the *throne of grace*, as well as the *Church of Christ*, the *Nation*, and the world at large.

For the last twenty years of his life, he enjoyed deep communion with God; and such a degree of fellowship with the Father and the Son as few christian believers are favoured with. He lived chiefly in his study, for he loved retirement, and was given to application. But when he came down to his family and friends he was always chearful, and full of that kind of benevolence, which diffuses peace and happiness to all around. Towards the close of his life he conversed but little in company, which was chiefly owing to a considerable degree of deafness with which he had been afflicted for many years before his death. But it may be truly affirmed of him as of Archbishop Leighton, that "There was a visible tendency in all he said to raise his own mind, and those he conversed with, to serious reflections: he seemed to be in perpetual meditation." His favorite study was the fulfilment of the Prophecies, and the coming of Christ's kingdom upon earth. He had large and animating views of the Millennium; and according to the calculations of the great Bengelius, he believed it would not be many years before the kingdoms of this world, would, indeed, become the kingdoms of our Lord and of his Christ. He used frequently to say to those about him, "I shall see these great things out of Paradise, you may live to see them upon earth!" Every awful event he heard of, every fresh proof of the power or mercy of God, he considered as signs of the times, as tokens that the coming of the Lord drew near.

As long as his health permitted, he watched like a faithful shepherd over his flock, warning the careless, visiting the sick, and instructing the ignorant. In the pulpit he was fervent and faithful, and always used great plainness of speech, for he had but one point in view, to win souls to Christ. And as he had a great command of Scripture language, so it was ever the joy of his heart

heart to be publishing the salvation of his Lord to others. To a soul who was thus employed here on earth, the transition to heaven must have been glorious indeed.

~~~~~

A SERMON on *The Importance of saving the Soul.*

[ Continued from page 118. ]

III. **I**N the third place, I shall endeavour to compute, What that man loses, who loses his own soul.

1. By this expression, *the loss of the soul*, is not meant the privation of its being, but the loss of its happiness; the blessings and privileges which it might have enjoyed in time and in eternity. It is a maxim, that opposites generally illustrate each other; by comparing the happiness of the righteous, with the misery of the wicked, we shall best discover the loss he sustains, who loses his soul.

2. First, the righteous man has a well grounded assurance of the remission of all his sins, his interest in Christ, and adoption into the family of God. He is assured of this, 1st, by his faith in Christ Jesus: "By him all that believe, are justified from all things," Acts xiii. 39. "Unto him, (unto Christ Jesus) give all the Prophets witness, that thro' his Name, whosoever believeth in him, shall receive remission of sins." 2dly, By his universal, and disinterested love to the brethren, "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God," 1 John iv. 7. "We know that we have passed from death unto life because we love the brethren," 1 John iii. 14. 3dly, By the indwelling and evidence of the Holy Spirit. "Hereby know we, that we dwell in him and he in us, by the Spirit which he hath given us," 1 John iii. 24, and iv. 13. "For ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits, that we are the children of God," Rom. viii. 15, 16. 4thly, By his freedom from, and hatred unto sin: "Ye are dead to sin; and how shall ye live any longer therein? Sin shall not have dominion over you, for ye are not under the law, but under grace." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Rom. vi. 2, 14, 22. "He that is born of God, doth not commit sin," 1 John iii. 9, and v. 18. 5thly, By his good works: By his piety towards God; justice, mercy, and charity towards his fellow-creatures; and by his temperance, chastity, and self-denial towards himself: "If you know that he is righteous, ye know that every one, [and none else] that doeth righteousness, is born of him," 1 John ii. 29. "Hereby we know, that we know him, if we keep his commandments," 1 John iii. 3. "If ye keep my commandments, ye shall



shall abide in my love, even as I have kept my Father's commandments, and abide in his love," John xv. 10. Our obedience unto the commands of God, is the most obvious and sure proof of the soundness of our conversion, the reality of our graces, and of the certainty of our being the children of God.

3. But the wicked man, as he is far from finding these marks upon his soul, or discovering them in his life, so he is as great a stranger to the happiness which results from them. He knoweth not the joys which flow from a true and stedfast faith in Christ Jesus. His heart is not warmed with love to God, and all mankind, nor has he the consolatory testimony of the Holy Spirit, or the supporting evidence of a good conscience. But after all the attempts he has made to prevent it, his conscience will charge him with his sins, and guilt will burden his mind. His face may counterfeit a smile, when grief afflicts his heart. It is often day in his countenance, when it is midnight in his conscience. Oh! had he but had the happiness of embracing so favourable an opportunity, his pain might have ended in a joyful deliverance. But being bent on desperate wickedness, he hastened to silence the clamour of his mind, and stifled those promising convictions.

4. Secondly. The righteous man enjoys the peace of God: that peace which passeth all human understanding. "Being justified by faith, saith St. Paul, we have peace with God, through our Lord Jesus Christ," Rom. v. 1. A calm serene mind; a mind at unity with itself; which outward tempests cannot ruffle or discompose. A consciousness that God is pacified, which spreads itself through the whole soul, diffusing its amiable influence through all that he performs; and shews itself in his countenance, and sweetens every action of his hand and word of his mouth.

5. But the wicked man, not being at peace with his Maker, is not, neither can he be at peace in himself, or with his fellow-creatures. "There is no peace to the wicked, saith the Lord." His turbulent, and uneasy soul, is aptly compared to the raging ocean, the waters whereof cannot rest, but are in perpetual motion; disturbed by the storms, and bounded by the despicable sand, they recoil when obstructed, and return with a foaming murmur: So the wicked are disturbed by ungovernable passions, and obstructed in the execution of their ambitious desires, by the providence of God. They fret themselves and are in continual torment.

6. Thirdly. The righteous enjoy the *favour* of God, which is better than life. In afflictions, crosses, and disappointments, they see his fatherly chastisement: In temptation, they prove his paternal care and deliverance; and in prosperity, his kindness and love. They feel his everlasting arms beneath them, and his providence always concerned for their interest. In their access unto him they taste his goodness, and from the pure fountain of his love, they draw the waters of consolation. They find his gracious presence,

presence in all his ordinances, and their hearts rejoice with joy unspeakable, not to be described by human tongues, nor enjoyed by vicious hearts. Does the illustrious sun, when he cometh forth as a bride out of her chamber, and rejoiceth as a giant to run his course, illumine a dark world; does he realize every pleasing object to our sight, which before were folded up in the sable mantle of night; and spread liveliness and beauty over all the visible creation? How much more does the glorious Sun of Righteousness enlighten, animate, and cherish the pious soul? By the pleasant rays which proceed from his pacified and loving countenance, the glories of heaven are discovered, and the soul anticipates celestial happiness. God freely communicates his goodness unto the righteous. They are the Trustees of his secrets, the habitation of his Spirit, and the subjects of his mercies. Their heart is the place of his residence, their soul, his throne of mildness and majesty, and their house of clay, the temple of the Holy Spirit.

7. But "he is angry with the wicked every day." They are under his curse and frown. His wrath is revealed from heaven against their ungodliness. They are the marks, for the arrows of his righteous indignation. At whose hearts the naked sword of vengeance is pointed, and flaming thunder-bolts are flying. If they are in a good measure free at present from any frightful apprehensions, which the nature of their danger should suggest, it is because their hearts are past feeling;—and their being insensible of their real condition, is an argument of their state being so much the more deplorable. You do not esteem the man happy, who by dotage is dandled to perpetual smiles. But the wicked cannot always be free from fear; they must sometimes be apprehensive that their state is not good. In their sober intervals they must fear the effects of God's displeasure.

8. Fourthly. The righteous are, by progressive holiness, restored unto the image and likeness of God. By the continual assistance and influence of the Holy Spirit communicated thro' faith in the Redeemer; by a constant, and conscientious use of all the ordinances of God, and a steady course of self-denial and vigilance, they attain the whole mind which was in their Lord and Saviour. They are restored unto righteousness and true holiness, which was the principal part of that image in which Adam was created. This does not only give them assurance of, but qualifies them for glory. And is, in this life, a never-failing source of happiness. Oh! how amiable that mind where there is perfect harmony and concord;—where love moves every spring, and influences every action;—where temperance and chastity are strictly preserved;—where faith and hope hold the reins, and purity of intention directs the hand and tongue, and hallows every performance.



9. But the wicked, far from retrieving the image of God, sink deeper into the nature of the devil;---and grow more into the likeness of their father, whose works they do. The longer they live upon the earth, the more earthly they grow. As they advance in years, they mature in iniquity; and as they approach to the grave, they ripen for destruction, fill up the measure of their sins, and fit themselves for eternal damnation. Like the Gadarenes swine, when strongest possessed of the devil, they run with the greatest precipitation into the gulf of misery. Or like Pharaoh, when they are most eagerly pursuing their wickedness, they are nearest the Red-Sea of God's wrath.

10. Fifthly. When the righteous come to the happy period of this life, they are safely guarded by angels into the place of the blessed. They obtain a safe and easy transition from spiritual to eternal life. Upon the brink of Jordan, they look with pleasure upon the sorrows of the wilderness behind them, and the joys of the promised land before them. Every grace, received and improved, every part of their christian course well sustained, and every battle fought, and victory obtained, afford them matter of happy reflection. "The day of their death is better than the day of their birth." They are happy voyagers, who have weathered out all the storms of life, and are brought in sight of the wished-for harbour. Their trials are at an end, their warfare is accomplished, and their reward is sure. Angels wait to do them the last friendly office, the gate of heaven is open to admit them to the number of the saints above, and their Saviour stands ready to crown them with honour and victory. Oh! may my lot be with the righteous in life, in death, and in eternity! If it was innocent to envy, I could envy their happiness. They are going to reap the fruit of their dear Redeemer's labour. Come, death, and open the door of eternal life to their waiting souls. It is done! The happy period is commenced. The righteous are taken from the evil to come, they are fled to the mansions of day. What tongue can explain, what heart can conceive the amazing scenes which now are presented to the departed saints!

11. Come here, ye ungodly, and make an estimate of your loss. Oh what blessings you are foregoing, what privileges are you neglecting, and what amazing happiness and glory you are depriving yourselves of! What inconceivable miseries lie before you, and how dreadful that scene you are entering upon: Now consider your latter end: Consider the circumstances of horror which will attend your dying hour. Not such as imagination might paint; but such as your state naturally suggests. Some lingering disease, or some sudden stroke from the hand of justice, will bring you to your expiring bed. Your limbs will be bathed in cold sweats, while your hearts are struggling with convulsive dread,

dread, your gazing accomplices in wickedness, will bring to your labouring minds, the heinous impieties of which you have been personally guilty; and the countless numbers of sins, which thro' your instigation and example, if not advice too, they have committed. Your weeping friends, whose godly admonitions you despised, and made the subject of your impious sport, will be the occasion of painful reflection. Your innumerable and aggravated sins, will be like fire in your bones, swords in your bowels, and a hell in your conscience. Fear of the impending wrath of Almighty God, will come upon you as desolation, and destruction as a whirlwind,—“while you meet the torturing ghosts of your “departed joys, a numerous train!” Hell will enlarge herself to receive your departing souls; while death the direful executioner, strikes the finishing blow. But all this is but the beginning of sorrows: But a small drop of that cup of trembling, which is mingled in the hand of the Lord for the wicked. But a small anticipation of that eternal weight of horror, of which they are heirs. Oh! Eternity! Eternity! Who can forbear shuddering at the thoughts of eternity! Is it in the power of human nature, not to be affected with eternal misery? And yet shall we not much more fear the ALMIGHTY JEHOVAH, who can crush the nations of the earth with his frown, as easily as we can crush the smallest insect with our fingers?

12. Sixthly. The righteous, at the general judgment, will arrive at compleat happiness, both in body and soul. In the short interval between their death and the day of judgment, their bodies are detained in the grave, and in that respect their happiness is not compleat: But at that day their bodies, sown in dishonour, corruption, and weakness, will be raised in glory, incorruption, and power: And body and soul will be re-united. Then will they be honoured by the King of Glory before angels and men. The Judge will own them for his friends, and make their names illustrious even in heaven. The blessed Redeemer will welcome them to his throne, and crown them with glory and victory. “Come ye blessed of my Father, (will be the kind salutation of the adorable Jesus) inherit the kingdom, purchased by my blood, and prepared for your reception.” You have well fought the good fight of faith, and now you shall lay hold, yea, be possessed of eternal life. Oh happy souls indeed; their employment is to praise their glorious and exalted Saviour; and their happiness consists in loving and being like unto their great High-Priest. Their place of residence cannot be polluted by any unhallowed tread, nor molested by any designing enemy. Their bliss is secure, nor can thousands and millions of ages, waste their happiness.

13. But the wicked will be thrust down to hell, destined by the righteous Judge to that place which they had fitted themselves for. “They will come forth, to shame and everlasting contempt.”

Will



Will be eternally separated from the favour of God, and the mansions of glory; and chained down to the burning lake. The full vials of righteous indignation will be poured out upon them, from the hand of Omnipotence. Their dark and dismal prison will never admit the least ray of heavenly light, or glimpse of hope. The worm, their conscience, will ever gnaw them, and the fire which is unquenchable ever torment them. Say, then, my friends, what has the man gained, who has gained the whole world; viz. "Vanity of vanities, and vexation of spirit;" but he has lost the peace, favour, and image of God, in this world, and eternal happiness in the next? Do you not now plainly see, that he is no gainer, but an infinite loser?

[ *To be concluded in the next.* ]

~~~~~  
AN ACCOUNT of the DEATH of Mrs. MARGARET FOOTTE, of CORK.

BY MRS. MARTHA WARD.

"Whatever farce the boasting hero plays,
"Virtue alone, has majesty in death."

YOUNG.

"To them who by patient continuance in well-doing, seek for honour, and glory, and immortality—eternal life."

St. PAUL.

MISS MARGARET WILLIAMS, when a little girl, was at the house of a relation, when Mr. WESLEY visited that family: He took particular notice of the child; spoke to her, and laid his hands on her head while he blessed her: His words made so deep an impression on her that she never forgot them.

The Spirit of God often strove with her from her earliest youth; nor was she disobedient to the heavenly call; but having no opportunity of Christian Fellowship, her experience was very much clouded; she was acquainted with the drawings of the Holy Spirit, but a stranger to that saving change which she afterwards experienced. She was married to Mr. John Footte; and being introduced to our class about five years ago, by Mrs. Keays, was soon after deeply awakened, and truly hungered and thirsted after righteousness. Mild, gentle, and modest, she took no pride in the temporal advantages she possessed: Her youth, the indulgence of a kind husband, ready to gratify her wishes, had they turned to what the world calls pleasure,—these had no charms for her. About three months after she joined the Methodist Society, she was made a happy partaker of the pardon of her sins: That divine evidence was sealed in her soul, which made her rejoice in the assurance that Jesus loved her, and had given himself for

her. God thus visited his handmaid: He gave her beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. From this time she lived to the glory of God, and went on her way adorning the gospel of God our Saviour, by a blameless life and conversation.

She met with us about a year; and then removed into the preacher's class. From this time I knew very little of her till a few weeks before her death: Sister Keays informed me that Mrs. Footte was in a deep consumption, and wished very much to see me. I visited and found her very ill indeed; but full of calm sweet peace, and raised by divine power above every anxious care and fear. She rejoiced to see me, and told me how much she experienced of the goodness of God. She said, "They wish I should go to Mallow:—I go:—I think it right to use the means of recovering health, but I do not trust in the waters of Mallow, nor in any other remedy: If my God sees fit to prolong my life, he can give these his blessing; but if he thinks proper to take me home, I bless him,—that he removes me to himself."

She received no benefit from the waters or air of Mallow, and was brought back to Cork, where she every day grew weaker and weaker; but Jesus stood by her in this fire of tribulation; he comforted and supported her sinking spirits. He filled her with that peace which passed all understanding, and armed her with invincible patience and meek acquiescence with his divine will. I observed, tho' she had a number of relations, who were giddy and thoughtless, yet she seldom reproved them. But I learned afterwards that she took her opportunity when alone with her relations or friends, to advise and exhort them severally, and on all occasions with the greatest affection and earnestness.

One day the nurse observed to Mrs. Footte, "that she wondered how so tender a parent as she had always been to her children, spoke now so little of them:—Her answer was, "Before "I went to Mallow, I offered up, and made a full resignation of "my dear children, and my husband too, to my heavenly father: "Since then I have no anxious care about them: I know He will "preserve and keep them."

In the several visits I paid Mrs. Footte, I always found her soul raised above all earthly things, and calmly waiting for death: Not with that forced courage, which makes some stout spirits face an unavoidable evil with a good grace; but with a serenity that indicated the joyful view which she had of the great recompence of reward, and which made her long and wish for her change, and consider the king of terrors as the messenger of peace, the harbinger of endless felicity.

One day Mrs. Keays said, "Peggy, I believe it was best for you that you should have met with crosses and trials: Had your way been smoother, you might have

have
truth

I f
she ex
hum
Fathe
tears,
of hi
alread
men

At
had
was
that

Ju
by t
over
on t
they

T
said,
ing t
answ
here
in a

N
appe
the
chea
one
no;
died
defo
hav
my
noir

"D
"T
desi
was
at i

A
bee
the
W
o'c
str

have been less in earnest."---She thankfully acknowledged the truth of the remark, and blessed God for all her afflictions.

I found her one morning full of joy.---"O my dear friend! she exclaimed, God is love! He has heard, he has answered my humble petitions: I prayed for John's salvation, and my heavenly Father has touched his heart! John has promised me, with tears, that he will turn to the Lord!" She continued to speak of his conversion with as much confidence, as if the work were already wrought. She praised Him, who has the hearts of all men in his hand, with joyful gratitude.

At my next visit I found her confined to her bed. The enemy had been permitted to buffet her; but the trial was short;---he was soon put to flight; and she felt no more temptations after that struggle.

June 4. A general search was made for arms all over Cork by the military:---They entered her apartment, searched even over and under her bed: But she felt no fear; her soul was fixed on the Rock of Ages, and she was just as calm and serene, as if they had not entered her apartment.

Tuesday I asked her, "Do the preachers visit you?" she said, "Not so often as I wish." I told her, "They are meeting the classes, and the society are renewing their tickets:" She answered with an air of triumph, "Well, you renew tickets here, but I have no need of that now, I shall enter into my rest in a day or two. I shall be with my Jesus in heaven!"

Next morning, I found my dear Friend much altered;---Death appeared on her beautiful face. She was asleep when I entered the room, but awoke soon after. I enquired how she was? She cheerfully answered, "Never so well; and added, "I have spent one of the best nights I ever had." I asked if she had slept? "O no; she replied, I slept none; but I expected I should have died; and had such glorious prospects of happiness as I cannot describe. I have long been without rest;---but for some hours I have enjoyed sweet sleep this morning;---such is the goodness of my God!--I have a strange noise in my head." I told her the noise was not in her head, but her throat. She eagerly asked, "Do you think it is the rattles? I sad, it is something like it. "Tell me, said she, do you think it will offend my God if I desire to depart? for indeed I long to be with him." Her soul was on the wing, aspiring to be with Christ; yet she slept much at intervals all that day.

After the evening preaching, sister Keay's and I, found she had been speechless since seven o'clock. She lay seemingly senseless; the death sweats, and all other mortal symptoms were on her. We waited round her bed in awful expectation, till past eleven o'clock, when, to all human appearance, she died; for she stretched herself at full length; pulse, motion, and breath ceased; a clay

a clay coldness was all over her. I held a glass to her mouth, but there was no breath. Thus she lay more than a quarter of an hour, when the nurse observed a little motion near her neck; and soon she began to draw up her hands, till she at last clasped and lifted them up:—She opened her eyes, her lips moved, and she desired me to pray. After prayer she began to speak. And here, I beg leave to observe, that I am sorry I cannot recollect many of Mrs. Footte's words; words which deserve to be had in remembrance: Yet I will endeavour to give a faint idea of what surpassed all description.

Her dying countenance was animated with such majesty, such a serious and happy expression; her eyes sparkled as with rays of glory; and her whole face was enlightened with it. Her voice (which for some weeks before, was so weak and interrupted, that she frequently stopped to recover breath,) was now clear, sweet, melodious, and so loud, that it was distinctly heard below stairs. She broke out in a transport of praise and thanksgiving to her God, in strains of such exalted eloquence, and distinctness; such clearness of ideas and suitable expressions, as were truly wonderful; her voice neither sunk nor faltered, and her accents were divine harmony. Some of her expressions were to this purport: "O my God, my Saviour, I praise thee, I thank thee, I glorify thee, that thou hast restored my speech, and that in this my latest hour, thou enablest me to declare thy loving-kindness to my happy soul." Thus, for a considerable time she went on, praising and adoring her Lord and Saviour. We kneeled round her bed, overwhelmed with the Divine Presence, while she continued to relate, in strains of highest praise, the progress of the work of Grace on her soul, from her first conviction to that awful moment. "Thou didst call me to seek thy face:—I sought thee, O Jesus, I sought thee, and I found thee. I have found thee whom my soul loveth: Thou art mine: Thou art mine, and I am thine! Thine for ever!" Thus she continued speaking till she had finished her testimony of God's power to save her to the uttermost. Then raising her voice, she desired her husband to be called.

Mr. Footte heard her call: He ran up stairs trembling and deeply affected; he kneeled by her bed-side, and took one of her hands in his; she laid her other hand on his, and thus held him. She repeated nearly as she had done before, all that God had done for her soul; but praised him more particularly, that with her dying breath, she could bear witness to his full Salvation. She reminded her husband of the past conversations they had—of the necessity there was for his obtaining repentance and remission of sins; and with great power, exhorted him to devote himself to God. She encouraged him, by the promises of that mercy and divine assistance which Jesus is ready to impart to all who truly seek it: Then with a voice and air of authority more than human, said to him nearly in these words, still holding his hand

fast in her's: "Remember the solemn promise thou didst make me:—Thou didst promise to turn from all thy foolish ways,—to give thyself wholly to God;—and that thou wouldst be a new man. In the name, in the presence of my God, at this my latest hour,—I claim thy promise." She paused. Mr. Footte; with a voice and emotion impossible to describe, renewed, in the Fear and Presence of God, before his dying wife and us, the solemn engagement. She then strongly exhorted him to remember and keep it sacred, assuring him of the Divine Assistance;—telling him, he would find it his highest interest and felicity in time and in eternity:—And added, "If thou dost truly seek the Lord, thou shalt find him as I have found him; thou shalt feel the same glorious happiness which I feel now: He will bless and preserve thee as he has blessed me!" She also charged him to bring up their children in the fear of the Lord.

From the time Mrs. Footte began to speak, till she had finished her dying charge, could not be less than half an hour: And while she spoke, her voice never grew weak, her words flowed with precision and elegance; yet amidst this astonishing exertion, which proved that God gave her the full use of all her mental powers, her frame lay in ruins, except her face, which beamed with heavenly serenity and holy joy:—It seemed as if a corpse spake. Having finished her testimony, she desired us to pray, which we did: Indeed we felt what cannot be told,—a measure of that sacred awe which dares not move before the great THREE-ONE!

As Mrs. Footte fell into a kind of slumber, we did not expect she would speak any more; but she often awoke and uttered words expressive of the highest peace and joy, while her face was covered with smiles; such as,—“I am going to my God; and indeed I am very glad of it! O these delightful beautiful creatures! I love them to my heart:—I am all surrounded with them!”—looking about with such eager delight as if she saw objects invisible to us, and so joyful that she laughed. She then spoke of Mrs. Williams, one of our sisters, who departed a few days before, and said, “Mrs. Williams is gone to heaven:—she left me behind; but I follow; I shall soon be with her.” Soon after, looking at me with ineffable tenderness, she thrice repeated—“My darling!” “Yes, my dear, I said, the love of God taught us to love one another: This love will not perish by our separation; it will be perfected in heaven, where it will flourish for ever!”—“Who said that?” she asked; I replied, “I said it.”—She cheerfully added, “If you said it, you said the truth.—I love the Lord, and the Lord loves me! I love God, and God loves me!” She then began to sing her song, which was not like any tune we ever heard, or of which we could have formed any idea; its sounds were so sweet, so harmonious, that they caused the most delightful and powerful emotions; and were loud enough to be heard
below

below stairs. She repeated, "I love the Lord, and the Lord loves me,"—about twelve times, in a kind of recitative, without weakness or interruption; then said, "O what a sweet song that is, I wonder I never thought of singing it before." I observed,— "it is the song of love;—you have begun to sing it on earth, but you are going to sing it more perfectly, and for ever, in heaven." She replied, "I am!" and her happy spirit took its flight just as she uttered these words. Her eyes were open and so clear and beautiful; and her face retained so strong an expression of blessedness, that for a considerable time we could not believe her dead.

Thus died Margaret Footte, on the 14th of June, 1798, aged 24 years. She left five little children. Her life had been exemplary; and though a pattern to wives and mothers in the discharge of moral and relative duties, yet she never lost sight of the prize of her high calling. She followed Jesus in the regeneration with humble, meek, yet constant resolution, taking up her daily cross:—She valued the precious word of God, union with his people, and christian fellowship, above all earthly things. Her family were not like minded; but she patiently suffered contradiction, and bore her testimony for Jesus. The God whom she served owned his handmaid before them all. The graces which were so long in full exercise, her illness, and the wonderful circumstances of her death, have been a loud call to them: They see and own the hand of God, constantly attend the preaching they once despised, and I hope these impressions will end in their salvation.

~~~~~  
Account of ELIZABETH ALGAR, who died Jan. 31, 1798, aged 8 years and 7 months: By her Father, Mr. JOSEPH ALGAR, Minister of the Gospel,

**I**N the month of May, 1796, she first appeared to be in a poor state of health, but with proper care and attention, most of her complaints were removed. In August following, she parted with her much loved brother, who was then put to Kingswood School. This was a great trial to her. Some weeks after, she said to her mother, "when we left Joseph at Kingswood, because I saw you and my father much grieved, I did not say any thing, but I was ready to break my heart at parting with him." Soon after the disorder returned, attended with a slow fever, pain in the side, and other symptoms of a consumption. My good friend, Mr. Lawrence, Surgeon of one of his Majesty's Ships of War, being then at Portsmouth, wrote for her, and the remedies which he prescribed, under God, perfectly removed all the complaints. But after some time she fell into a dropsy. Upon consulting several medical gentlemen, and perceiving that they entertained no hopes of her recovery, I took a proper opportunity and informed her of her situation, adding suitable admonition and advice. From that

moment



moment her thoughts were entirely bent on eternity, and the things which pertained to her everlasting state. She had only one wish below the skies, and that was to see her brother. We immediately removed her from Portsmouth to Frome, where Mr. Bradford sent her brother to meet her. Being at an inn on the road, with a deep sigh, she said to her mother, "It would be a sad thing if I should die and go to hell! I have been very wicked: Since I have been at Portsmouth, I have been very wicked." And then she wept bitterly. After a while she said, "I hope, if God should spare me, I shall never sin against him more." This resolution, I never saw so firmly kept, and so steadily practised. From that day, the Lord spared her exactly one year.

After tarrying with her brother a few days, she seemed perfectly satisfied, and had done with all below. She spoke but little, and thought much, often lifting up her eyes, and heaving a sigh to heaven, when she thought no one noticed her. From this time, of her own accord, she regularly retired for private prayer. I have often known her on her knees, in the chamber alone, for near an hour together, and sometimes have accidentally entered into the room when she was so intent and fervent in prayer, that she neither knew of my coming in or going out. She read the Bible, the Saints everlasting Rest, Dr. Watt's Death and Heaven, with the Lives and Deaths of good people, and suitable hymns, with great attention, of her own accord. With pain and pleasure we saw her making hasty strides to heaven. Thro' the divine blessing, Doctor Hacket of Southampton, and Mr. Frowd of Frome, were made useful to her; and she seemed for a while much better; tho' neither of those gentlemen had any hope of a perfect recovery. In the Autumn, the dropsy increased rapidly, and all medicines were ineffectual.

About five weeks before her decease, she said to me, "I am not afraid to die, for the Lord has forgiven me." I asked, "How do you know that he has forgiven you?" She replied, "I love God, and he loves me, and I shall be an angel with God when I die." I said, "Betsey, are you happy when you think upon God?" She answered, "Yes, father, I am always thinking upon God, and I am very happy." One day a friend entered into a pleasant conversation with her in order to cheer her spirits, and at the conclusion said, "What do you think of it, Betsey?" She replied, "I have something else to think upon."

Being called upon to administer the Lord's Supper to a woman near death, some pious sailors belonging to his Majesty's Ships of War, then in my house, requested to be present and partake of the ordinance; Betsey also wished to go; the sailors, delighted with the child's sincerity, readily undertook to carry her. We had a refreshing time, and the sick woman found peace. Next

day word was brought that the woman died in full prospect of heavenly happiness. These things made deep impressions on her mind, and were awfully pleasant to her.

Her happiness was such as to prevent her from complaining: When any medicine was given her, she always readily took it, without the least objection: She was exceedingly careful not to offend or grieve us, but delighted to please.

When we seemed affected on account of her sufferings, she would say, "You should not grieve for me, I am better." Her mother perceiving the child's end approaching, burst into tears, and went out into the garden; the child wept also; upon which I said, Betsey, why do you weep? She answered, "To see my mother: She grieves for me: And I cannot bear that any body should grieve for me: Go and tell her, that I am not afraid to die; and that she should not grieve for me."

Having several blisters, and her feet wrapped in large poultices, as she sat in a chair, she burst into tears; being asked, Why she wept? She replied, "I should go into the chamber and pray three times a day; but now I cannot for these blisters and poultices." Being told that the Lord knew she could not go as she used to do; and that if she lifted up her heart to him, as she sat, he who knew the thoughts of her heart, would accept her prayer, and answer it to the comfort of her soul, she was satisfied. The night before she died, I asked, "Have you prayed to night?" She replied, "Yes; and I think upon God and am very happy." Next morning, the Lord was pleased to release her from all her sufferings, and take her into his presence, where is fulness of joy, and happiness for evermore.



AN ACCOUNT of the LIFE and DEATH of Mr.  
N. ASPDEN, *Surgeon*, of BLACKBURN.

MR. ASPDEN was born January 21, 1766, at Harwood, near Blackburn, of respectable parents. He soon discovered a genius for learning, and a taste for some distinguished rank in society. He received his education at Clitheroe, under the tuition of the Rev. Mr. Wilson. His parents put him apprentice to Dr. St. Clare, of Preston; the medical profession being congenial to his own inclination.

When the term of his apprenticeship was expired, he went to London, from thence to Richmond in Surry, and was with Mr. Charlton, a person of eminence in the medical line; after which Mr. Aspden settled in business at Coln in Lancashire, where he soon formed good connections, was successful in business, and much respected by a numerous acquaintance; but was an entire stranger to vital religion. One day, when attending a Methodist, and seeing the New Testament and a hymn-book lying by her on the



the bed, he threw them aside, and said, "You will never be better while you have such books about you!" She, seeing his ignorance of God and aversion to religion, and believing it very improper for persons of his profession to deprive the afflicted of the means of religious consolation, lifted up her heart to God in prayer for him, that he would give him to see himself, and the necessity of applying to Jesus Christ the infallible Physician of souls. She recovered of that disorder; but was afterwards seized with a consumption, at the time he was under conviction for sin; she now told him of his former conduct, and of her prayers to God for him: They became very intimate; and she died in peace.

The Rev. Mr. Adamson, curate of Coln, gave public lectures at the workhouse about this time, where Mr. Aspden often attended as a hearer, as well as at the church, and also occasionally at the Methodist chapel. Hearing Mr. Adamson insist much upon faith, and the Methodists recommend good works, he was rather at a loss how to reconcile them, not seeing their connection, or how the one is produced by the other. However, he began to examine if he had faith, which he understood to be nothing more than speculation, or assenting to the truth of Christianity, without experiencing its saving power. But when perplexed, and an opportunity offered, he conversed freely with the Methodists; and by their answers, many of his doubts were resolved, and he received much satisfaction respecting evangelical truth.

In 1788, he entered into the marriage state with Miss Edmondson, of Barnoldswick, a person of very respectable parentage; for which union he always expressed the warmest gratitude. As they were both of them volatile and gay, and their connections genteel, they indulged themselves awhile in the fashionable circles of society. But about six weeks after their union, they mutually agreed to hear the Methodists. They went to the chapel, and heard Mr. Atmore, and were much pleased with the sermon. A short time after, Mr. Atmore being afflicted, called in the assistance of Mr. Aspden, which opened a way for religious conversation between them; which was soon after renewed, on his being called to attend Mrs. Atmore. The Methodists seeing him more serious than usual, and frequently attend the chapel, some of them took the liberty to speak freely to him on the great importance of religion their conversation: and virtuous behaviour, had a good effect on his mind. How well it is, when persons professing godliness endeavour to spread religious knowledge, and enforce their instructions with pious examples. Then faith and practice sweetly combine, and a true picture of the Christian religion is held up to the view of mankind, which often operates as an antidote, to expel the poison of sin from the human soul.

He was now much humbled under a sense of his unworthiness, frequently wept under preaching, and resolved to live to God's glory. But alas! "to will was present with him, but how to perform that which is good, he found not. For the good that he would, he did not: But the evil which he would not, that he did." Resolutions made in his own strength, were only as the spider's web, or the early dew: and in the course of a few days, he found himself as bad as ever, and exclaimed in the bitterness of his soul, "Oh! wretched man that I am, who shall deliver me from the body of this death." How it was that he should feel such evil propensities in his heart, when he had comparatively nothing from without to provoke them, was what he did not understand. He had not considered the origin of evil, and the natural depravity of man. "The unrenewed heart is deceitful above all things, and desperately wicked." What can give a man victory over himself, or turn the whole bias of his soul from sin, to holiness and God? What is reason against passion! What is nature, without the help of grace! "Can the Ethiopian change his skin, or the leopard his spots?" Alas! our moral powers are debilitated by transgression, and we cannot stand against sin, unless assisted by power from on high. No one "can bring a clean thing out of an unclean," but God himself.

An affliction he was visited with, was, under God, of singular use to him. Mr. Atmore wrote him a letter from Newcastle, dated Oct. 10th, 1789, a part of which I shall take the liberty to insert. "It afforded me," says he, "peculiar pleasure to hear, " that the Lord has graciously restored you to your former health, " and that you are again enabled to follow the example of the " blessed Jesus, going up and down doing good to the bodies of " the children of men. I know you will believe me, when I " tell you, that I most tenderly felt for you and Mrs. Aspden, " when I heard of your dangerous indisposition. My dear Betsey " and I, would have been happy to have visited you in your affliction, and to have returned a little of that sympathetic attention you so largely bestowed upon us when in like circumstances, but such a favour was denied us. However, we often thought of you, and recommended you to Him who is the Helper of the helpless, and the Healer of the diseases of the people. Blessed be God, he heareth prayer, and therefore to him should all flesh come. I hope your late indisposition has been sanctified to the good of your precious soul. Affliction springeth not out of the ground, nor does trouble arise from the dust; it is sent by the hand of a skilful Physician, to cure greater evils. The Lord is righteous in all his ways, and holy in all his works. He does not willingly afflict his creatures, nor has he the least pleasure in putting them to pain. He does it for our profit, that we may be partakers of his holiness. Now, as the Lord intends our good by these things, we should

" be



“ be careful to learn from them what he intends. Let me then  
 “ humbly intreat you, to solicit at His throne of grace, that all  
 “ the blessings purchased by blood divine, and promised by the  
 “ lip of truth, may be your portion. I am conscious that you  
 “ and Mrs. Aspden, before I left Coln, did feel an eager breath-  
 “ ing desire of soul after the enjoyment of God. This, my  
 “ dear sir, is the *one thing needful*: This, and this only, can  
 “ make the soul of man happy. This will support you under  
 “ the variegated trials of life, in the agonies of dissolution, and  
 “ will fit you for the everlasting fruition of God. The man  
 “ that possesses *this* is happy: He that is devoid of *this*, what-  
 “ ever he has besides, *is*, and *must be* miserable. Therefore,  
 “ pursue *this* with all your heart. “ Strive to enter in at the  
 “ strait gate:” Remember, “ many shall seek to enter in, and  
 “ shall not be able.” Heaven is worth fighting for. The joys  
 “ of paradise are worth suffering for. O! that Moses’s choice  
 “ may be your’s, to suffer affliction with the people of God,  
 “ rather than to enjoy the pleasures of sin for a season. I have  
 “ written to you in the fulness of my soul. I hope my dear  
 “ friend will bear with my plainness, and impute it to its proper  
 “ cause—*pure disinterested love.*”

He was at times violently assaulted by the powers of darkness. Sometimes he thought himself in a worse state than he was before he heard the Methodists; and the power of temptation was so strong, that he was often upon the point of resolving to hear them no more. However, his serious impressions, the seasonable conversation of his religious acquaintance, and the firm persuasion he had that the tenets held by the Methodists are agreeable to divine revelation, stimulated him to hold on his way; and as the preaching and conversation of the Methodists had been of singular use to him, he at length desired to cast in his lot among them. And tho’ he was tempted to think, that if he did, he would lose a considerable part of his business, yet he virtually renounced the riches of the world, and sincerely embraced his duty and his God. Accordingly, at the quarterly visitation, in September, 1790, he was admitted by Mr. Bramwell; and afterwards found that his fears respecting his business, were groundless. The fear of man, the love of praise, and an inordinate attachment to secular honours and advantages, prevent many persons from embracing religion, and enjoying its benefits.

According to the Rules of the Methodist Societies, there is one only condition previously required of those who desire admission, namely, “ a desire to flee from the wrath to come, to be saved from their sins;” but wherever this is fixed in the soul, it will be shewn by its fruits. Mr. Aspden entered in at this door; he had a perfect hatred to sin, and a sincere desire to enjoy God; and gave the most indubitable proofs of this in his whole deportment.

deportment. He was now *deeply* convinced of sin, and saw that he had no righteousness of his own: And the gospel was peculiarly acceptable to him. He saw its great utility; and felt an ardent wish to share in its benefits. The tidings of an all-sufficient and willing Saviour, were to him as a falling shower to the parched land. He viewed Christ as the appointed Saviour of mankind, believing he could save him from all his sins, and make him holy and happy; so he likewise embraced all the means of grace, and, in the use of them, his soul was full of earnest enquiry after salvation. "Lord, I believe; help thou my unbelief," was the language of his heart.

Soon after he joined the Society, being called to attend a patient, whose case was extremely dangerous, he was much affected. He left the house, and seeing a tree near, went under it, and prayed very devoutly that God would relieve the woman, and have mercy upon his own soul. He then returned to the house, but finding her no better, retired a second time to the same place and prayed as before. He then returned again, and found her much the same; but being unwilling to give up his suit, and feeling a persuasion that God would yet be intreated, he went a third time, and poured out his whole soul before the Lord:—when, he who saw Nathaniel under the fig-tree, saw him, heard his cries, and graciously manifested himself unto him. Divine consolation was administered to his conscience; and the love of God was shed abroad in his heart. Full of joy and peace, he returned to the house, and, to his great surprise, found the woman much better, and soon after she was safely delivered.

His experience was clear and scriptural, such as the Apostles preached, and the primitive Christians enjoyed. He did not rest upon the surface, nor content himself with a superficial knowledge of things, but digged deep, and laid the foundation on the Rock. He never lost a sense of the mercy of God, in conferring this salvation upon him. In a letter, which he wrote to Mr. Adam Battinson, of Coln, a little before his death, he says, "I now remember, with gratitude more than usual, the mercies which God bestowed on me and my dear wife, when at Coln; and I fear not, but our small beginnings there will end in glory: I will praise him while he lends me breath. Forget not to remember me to all my dear Christian friends and brethren at Coln. When I get to heaven, I shall praise God for sending me thither."

Having now *received Christ Jesus the Lord*, he walked in him by faith. He saw the propriety and beauty of his character,—the astonishing greatness of his undertaking,—his amazing condescension in assuming our nature,—his boundless compassion to the human race,—his victorious conflicts with the powers of darkness,—the unparalleled magnitude and infinite efficacy of his vicarious sufferings,—and his all-sufficiency to save men even to the



the uttermost. And he not only saw these things, but he felt his interest in them. His consolations in the way of duty were sometimes too great for expression, and his joyful countenance and streaming eyes became the interpreters of his happiness, and uttered praise to God where language failed.

The world, with all its empty pageantry, was under his feet; he was no longer desirous of riches, or grandeur, or pleasures. By grace, he escaped the pollution that is in the world. And as a man of reflection and feeling, who has himself escaped from the danger and punishment that others are exposed unto, sincerely pities their condition, and wishes their deliverance; so he saw the wretched state of the unconverted, and earnestly desired and prayed for their conversion from Satan to God, and from sin to holiness. This saving knowledge of God, prepared and assisted him to pass thro' the trials of life, in a manner he could not have done without its support.

Our worthy Friend was peculiarly happy in his connections at Coln, and attached to the situation, on account of the many blessings he received and enjoyed there; yet, after a residence of about seven years, bodily indisposition caused a separation between him and his religious friends, and a numerous and respectable acquaintance. He removed to Blackburn in April, 1791, sincerely regretted by those he left behind.

At Blackburn he was much respected. As a member of civil society, his condescension and familiarity gained him much esteem. There was a dignity in him, which, to a distant observer, had the appearance of reserve; yet, to those who knew him well, he ever manifested the humility, frankness, and simplicity of a little child. He was closely united in affection to the Methodists at Blackburn. He could say, with the beloved Apostle, "We know that we have passed from death unto life, because we love the brethren." His attachment was the genuine effect of love to God, and was the strongest where he thought there was the greatest depth of unaffected piety, whether the subjects of it were poor or rich. He did not "love in word only, but in deed and in truth:" A man must first love God before he can truly love his people; they stand or fall together. At the first of his hearing the Methodists, he was most pleased with those preachers whose manners were genteel, and who appeared to have most of a ripened genius; but now he was more engaged with the importance of their message. Of the true ministers of Jesus Christ he could say, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" When the duties of his profession did not forbid his assembling with God's people, he was sure to be there. And it was his first and last concern, to get his heart duly affected, as well as his judgment properly informed. In a word, he always joined in the devotion of singing and praying.

er, like a man who knew his business in the house of God, and who was fully intent on securing his present and future interests. He constantly evidenced a wakeful, lively, and cheerful attention, while hearing the word of God; and, on some occasions, the blessed effects it had on his heart were discoverable in his countenance. To him it was matter of astonishment how Christians could fall asleep in the presence of God and his holy angels, yea, and while in the very act of devotion!

Entire holiness of heart, a present and full salvation, was his most delightful theme. He viewed it in a scriptural light; not as exempting its possessors from temptations, trials, and afflictions, in this world; nor precluding the necessity or possibility of increasing in grace while in it; but simply, as implying a thorough change of our nature, and loving God with all our heart, effected by the operation of the holy Spirit, and received by faith in our Lord Jesus. Those who were well acquainted with him, and who joined with him in solemn worship, can testify, how much his soul was drawn out, in the exercise of prayer, into an agony of desire, for the full accomplishment of all the great and precious promises of the gospel. About five years ago, he entered into that glorious liberty, and enjoyed it several months; but by defending, what he believed a right cause, rather too warmly, he lost his hold of it, yet never his relish for it. At what particular time he regained it, I cannot say, but he enjoyed it several months before his death.

He exemplified, in his behaviour, the sincerity of his religious profession, and the reality and excellency of the Christian religion. He loved the gospel, felt its transforming power in his heart, and justified its divine pretensions in his life; "being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God:" And as he loved the gospel himself, so he wished all its professors to walk worthy of their high vocation: This he considered as the greatest proof, and most powerful recommendation of true religion. If he saw or heard of any thing, in any religious professor contrary to this, he was much grieved; and his zeal for God and hatred to sin, led him sometimes into what some might call severity towards those, who, thro' unwatchfulness or temptation had been overcome of evil. Pride, the first-born of the devil, he could not endure. He considered it as being opposite to the disposition of our blessed Saviour; and when he saw it in any one, he would, either directly or indirectly, have a stroke at it, and endeavour to bring it down, and, if possible, cut it up by the roots.

He was always diffident in speaking of himself, and extremely careful not to overshoot the mark; but when the fire of devotion burned within him, he would speak of what he felt. He could not live without the fervour of piety. However formal professors may speak against frames and feelings in religion, as enthusiastic,  
the



the scriptures speak expressly and pointedly for them. St. Paul says, "This I pray, that your love may abound yet more and more in knowledge, and in all judgment, or rather, in all inward experimental sense of God's gracious presence. And surely, there is no absurdity in a person feeling, in his heart, the love of God as the grand commanding principle of his life, or feeling the flame of love to God in the use of religious means?" "The kingdom of God is not in word only, but in power; it is righteousness, peace, and joy in the Holy Ghost."

[ *To be concluded in our next.* ]

Extract from Mr. MACKAY's Narrative of the Shipwreck of the JUNO, on the Coast of Aracan, in 1795.

[ Continued from page 132. ]

"AFTER resting ourselves some time on the gun-deck, we observed the rudder-head had been knocked off, and that thro' the hole in which the head had been, there was a passage to the gun-room. As soon as the tide had left the orlop deck, we got into the gun-room to see if any thing remained that could be of use to us, but the sea had washed away every article, except three or four cocoa nuts, which, after a good deal of search, we found jammed under the timber. You will naturally suppose that these were kept by the persons who had the good fortune to discover them, but it was not so; the very first that was found was shared among many, the finder only claiming the water of the nut as his exclusive property. In this he was disappointed; the liquor was turned by age into a few drops of oil extremely unpalatable, and by no means calculated to allay thirst: The solid part too had no nourishment in it, and we found ourselves rather the worse for having eaten of it. I am convinced that had the cocoa nuts been ever so good, they would have been equally divided in the same manner; for indeed the sensation of hunger now gave us little or no pain, and that of thirst continued predominant. Water, fresh water, mixed with acid, was what perpetually haunted my own imagination, not a short draught which I could gulph down in a moment (of this I could not endure the thought), but a large bowl-full, that I could scarcely hold in my arms; and when I thought of victuals, I longed most for such as I could swallow at once without the trouble of chewing.

"Our situation in the gun-room was comparatively so much easier and more comfortable than it had been at the mast-heads, that we became in a manner content. I saw no prospect of being able to get ashore, and hardly wished to make the attempt, there being, in my opinion, no chance of safety there; and of the two deaths, it seemed better to expire quietly on the wreck than to be

VOL. XXII. April, 1799.

torn

torn to pieces by the tygers. Besides, I was not altogether without hope, that by remaining on the wreck, we might in the end be saved, the same dependance, from which I had all along derived comfort, still supporting me, namely, that God Almighty would not have prolonged our lives in a manner so extraordinary, had he not designed to send us relief at last; and this belief was strengthened by remarking, that none of us had died since we first saw the land.

“In the afternoon we observed something like men walking along the shore, which raised our expectations greatly. All of us who were able got on the taffall rail, and endeavoured to attract their attention by waving cloths, and making all the noise in our power, but they took not the least notice, and passed on, which seemed so unaccountable to us, that we began to doubt whether they were really men. The sight, however, roused some of us to make an effort to get on shore, and for that purpose we all went into the gun-room to get out some small spars we had observed there. With infinite fatigue we launched six of them into the water, but these were not thought sufficient to support us all, and we were so exhausted that we could move no more at that time. Towards evening, however, six of the stoutest Lascars got upon them, and it being the young flood, soon gained the beach, tho’ there was a heavy surf. They found a stream of fresh water, of which having drank their fill, they lay down in despair under the shade of a bank on the beach. Next morning we observed them again walking towards the stream to drink, and it afforded us some consolation to know they were not destroyed by tigers, but we now thought ourselves too much reduced in number and strength to move a single spar. Two women, three old men, a middle aged man who had been confined in bed for some days when the ship went down, a lad, and myself, composed the whole number now on the wreck; yet, strange to tell, these survived hardships to which the young and the robust had fallen an early sacrifice.

“About noon we observed a large party of natives coming along the beach to the spot where the men lay, and it was now our attention was roused to observe in what manner they treated our companions. They immediately kindled a fire, which we rightly concluded was for dressing rice; soon afterwards they came down to the water’s edge waving handkerchiefs as a signal for us to come ashore. It is utterly impossible to describe our emotions at this moment. Between hope and fear we were in a state of distraction; tho’ we saw they had no boats, and if they had, the surf would prevent their making use of them, still we entertained hopes they would devise some means of coming off to us. My life, which some time before was a burden to me, now became infinitely precious; and though I observed pieces of plank floating off from the ship, I was afraid to trust myself on one of them.

I pro-

I pro-  
trying  
time  
boy g  
after  
ing p  
piece  
time,  
set of  
tion  
leave  
morr  
took  
tione  
so w  
It w  
reach  
to he  
with

“  
the p  
ment  
Thos  
the w  
but c  
have  
roun  
This  
I repe  
sinkin  
migh  
drifte  
I sho  
thod  
with  
I stru  
succe  
treme  
now  
ning  
which  
sea.  
grasp  
led ro  
sand  
but th  
I cou



I proposed to the Gunner and Serang to assist me and my boy in trying to get out a spar; they at first consented, but after some time gave up the attempt. With great difficulty myself and my boy got it tumbled into the water, and made it fast with a rope; after which we laid hold of a short piece of plank that was floating past, and secured it in the same manner. We had now each a piece of wood with which to make an effort; I hesitated some time, but was at last prevailed on by my boy, and we agreed to set off together. After he got upon his piece of plank my resolution failed me; however, when I considered the people might leave the beach that night, and that I should have less strength tomorrow, I felt myself called on to make the attempt; I therefore took my leave of Mrs. Bremner, who, as I have already mentioned, was unable to make the least exertion for herself, and even so weak as not to admit of our making any for her with effect. It was with pain I was obliged to leave her, but I hoped if I reached the shore, I should prevail on some of the natives to come to her relief. She gave me a rupee at parting, and dismissed me with a thousand good wishes for my safety.

“ Just as I was recommending myself to the divine protection, the piece of wood got loose and floated away, I paused for a moment, and summoning up all my resolution, plunged into the sea. Though I could hardly move a joint before, whenever I got into the water my limbs became pliant, and I soon swam to the spar, but could not long keep hold of it. Had it been flat, it would have continued on one side, but being a perfect square, it turned round with every motion of the water, and rolled me under it. This exhausted me so much as almost to put an end to my hopes; I repeatedly let it go in despair, but whenever I found myself sinking, I caught hold of it again, and grasped it with all my might. I observed that I did not get any nearer the shore, but drifted in a direction almost parallel to the beach. Foreseeing that I should not be able to hold out much longer, I tried every method to keep the spar from turning, and at last lay along side of it with one hand and one leg over, while with the other arm and leg I struggled hard to guide it towards the shore. For some time I succeeded tolerably well, but all at once was overwhelmed with a tremendous sea, which broke over me, and tore away the spar. I now thought all was over; and, after a short struggle, was beginning to sink, when another surf threw me right across the spar, which was carried back with considerable force by the reflux of the sea. I was almost breathless with the shock, yet I instinctively grasped it with both my arms and legs, and was several times rolled round and round along with it. I was also scratched with the sand and shells which the surf had carried back from the beach, but this I considered as a sign that I was near the shore, (though I could not see it) which greatly animated my hopes. One or two

more surfs threw me violently on the rocks, and, to prevent the returning surf from carrying me back, I laid fast hold of them.

“ The only clothes I had when I left the ship were a flannel waistcoat, part of a shirt, and a pair of trowzers. The two first, being ragged, I tied in a bundle at my back to prevent their encumbering me, but I lost them in the surf. The trowzers I still had on, finding them entangled in the rocks, when the surf had retreated, I tore them off, and made shift to crawl on all fours (for I could not straighten my back) beyond the reach of the surf. Being now perfectly naked, I found the wind extremely cold, and therefore laid myself down under the lee of a rock, where, in a few minutes, though I observed some of the natives coming towards me, I fell asleep.—Three or four of them soon awakened me, speaking in the Moore language, at which I was overjoyed, for I feared we were beyond the Company’s territories, and in those of the King of Ava.—They told me we were only six days journey from Chittagong, that they were the Company’s tyots, (or peasants) and should take care of me if I would accompany them.—I answered as well as I could, that I was so exhausted with fatigue, and the bruises I had received, that I could not stir, but begged to have a few grains of raw rice. Wretched as my condition was, I felt distressed at being seen without clothes, which they no sooner observed, than one of them, a Burma\* (to whose humanity we were all afterwards much indebted) took his turban from his head, and tied it round my middle, after the custom of the country. Seeing me make ineffectual efforts to rise, two of them laid hold of my arms, and bore me along, my feet seldom touching the ground. Coming to a little stream, I begged to be allowed to drink, from which they endeavoured to dissuade me, but as I would take no denial, they let go my arms, and dropped me on my feet. I immediately fell on my face in the water, but, instead of endeavouring to rise, I began to gulp it up as fast as I could, and should certainly have drank to excess had I been permitted.—I felt greatly revived by bathing in the fresh water, as well as by what I had taken into my stomach, and walked the rest of the way, leaning on the arms of my conductors. We soon arrived where their fire was kindled, and there I found the six Lascars, my boy, the Gunner, and Serang †. The Lascars had gained the shore, as already mentioned, the preceding day, and the Gunner and Serang, though they had left the ship later, as well as my boy, who had set off about the same time with me, being all more expert swimmers, had reached the shore before me.

“ My joy at finding my companions safe, and at the accounts they gave of the humanity of our deliverers quite overcame me, and for a while I believe my mind was deranged. I could not comprehend how the Gunner and Serang had got on shore, as I

\* A particular caste or tribe so called. † Native boatswain.



had left them on board, and their explanations served only to bewilder me the more: I waited patiently about ten minutes till the rice was boiled, and did not ask for any raw; nor, when a little of the boiled was brought me on a leaf, would I touch it till they assured me it was not too much. I then put some into my mouth with my fingers, but, after chewing a little, I found I could not swallow it. One of the natives, observing my distress, dashed some water in my face with his hand, which, washing the rice down my throat, at first almost choked me, but it caused such an exertion of the muscles, that I soon recovered the power of swallowing, though for some time I was obliged to take a mouthful of water with every one of rice. My lips, and the inside of my mouth were so cracked with the heat, that every motion of my jaws set them a bleeding, and gave me great pain.

"I never could exactly recollect what passed from this time till I awoke in the evening, after a most refreshing sleep.—I then represented to the natives the situation in which I left Mrs. Bremner, and her fellow-sufferers, and well knowing the influence of money on such minds, hinted that, if they would save her life, she was able liberally to reward them. Some of them promised to watch during the night, as the tide is then higher than in the day time, and would probably bring the wreck nearer to the shore.

"After my nap I found myself very hungry, and was importunate with my deliverers for more rice, but they said they should have no more dressed that night. I therefore went to sleep again, and at midnight was awakened with the news that the lady and her maid were safe on shore. I rose immediately to welcome my fellow-sufferers, whom I found by the fire, after having eaten some rice, and I think I never saw joy more strongly painted than it was at that instant on the emaciated countenance of Mrs. Bremner.

"I afterwards understood that it was to the Burma's humanity she owed her safety. Finding that she had some rupees about her, the natives had already begun to form plans for dividing the spoil, which this worthy man overhearing, he watched his opportunity, and, with the assistance of one of his followers, saved the women without stipulating for any reward.

"During the night the ship parted in two; the bottom stuck fast on the rocks, and the upper part floated in so near, that the two men who still remained on the wreck were able to wade to the beach.—We lay all night on the ground without any covering, and as it rained hard, suffered much from the cold. In the morning we were supplied with rice as before by the natives, but they now began to enquire for the money which they understood Mrs. Bremner had about her, and refused to give any more rice without being paid for it. The Lascars (eight in number) bargained for themselves out of the money they had received for bringing

bringing Mrs. Bremner down from the cat-harpings, and, being all Mussulmans, they lived separate from us, their religion forbidding them to eat with persons of any other caste. Mrs. Bremner agreed to pay eight rupees for supplying the rest of our party with rice for four days, till we should gain strength enough to proceed to the nearest village, which was represented to be thirty miles to the northward.

“At low water the natives went off to rummage the wreck, but they found every thing had been washed away, except a few broken musquets, some iron, brass, and lead, and the loose copper about the ship’s bottom, all of which they carried away. I endeavoured to persuade them to desist, by representing that they might be called to account for the plunder they were taking, but they maintained they had a right to it for saving our lives. They owed me a grudge ever afterwards, and I soon had reason to repent of my zeal for the owners. I know not whether it was on this account, or because I was the only European, but they generally served me last, and gave me a less allowance than the rest: On those occasions my friend the Burma interposed his good offices, and made a collection for me among his followers. Indeed they were sparing of rice to us all, and it was fortunate for us they were so, otherwise we should certainly have eaten to excess. It was not however this consideration that dictated their parsimony, for tho’ they saved our lives at first, they now treated us with great inhumanity, except the Burma and his followers, who were a check on the proceedings of the rest of the party, and incurred their resentment on that account.

“The country abounding with wild deer, they contrived to kill some, and eat the venison with the greatest composure before our eyes without giving us a morsel. We however picked up the bones, after they had thrown them away, and boiled them into a soup which we found a very palatable, and, I doubt not, a wholesome addition to our rice.

[ *To be continued.* ]

## Of KNOWLEDGE and DIVINE LOVE.

[ Concluded from page 132. ]

IT has already been demonstrated, That Knowledge without Love endeth in pride, and consequently in the destruction of him that hath it. In the 2d place, it is expedient to shew, That Love directeth Knowledge to it’s proper end, viz. the edification of the Church.

The principle which opposed and triumphed over the Knowledge of Lucifer, inflated by pride, was the Wisdom of God actuated by Love. Praise and glory are due from man to all the divine attributes, for all were concerned in effecting his redemption.



tion. Wisdom contrived, and Power executed; but Love set all to work, Love perfected and crowned the whole. "The Lord is a God of Knowledge;" but it was Love which communicated that knowledge to mankind; which made the eternal Wisdom to "rejoice in the habitable parts of the earth, and, delight to be with the sons of men." He is a God of power; but that could only terrify us, till Love employed it against our enemies. For which reason, when the Psalmist singeth, "Great is our Lord, and great is his power, yea, and his wisdom is infinite;" he crowneth all by adding; "The Lord is loving unto every man, and his mercy is over all his works." Pride would have used Knowledge to the aggrandizing itself at the expence of others; but Love turned it to the advancement of others, by humiliation of itself. The accuser of man was cast down, and man, in the person of the Messiah, exalted to an union with God. The Knowledge, which terminated in itself, sunk into the lowest hell; while that, which sought the good of others, took it's seat at the right hand of the Most High. The Knowledge of Satan puffed him up, to the destruction of himself and his adherents; the Love of God built up the church of the redeemed, unto salvation and glory everlasting.

To reverse the sad effects of a vain thirst after knowledge in our first Parent, divine Love became incarnate, and appeared upon earth in a bodily shape, in the form and fashion of a man. "That which was from the beginning the disciples heard, they saw with their eyes, and their hands handled the Word of life." All that he did, and all that he suffered, he did and suffered, because he loved us, for the good of his church. Not for his own advantage, but for us men, and for our salvation, he came down from heaven. Because man, by the temptation of Knowledge, was seduced to infidelity and disobedience, he encountered and overcame the tempter by the Word of God, and by Love keeping the commandments. Jehovah by his prophet Isaiah had foretold of him, "By his Knowledge shall my righteous servant justify many." The end of his Knowledge was to be the justification of his chosen. And the promise was fulfilled. For having "increased in wisdom, he went about doing good." His learning produced not a morose self-complacency, but a lovely affability, and a desire to teach others the glad tidings of joy. The treasures of wisdom and knowledge were not suffered to rust and canker, locked up from the public by supercilious reservedness, but out of them he continually dispersed abroad, and gave to the poor in spirit. Of those who came to him he rejected none, and went to those who came not. The sun at it's rising found the good Shepherd engaged in the care of his flock, and after it was set he did not forget them; but spent his nights in praying for those whom his days were employed in teaching. If his wisdom instructed the ignorant, and counselled the doubtful, his power afforded relief

bringing Mrs. Bremner down from the cat-harpings, and, being all Mussulmans, they lived separate from us, their religion forbidding them to eat with persons of any other caste. Mrs. Bremner agreed to pay eight rupees for supplying the rest of our party with rice for four days, till we should gain strength enough to proceed to the nearest village, which was represented to be thirty miles to the northward.

“At low water the natives went off to rummage the wreck, but they found every thing had been washed away, except a few broken musquets, some iron, brass, and lead, and the loose copper about the ship’s bottom, all of which they carried away. I endeavoured to persuade them to desist, by representing that they might be called to account for the plunder they were taking, but they maintained they had a right to it for saving our lives. They owed me a grudge ever afterwards, and I soon had reason to repent of my zeal for the owners. I know not whether it was on this account, or because I was the only European, but they generally served me last, and gave me a less allowance than the rest: On those occasions my friend the Burma interposed his good offices, and made a collection for me among his followers. Indeed they were sparing of rice to us all, and it was fortunate for us they were so, otherwise we should certainly have eaten to excess. It was not however this consideration that dictated their parsimony, for tho’ they saved our lives at first, they now treated us with great inhumanity, except the Burma and his followers, who were a check on the proceedings of the rest of the party, and incurred their resentment on that account.

“The country abounding with wild deer, they contrived to kill some, and eat the venison with the greatest composure before our eyes without giving us a morsel. We however picked up the bones, after they had thrown them away, and boiled them into a soup which we found a very palatable, and, I doubt not, a wholesome addition to our rice.

[ *To be continued.* ]

## OF KNOWLEDGE and DIVINE LOVE.

[ Concluded from page 132. ]

IT has already been demonstrated, That Knowledge without Love endeth in pride, and consequently in the destruction of him that hath it. In the 2d place, it is expedient to shew, That Love directeth Knowledge to it’s proper end, viz. the edification of the Church.

The principle which opposed and triumphed over the Knowledge of Lucifer, inflated by pride, was the Wisdom of God actuated by Love. Praise and glory are due from man to all the divine attributes, for all were concerned in effecting his redemption.



tion. Wisdom contrived, and Power executed; but Love set all to work, Love perfected and crowned the whole. "The Lord is a God of Knowledge;" but it was Love which communicated that knowledge to mankind; which made the eternal Wisdom to "rejoice in the habitable parts of the earth, and, delight to be with the sons of men." He is a God of power; but that could only terrify us, till Love employed it against our enemies. For which reason, when the Psalmist singeth, "Great is our Lord, and great is his power, yea, and his wisdom is infinite;" he crowneth all by adding; "The Lord is loving unto every man; and his mercy is over all his works." Pride would have used Knowledge to the aggrandizing itself at the expence of others; but Love turned it to the advancement of others, by humiliation of itself. The accuser of man was cast down, and man, in the person of the Messiah, exalted to an union with God. The Knowledge, which terminated in itself, sunk into the lowest hell; while that, which sought the good of others, took it's seat at the right hand of the Most High. The Knowledge of satan puffed him up, to the destruction of himself and his adherents; the Love of God built up the church of the redeemed, unto salvation and glory everlasting.

To reverse the sad effects of a vain thirst after knowledge in our first Parent, divine Love became incarnate, and appeared upon earth in a bodily shape, in the form and fashion of a man. "That which was from the beginning the disciples heard, they saw with their eyes, and their hands handled the Word of life." All that he did, and all that he suffered, he did and suffered, because he loved us, for the good of his church. Not for his own advantage, but for us men, and for our salvation, he came down from heaven. Because man, by the temptation of Knowledge, was seduced to infidelity and disobedience, he encountered and overcame the tempter by the Word of God, and by Love keeping the commandments. Jehovah by his prophet Isaiah had foretold of him, "By his Knowledge shall my righteous servant justify many." The end of his Knowledge was to be the justification of his chosen. And the promise was fulfilled. For having "increased in wisdom, he went about doing good." His learning produced not a morose self-complacency, but a lovely affability, and a desire to teach others the glad tidings of joy. The treasures of wisdom and knowledge were not suffered to rust and canker, locked up from the public by a supercilious reservedness, but out of them he continually dispersed abroad, and gave to the poor in spirit. Of those who came to him he rejected none, and went to those who came not. The sun at it's rising found the good Shepherd engaged in the care of his flock, and after it was set he did not forget them; but spent his nights in praying for those whom his days were employed in teaching. If his wisdom instructed the ignorant, and counselled the doubtful, his power afforded relief

lief to the broken in heart, and diseased in body, forgiving all their sins, and healing all their infirmities. His unwearied diligence in acting can only be equalled by his invincible patience in suffering. Behold him despised and rejected of men, a man of sorrows, and acquainted with grief. Behold him without guile, condemned for an impostor; without sin, sustaining the punishment due to all the sin that ever was committed. He was wounded, but it was for our transgressions; he was bruised, but our iniquities bruised him. He carried our sorrows, because he bore our sins, in his own body on the tree. There Love regained what pride had lost, and the wound made in our nature by the fruit of the Tree of Knowledge was healed by the leaves of the Tree of Life. The gates of Paradise were again unbarred, and the kingdom of heaven opened to all believers.

To combat the vain wisdom of the Greek, and the self-justifying arrogance of the Jew, the Apostles were sent forth. "The Lord gave the Word, great was the company of those who published it." The Philistine held not David in greater contempt, than was poured upon them by the Scribe and the disputer of this world. But they went to the attack, as David did, "in the name of the Lord of hosts;" and therefore the spear and the shield were of no account against them. God was with them, no less than with Israel before Jericho. Again the trumpet sounded, the walls again fell flat. The strong holds of false knowledge could not stand before the Gospel, and human imagination was soon captivated to the obedience of Christ. Blasted by the lightning of inspired eloquence, the arm of false philosophy withered, and lost all its hold on the minds of men. The Roman empire wondered to see itself Christian; to see the cross exalted in triumph over the globe, and the kingdoms of this world become the kingdoms of our Lord and his Christ. But what was it that gained this victory over the pride of earth and hell? What, but the same all-suffering and therefore all-subduing Charity, which taught the disciples of a crucified Jesus, after his example, to endure all things for the salvation of their brethren? Inspired with that Love, they counted all things, which the world could give them, but loss, that they might win souls to Christ. They renounced all riches, but the riches of grace; they sought no pleasure but that of doing their duty; and thought it honour sufficient to serve God. Labour, with persecution, they chose for their portion on earth; and looked for their advancement; with their Master, in the kingdom of heaven. The lamp, kindled in their hearts by the celestial fire of Love, never went out; the many waters of affliction could not quench it, neither could the floods of persecution drown it: And when the fury of the oppressor broke the earthen vessel that contained it, then was their victory, like that of Gideon, complete.



If we view the unity of the primitive church, it will appear, that Love built up that solid and durable edifice. As, at the formation of the church, the Spirit descended upon the disciples, when "they were all with one accord in one place," so, in like manner, after more were added to them, it is remarked, that "the multitude of the believers were of one heart and one mind." The Spirit of unity knit all the members together, insomuch, that if one member suffered, the rest sympathized with it, and the honour of one was the glory of all. Each had it's distinct office in a due subordination, but all conspired to preserve and support the body, to which all were necessary. And thus they "grew up into him in all things who is the head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, made increase of the body to the edifying itself in Love."

Wherefore, seeing we are compassed about with so great a cloud of witnesses to the truth of both these propositions, (that Knowledge puffeth up, and Love edifieth,) viz. all the inhabitants of heaven, and the generations of men, and the spirits of the infernal prison, being engaged on the side of one or other of them, what remains, but that we endeavour to escape the punishment, by avoiding the crime, of those who bear a mournful testimony to the truth of the former; and that we aspire after the reward, by copying the example of those who joyfully attest the certainty of the latter. Knowledge and Love, between them, make up the character of a disciple of Christ. Love cannot edify without Knowledge; nor will Knowledge edify without Love. Let us guard against the sin of our first Parent, by an imitation of Jesus Christ; and finally inherit the thrones of the fallen angels, by an union with the God of Love.

### THE DIFFERENT DEGREES OF HEAVENLY GLORY.

THE perfection of the spirits above, not only admits of a rich variety of entertainments, according to the various reli-lish and inclination of the blessed, but it is such a perfection as allows of different degrees even in the same blessedness, according to the different capacities of spirits, and their different degrees of preparation.

If all the souls in heaven were of one mould, and make, and inclination, yet there may be different sizes of capacity even in the same genius, and a different degree of preparation for the same delights and enjoyments: Therefore tho' all the spirits of the just were uniform in their nature and pleasures, and all perfect; yet

one spirit may possess more happiness and glory than another, because it is more capacious of intellectual blessings; and better prepared for them. So when vessels of various sizes are thrown into the same ocean, there will be a great difference in the quantity of the liquid which they receive, tho' all might be full to the brim, and all made of the richest metal.

Now there is much evidence of this truth in the Holy Scripture. Our Saviour intimates such differences of rewards in several of his expressions; Matt. xix. 28. he promises the Apostles, that they "shall sit on twelve thrones, judging the twelve tribes of Israel." And it is probable this may denote something of superior honour or dignity above the meanest of the saints. And even among the Apostles themselves he seems to allow of a difference; for tho' he would not promise James and John to sit next to him, "on his right hand and his left in his kingdom," Matt. xx. 20, &c. yet he does not deny that there are such distinct dignities, but says, "It shall be given to them for whom it is prepared of my Father." ver. 23.

Again, our Lord says, Matt. x. 41, 42. "He that receives a Prophet," and entertains him as a Prophet, "shall have a Prophet's reward;" and he that entertains a "Righteous man," agreeable to his character, and from a real esteem of his righteousness, "shall have a righteous man's reward:" And even the meanest sort of entertainment, "a cup of cold water given to a disciple," for the sake of his character, shall not go without some reward. Here are three sorts or degrees of reward mentioned, extending to the life to come, as well as to this life: Now tho' neither of them can be merited by works, but all are entirely conferred by grace, yet, as one observes here, "The Lord hath fixed a proportion between the work and the reward; so that as one has different degrees of goodness, the other shall have different degrees of excellency."

Our Saviour assures us, that the torments of hell shall admit of various degrees and distinctions; some will be more exquisite and terrible than others: "It shall be more tolerable for Sodom and Gomorrah in the day of judgment," who never sinned against half so much light, than it shall be for "Chorazin, Bethsaida, and Capernaum," where Christ himself had preached his Gospel, and confirmed it with most evident miracles, Matt. xi. 21—24. And the "Servants who did not the Will of their Lord, shall be beaten with" more or fewer "stripes," according to their different degrees of knowledge and advantages of instruction; Luke xii. 47, 48. Now may we not, by a parallel reasoning, suppose there will be various orders and degrees of reward in heaven, as well as punishment in hell; since there is scarce a greater variety among the degrees of wickedness among sinners on earth, than there is of holiness among the saints?

When



When the Apostle is describing the glories of the body at the great resurrection, he seems to represent the differences of glory that shall be conferred on different saints, by the difference of the great luminaries of heaven: 1 Cor. xv. 41, 42, "There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another in glory: So also is the resurrection of the dead."

The prophet Daniel led the way to this description, and the same Spirit taught the Apostle the same language: Dan. xii. 2, 3, "Many of them, that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness," shall have a peculiar lustre, "as the stars, for ever and ever." And if there be a difference in the visible glories of the saints at the resurrection, if those who "turn many to righteousness" shall sparkle, in that day, with brighter beams than those who are only "*wise*" for their own salvation; the same reason leads us to believe a difference of spiritual glory in the state of separate spirits, when the recompence of their labour is begun.

So, 1 Cor. iii: 8, "He that planteth, and he that watereth, are one; and every man shall receive his own reward according to his own labour." If all be rewarded alike, the Apostle would not have said, "each man shall receive according to his own labour." Surely since there is such a distinction of labour, there will be a distinction of rewards too.

And it is with this view that the same Apostle exhorts the Corinthians, 1 Epist. xv. ult. "Be ye stedfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." Now that great labour and diligence, that stedfastness in profession, and that zeal in practice, to which the Apostle exhorts them, might seem to be in vain, if those who were far less laborious, less zealous, and less stedfast, should obtain an equal recompence.

It is upon the same principle that he encourages them to holy patience under afflictive trials, 2 Cor. iv. 17, when he says, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not to the things that are seen, and are temporal, but to the things invisible and eternal." Now if the saint, who was called to heaven almost as soon as he was made a Christian, and went thro' no sufferings, should possess the same weight of glory with the martyrs and confessors, under the long and tedious train of cruelties which they sustained from men, or painful trials from the hand of God; I cannot see how *their afflictions* could be said to work "for them a far more exceeding weight of glory."

He urges them also to great degrees of liberality from the same motive; 2 Cor. ix. 6, "This I say, he that soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall also reap bountifully." Which words may reasonably be construed to signify the blessings of the life to come, as well as the blessings of the present life; for this Apostle, speaking of the same duty of *liberality*, expresses the same encouragement under the same metaphors; Gal. vi. 6,—9, "Let him, that is taught in the word, communicate to him that teacheth in all good things. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap: For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not." When God distributes the riches of his glory amongst the saints in heaven, he pours them out in a large and *bountiful* manner, upon those who have distributed the good things of this life *bountifully* to the poor; but he rewards the narrow-souled Christian with a more *sparing* hand.

With the same design does the Apostle encourage Christians to great *watchfulness* against sin, as well as ministers to a solicitous care of their doctrine and preaching; 1 Cor. iii. 12,—15, "If any man build gold, silver, or precious stones upon the true foundation Jesus Christ," and raise a glorious superstructure of Truth and Holiness, "he shall receive a reward" answerable to his skill and care in building; for "his work" shall stand, when it is "tried by the fire" of the judgment-day: But if he "build wood, hay, and stubble upon it," evil inferences, and corrupt practices, or trifles, fruitless controversies, idle speculations, and vain ceremonies, "his work shall be burnt, and he shall suffer loss," shall obtain a far less recompence of his labour: Yet, since he has "laid Christ for the foundation," and has taught and practised the fundamental doctrines and duties of Christianity, tho' mingled with much folly and weakness, "he himself shall be saved;" yet in so hazardous a manner as a man that is saved by fire, who loses all his goods, and just escapes with his life.

When you hear Paul, or John, speaking of the *last judgment*, they give hints of the same distinction of rewards, 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Eph. vi. 8, "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Rev. xxii. 12, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Tho' the highest and holiest saint in heaven can claim nothing there by way of merit (for it is our Lord Jesus Christ alone, who has purchased all those unknown blessings)



blessings) yet he will distribute them according to the different characters and degrees of holiness which his saints possessed on earth; and those larger degrees of holiness were also the free gift of God our Saviour.

I have often represented it to my own thoughts under this comparison. Here is a race appointed; here are a thousand different prizes, purchased by some Prince to be bestowed on the racers: And the Prince himself gives them food and wine, according to what proportion he pleases, to strengthen them and animate them for the race. Each has a particular stage appointed for him; some of shorter, and some of longer distance. When every racer comes to his own goal, he receives a prize in most exact proportion to his speed, diligence, and length of the race: And the grace and the justice of the Prince shine gloriously in such a distribution. Not the foremost of the racers can pretend to have merited the prize; for the prizes were all paid for by the Prince himself; and it was he that appointed the race, and gave them spirit and strength to run: And yet there is a most equitable proportion observed in the reward, according to the labours of the race. Now this similitude represents the matter so agreeably to the Apostle's way of speaking, when he compares the Christian Life to a race, Heb. xii. 1, that I think it may be called almost a scriptural description of the present subject.

The reason of man, intirely concurs with scripture in this point. The glory of heaven is prepared for those who are prepared for it in a state of grace, Rom. ix. 23. It is God who *makes* each of *us meet for our own inheritance among the saints in light*, Col. i. 12. and then he bestows on us that inheritance. As grace fits the soul for glory, so a larger degree of grace advances and widens the capacity of the soul, and prepares it to receive a larger degree of glory. The work of grace is but the *means*, the reward of glory is the *end*: Now the Wisdom of God always fits and adjusts the *means* in a due proportion to answer the *end* he designs; and the same Wisdom ever makes the *end* answerable to the *means* he uses; and therefore he infuses more and higher glories into vessels more enlarged and better prepared.

The worship of heaven, and the joy that attends it, may be exceedingly different in degrees, according to the different capacity of spirits; and yet all may be perfect and free from sinful defects. Does not the sparrow praise the Lord its Maker upon the ridge of a cottage, chirping in its native perfection? And yet the Lark advances in her flight and her song as far above the Sparrow, as the clouds are above the house top. Surely superior joys and glories must belong to superior powers and services.

Can we think that Abraham and Moses, who were trained up in converse with God *face to face*, as a man converses with his friend, and who followed him thro' the wilderness and unknown countries,

countries, in a glorious exercise of faith, were not prepared for a greater intimacy with God, and nearer views of his glory in heaven, than Sampson and Jephthah, those rude heroes, who spent their days in bloody work, in hewing down the Philistines and the Ammonites? For we read little of their acquaintance with God, or converse with him, beside a petition now and then, or a vow for victory and for slaughter; and we should hardly have charity enough to believe they were saved, if St. Paul had not placed them among the examples of faith, in his 11th ch. to the Hebrews. Can we believe that the *thief upon the cross*, who made a single tho' sincere profession of the Name of Jesus just in his dying hour, was prepared for the same high station and enjoyment in paradise, so near the right hand of Christ, as the great Apostle Paul, whose prayers and sermons, whose miracles of labour and suffering, filled up and finished a long life, and honoured his Lord and Saviour more than all the twelve Apostles besides? Can we imagine that *the child that is just born into this world*, and weeps, and dies, and is taken to heaven, is fit to be possessor of the same glories, or raised to the same degree there, as the *laborious and the zealous christian*, that has lived about fourscore years on earth, and spent the greatest part of his life in the studies of religion, the exercises of piety, and the zealous and painful services of God and his Country? Surely, if all these which I have named must have equal knowledge and joy in the future world, it is hard to find how such an exact equity should be displayed in the distribution of final rewards, as the Word of God so frequently describes.

Object. "But in the parable of the Labourer's hired to work in the Vineyard, Matt. xx. 9. does not "every man receive his penny," they who were called at the first and third hour, and they who were called at the last? Were not their rewards all equal, those who had "wrought but one hour," and those "who had borne the burden and heat of the day?"

Ans. It is not the design of this parable to represent the final rewards of the saints at the Day of Judgment, but to show that the nation of the Jews, who had been called to be the people of God above a 1000 years before, and had "borne the burden and heat of the day," i. e. the toil and bondage of many ceremonies, should have no preference in the esteem of God above the Gentiles, who were called at the last hour, or at the end of the Jewish dispensation; for it is said, "the last shall be first, and the first last," i. e. the Gentiles who waited long ere the Gospel was preached to them, shall be the first in receiving it; and the Jews, to whom it was first offered, from inward pride will reject it, or receive it but slowly: And Christ adds this confirmation of it, "for many be called, but few chosen," i. e. tho' multitudes of Jews were called to believe in Christ, yet few accepted the call.

There



There is another reason why this parable cannot refer to the final rewards of heaven; because, ver. 11, it is said, "Some of them murmured against the good man of the house." Now there shall be no envy against the saints, nor murmuring against God in the heavenly state. But the Jews, and even the Jewish converts to christianity, were ready often to murmur that the Gospel should be preached to the Gentile world, and that the Heathens should be brought into privileges equal with themselves.

Thus it sufficiently appears from the frequent declarations of Scripture, as well as from the reason and equity of things, that the rewards of the future world shall be greatly distinguished, according to the different degrees of holiness and service for God, even though every spirit there shall be perfect; nor is there any just and reasonable objection against it.

It is certain then, that heaven has various degrees of happiness in it, and shall my spirit rest contented with the meanest place there, and the least and the lowest measure? Hast thou no sacred ambition in thee, O my soul, to sit down with Abraham, Isaac, and Jacob? Or dost thou not aspire at least to the middle ranks of glorified saints, though perhaps thou mayest despair of those most exalted stations which are prepared for the spirits of chief renown, for Abraham and Moses, of ancient time, and for the martyrs and the apostles of the Lamb? Wilt thou not stir up all the vigour of nature and grace within thee, to do great service for thy God and thy Saviour on earth, that thy reward in heaven may not be small? Wilt thou not run with zeal and patience the race that is set before thee, looking to the brightest cloud of witnesses, and reaching at some of the richer prizes? Remember that Jesus, thy judge, is coming apace: He has rewards with him of every size, and the lustre and weight of thy crown shall exactly correspond to thy sweat and labour.

[WATT'S Death and Heaven.]

REFLECTIONS on the great THEATRE of the UNIVERSE.

[ Continued from pa. 143. ]

*The Miser and Sensualist described. On the ambitious. On the supposed death of Cynthia: The enamoured Cynthia's Reflections on it. The weakness of human nature: Cynthia's sudden fate a Lesson of Instruction to the prodigals of time. The free proposal of Pardon for returning sinners.*

**B**EHOLD Avarus, how he rises up early and goes to bed late, for ever projecting new schemes to increase his affluence, and by that means augment his felicity: But alas the unhappy man is entirely deceived, the more he gains the more he craves, and can fix no point to terminate his wishes. Misfortunate indeed! he little dreams that the time is approaching, when his glittering

ore shall avail him nothing, and his hoarded bags afford no relief. Some unexpected accident may deprive him of his treasure, and steal away the deity he adores. But should the day of life glide prosperously over his head, yet the night of death advances apace, and time with expanded wings is wafting him to eternity; ere long the fatal disorder shall seize his vitals, and the executioner of men turn him off the stage. The period will shortly arrive, when his loaded coffers will appear useless, and the sums of his ill-gotten wealth be incapable to compose his restless mind; all his riches will be unserviceable in the conflict of death, and in spite of all his treasure, he shall leave the world in as miserable circumstances as he came into it.

In yonder pompous edifice lives Libidino, a person who consumes all his hours in the eager pursuit of visionary pleasures: He is possessed of every temporal blessing that might render life happy, his cup overflows with good, but his heart is full of evil, perpetually agitated by the impetuous onsets of brutal passions to the commission of the most surprizing folly. To night perhaps he is buoying himself with the hopes of obtaining the object of his pursuit, and accounts the moments tedious till the destined period arrives; but probably his baseless projects may dissolve in air, and his fancied happiness delude his hopes. If this prove the case, a sullen countenance, a restless mind, and an angry behaviour, will appear to all his attendants, till the cups of luxury may have washed away the frantic humour, and the professor of impiety inspired him with fresh hopes. “To-morrow\*, says the deluded wretch, I shall assuredly possess the object of my desires, I shall embrace the charmer of my soul. My veins, methinks, swell at the approaching bliss, and my youthful blood skips with unusual vigour. Ye lingring moments lash on your rolling speed, and ye gentle gales waft me to the desired port.” Unhappy mortal! the period no sooner arrives, but his rising hopes are suddenly dashed to pieces, and the conceited substance, proves a real shadow, that flies with the greater velocity for being pursued. And thus it fares with those who are seekers of pleasure, more than seekers of God. They spend the hours of life in pursuit of painted substances, but when they come to graip them, they detect the cheat, and find them nothing better than “lying vanities.”

In that superb palace resides the ambitious Lorenzo, whose life is employed in the low purpose of acquiring some gilded name of vanity, that he may huff the world in state, and imperiously hold the reins of government in triumph. See how he sweats and toils to ascend the precipice of grandeur, and gain the applause of the flattering croud.—“In a little time, says the Self-Deceiver, I shall enter the temple of fame, and receive the laurels of immortality and renown. Unborn nations shall record my actions, and

\* “To-morrow is the day, the miscreant cries;—

“But ere the morrow comes, he cheated dies.”

monuments



monuments of marble declare my praise; the globe shall roll beneath my feet, and cringing mortals submissively bow in my presence. I shall swim thro' the current of life with luxuriant ease, gently slumber in the arms of death, and be pompously interred with my ancestors." Unthinking fool! He little considers how many thousand incidents may crop his designs, and overcast the pleasing prospect. The adoring throng may blast his honor, and the present promoters of his felicity contrive his ruin. His pleasures may shortly prove scorpions, and his softest delights be attended with pain. His sumptuous fare and luxurious dishes, cannot protect him from the seizure of misfortune and the advances of time. Old age flies thro' the scenes of wantonness, and death lurks beneath the bowls of riot. The king of terrors pursues life thro' every path, and makes an equal level at the prince and beggar. And ere long Lorenzo shall feel the dissolving pang, and in his last groan for life, shall find his purple robes, his splendid chariot, his gaudy equipage, and numerous levee, to be no more than the visions of a day, that vanish at night and disappear in darkness. Life itself is but a mere shadow, its dimensions are circumscribed, and its boundaries limited. Human life is placed in a frail and crazy vehicle, obnoxious to dissolution every moment, shaken with the most insignificant trifle, surprized by the shocks of the least disorder, and totally ruined by the assaults of death. Its longest duration is but a day, and just as a shadow when night approaches, it vanishes out of view. Some scarcely make their appearance on the stage of life before they retire to the regions of the grave. Numbers only spend the morning of mortality before their exit. And the latest continue no longer on the Theatre of the World, than till the awful covering of the night overspreads the scene, and the blow of death compleats the tragedy.

Ye sacred Powers! what then is man? A flying vapour, that disappears with a thought, an immortal being, that lives for ever! "I tremble at myself, and in myself am lost!" Fancy soars on the plumes of imagination, and reason, inebriate with thought, reels in wonder. O, heavens! What a miracle is man to himself! Tho' the rocks shall dissolve, and the mountains vanish in smoke, yet man, immortal man, shall live for ever. Man, tho' a child of dust, is a son of eternity, born to unfading bliss, or perpetual misery. Man, a compound of earth, and a mixture of immortality, is born to endless life, and unbounded existence. The world is a little eminence above the grave, on which we are to act our parts, till death plunders life, and sweeps us off the stage. Time flies, life waits, earth fades, nature sickens, and man dies.

Hark! Methinks I hear the solemn sound of a funeral knell! How melancholy the voice of death strikes; how awful it pro-

VOL. XXII. APRIL, 1799.

claims

claims the enlargement of his dominions. Another subject has sworn allegiance to the King of Terrors, and in awful silence retired to the courts of death. Perhaps this doleful sound may proclaim the tender Cynthia's arrival at immortality: Yesterday was appointed for the celebration of her nuptials, but a sudden disorder seized her delicate frame, and prevented the consummation of her happiness. The prospect of joy is exchanged for scenes of mourning, and poor Cynthia's enamoured heart is sickened with sorrow. Methinks I hear the misfortunate already deploring his condition, and accusing Providence as unkind for blasting his unfinished hopes. "Cruel fate (says he) has stopped my charmer's breath, and tore the designed partner of my life from the embraces of my bosom. Oh Cynthia! Cynthia lives no more! Deaf to the moans of surviving relatives; regardless of the tears of sorrowing friends, and quite unconcerned about the weeping Cynthia. My eyes wax dim with tears. My throbbing pulse accelerates motion, and my fainting heart sinks with woe. Cynthia, my fair, is dead, and gone, and left her disconsolate mate to drag out a tedious life in chains of grief. The strings of mortality are ready to break beneath the oppressive load. Distress, distraction, life and death, alternately reign in the apartments of my tortured mind. Say, thou great Cause of nature's works, who moves the wheels of Providence at pleasure, what means this sudden stroke, what means fair Cynthia's death? But oh, thy ways are intricate, perplexed with endless labyrinths beyond the ken of minds immured in clay. Hush, then, my soul; be calm, ye murmuring powers, humbly resignant to the Will of heaven. But oh my fond passionate heart so lingers on these earth-born joys, it mounts and falls!—Heaven be my prop, or else I sink, I die." Lord what is man! poor timorous, weak mortal, that is crushed as the moth, and less than nothing before thee! Life's a war with woe, the world the field, and man the combatant; but faint hearted wretch, when he begins the conflict, he sinks beneath the weight of his arms and dies. Poor Cynthia, a few days past triumphed over sorrow, and challenged distress, but now he faints beneath life and death, accuses time of delay, and seeks the grave!

Learn then, O my soul, the serious improvement this awful admonition calls for; it tells me that Cynthia is dead, and myself a dying; and heaven only knows how soon I may receive the summons: The tyrant may arrest me the next moment, and before night closes my eyes in slumber, the organs of death may sound my departure from the scenes of mortality.

Awake then, O ye sluggards, to a serious consideration of your ways, and turn your feet to the testimonies of the Almighty! Ye gay unthinking crowd, in Cynthia's fate behold your own. View the lot of fading beauty, and the certain destiny that awaits us all. Death levels the crown of the king, with the habiliments

of



of the beggar, pays no regard to the gaudy tinsels of time, but strikes all without distinction. Hear then, O ye sons of Adam, hear the voice of your heavenly Father, that your souls may live!

“ Neglect no longer. For if trifling kills,

“ Sure vice must butcher. Time destroy’d

“ Is suicide, where more than blood is spilt.

————— Throw years away?

“ Throw empires, and be blameless! moments seize,

“ Heaven’s on their wing: A moment we may with

“ When worlds want wealth to buy.”

Ye prodigals of time! who consume the golden hours of life in wantonness and riot, consider the gliding sands are continually decreasing their powers, and will ere long have run their last. Cynthia yesterday as little dreamed of a grave as yourselves; she blessed herself with the prospect of future happiness, and conceited that successive years should roll in pleasure; but the unhappy fair is miserably mistaken, for even this night the Almighty hath required her soul. The breathless carcase is now become nauseous, and fit for no other purpose than to regale the worms.

Hear the Voice of Wisdom, ye sons of folly! Ye that court the shrines of beauty, and sacrifice your souls at the altar of vice; who spend your lives in the service of sin, and have devoted yourselves to the adversary of men; attend the solid dictates of reason, and hear the instructions of death. How long will you delight yourselves with vanity? How long will you reject the proposals of peace? The Prince of Life is now extending his sceptre of mercy with one hand, and holding a crown of immortal life in the other: A full absolution is promised for the blackest crimes, and a free discharge from the claims of the law is secured to returning prodigals. The adorable Jesus reigns in Love, and with extended arms invites you to his favour. Quit, oh quit instantly, the path of destruction, and enlist yourselves under the Redeemer’s banner! Run the race that is set before you; and so run that you may obtain the prize: Courageously fight, that you may victoriously conquer. The way to a blessed immortality lies strait in view; heaven is your inheritance, and God is your reward. Cease then to make so great a bustle about the dying trifles of life, and use the world, for the future, as not abusing it.

Look thro’ the cloudy scenes of mortality, and behold a happiness beyond the skies, where soaring winds restrain their rage, where angry tempests cease to blow, and the playing waves glide calmly on. Despise the pompous structures of the world, and contemplate on that building not made with hands, eternal in the heavens. Oh heaven, that Asylum from danger, and retreat from death! The residence of God and Angels, the seat of the blessed, and the region of eternal joy. Hear, ye that have de-

spised reproof, and prostrate yourselves at the foot of mercy: Kiss the Son lest he be angry, and ye perish in the way that leads to life.

[ *To be continued.* ]

EXTRACTS from LETTERS wrote by the Rev. Mr. WESLEY to a Member of his SOCIETY.

[ *Continued from page 150.* ]

L E T T E R XI.

October 13, 1764.

**I** Do not see that you can speak otherwise than you do in your band. If you sought their approbation, that would be wrong. But you may suffer it without blame. Indeed in these circumstances you must: Since it is undeniably plain that the doing otherwise would hurt rather than help their souls. I believe Miss F——, thought she felt evil before she did, and by that very thought, gave occasion to its re-entrance. You ought not to speak explicitly to many, very few would understand, or know how to advise you. For some time I thought M—— did, and was therefore glad of your acquaintance with him, hoping he would lead you by the hand in a more profitable manner, than I was able to do. But I afterwards doubted. The Lord send you help by whom he will send!

From what, not only you, but many others likewise have experienced, we find there is very frequently a kind of wilderness state, not only after justification, but even after deliverance from sin; and I doubt whether the Sermon upon that State, might not give you light in this case also. But the most frequent cause of this second darkness or distress, I believe, is evil-reasoning: By this, three in four of those who cast away their confidence, are gradually induced so to do. And if this be the cause, is there any way to regain that deliverance, but by resuming your confidence? And can you receive it, unless you receive it freely? not of works, but by mere grace? This is the way; walk thou in it. Dare to believe! Look up and see thy Saviour near! When? to-morrow, or to-day? Nay, to-day hear his voice! At this time;—at this place! Lord, speak! Thy servant heareth!

L E T T E R XII.

Aug. 9, 1765.

**I** Have many fears concerning you, lest you should sink beneath the dignity of your calling, or be moved to the right hand or the left, from the simplicity of the Gospel. Is your heart still whole with God? Do you still desire and seek no happiness but in him? Are you always, or generally sensible of his presence? Do you generally, at least, find communion with him? And do you expect all that you enjoyed once, and more? To be sanctified throughout, before you go hence? I hope



I hope no inward or outward reasonings are able to move you, from walking exactly according to the Gospel. O beware of voluntary humility : of thinking “ Such an one is better than me, and why should I pretend to be more strict than her ? ” “ What is that to thee ? follow thou me ! ” You have but one Pattern ; follow him inwardly and outwardly. If other believers will go step for step with you, well ;—but if not, follow him !

Peace be with your spirit.

## L E T T E R XIII.

August 31, 1765.

**Y**OU may be assured, it is not a small degree of satisfaction to me, to hear that your soul prospers. I cannot be indifferent to any thing which concerns either your present or future welfare. As you covet, so I want you to enjoy the most excellent gifts. To your outward walking I have no objection. But I want you to walk inwardly in the fulness of love, and in the broad light of God’s countenance. What is requisite to this, but to believe always ? Now—to believe with your whole heart ;—and to hold fast the beginning of this confidence stedfast unto the end ? And yet a self-complaisant thought ; yea, or a blasphemous one, may steal across your spirit : But I will not say,—that is your own thought. Perhaps an enemy hath done this. Neither will I blame you for “ feeling deeply the perverseness of others ; ”—or for “ feeling your spirit tried with it. ” I do not wish that you should not feel it (while it remains,) or that you should feel it otherwise than as a trial. But this does not prove, that there is sin in your heart, or, that you are not a sacrifice to Love. O my friend, do justice to the grace of God ! Hold fast where unto you have attained ! And if you have not yet uninterrupted communion with him, why not this moment,—and from this moment ? If you have not, I incline to think, it is occasioned by reasoning, or by some inward or outward omission.

## L E T T E R XIV.

Bristol, October 13, 1765.

**A** Year or two ago you was pretty clear of enthusiasm : I hope you are so still. But nothing under heaven is more catching, especially when it is found in those we love : And above all, when it is in those, whom we cannot but believe to be sound of understanding in most instances, and to have received larger measures of the grace of God, than we have ourselves.

There are now about twenty persons here, who believe they are saved from sin : 1. Because they always love, pray, rejoice, and give thanks : And 2d, Because they have the witness of it in themselves. But if these lose what they have received, nothing will be more easy than to think they never had it. There were four hundred (to speak at the lowest) in London, who, (unless they

they told me lies) had the same experience. If near half of these have lost what they had received,—I do not wonder,—if they think they never had it: It is so ready a way of excusing themselves for throwing away the blessed Gift of God.

I no more doubt of Miss —— having this once, than I doubt of her sister's having it now. Whether God will restore her suddenly, as well as freely, I know not: Whether by many steps, or in one moment. But here again you halt, as S. C— did, and S. R— does. You seem to think pain, yea much pain, must go before an entire cure. In S. R— it did, and in a very few others: but it need not, pain is no more salutary than pleasure. Saving grace is essentially such, saving pain but accidentally. When God saves us by pain rather than pleasure, I can resolve it only into his justice, or sovereign Will. To use the grace we have, and now to expect all we want, is the grand secret. He whom you love will teach you this continually.

• L E T T E R    XV.

June 29, 1767.

**F**OR some days you have been much on my mind. Are you still making the best of life?—Implying a few days exactly in such a manner as you judge is most to the glory of God? And do you still hold fast what you have received, and expect the fullness of the promise? Surely you may retain all that earnestness of expectation, to which Mr. M—— used to incite you, without any prejudice either to humility, or sobriety of spirit. Doubtless it is possible with Mr. Dryden's leave, “to be wise and love” at the same time. And neither of these need interfere with the other, seeing the Spirit of Love is also the Spirit of Wisdom. Are all your family breathing this spirit, and strengthening each others hands in God? I hope you have the satisfaction of observing the same thing in most of those that are round about you, and of seeing the work of God prosper, wherever you have occasion to be. When you are with the genteel part of your acquaintance, you have more immediate need of watching unto prayer, or you will insensibly drink into the lightness of their spirit, and abate a little of the accuracy of your walking: Nay, stand fast, walking in every point, as Christ also walked. Fashion and Custom are nothing to you: You have a more excellent rule. You are resolved to be a Bible Christian; and that, by the grace of God, not in some, but in all points. Go on in the Name of God, and in the power of his might! still let your eye be single! Aim at one point! Retain and increase your communion with God! You have nothing else to do.

Happy and wise, the time redeem,  
And live my friend, and die to him.

At some times we must look at outward things; such is the present condition



condition of humanity: But we have need quickly to return home, for what avails all, but Christ reigning in the heart? "daily in his grace to grow:" What else have we to care for? Only now to use all the grace we have received, and now to expect all we want! The Lord Jesus swallow you up in his Love!

~~~~~

From Mr. VAUGHAN, to Mr. JOHN VALTON.

Dear Sir,

Shepton-Mallet, Dec. 22, 1787.

A FEW days after my last Letter to you, a poor sick girl found peace. At first she was afraid of embracing the blessing till the Lord applied these words to her heart, "I am he that pardoneth transgressions and sin." From that time, she has been rejoicing indeed, and longing to be dissolved that she may be with Christ. Sunday, Nov. 25, at a Prayer Meeting in the morning, two young men were set at liberty. In the evening my class meeting was attended with the Divine Presence. Several had gained admittance who were not in Society. Towards the conclusion of the meeting, many were struggling into life. Four persons were justified freely by the Grace of God: One young woman, who stood near me, sunk down on the floor, and for the space of half an hour seemed like one dying: I said to her, "Jesus shed his blood for you! He loves you: O believe now, and he is your's." She said, "Yes, yes!" A young man, who stood on my right hand, cried aloud for mercy, and shook violently; while a third shouted aloud, "I have found him! I have found him!"

Monday evening the Prayer-Meeting at the room was attended with much power: One woman was set at liberty, and testified it immediately by praising God in the congregation, and two others who had found peace before, declared what great things the Lord had done for their souls. Next day a poor backslider found peace.

Dec. 2. This morning Mr. Mason preached a suitable sermon from these words, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," (1 John iv. 10.): The word was attended with life and power; and I think I never saw so large a congregation at the morning preaching. In the evening, the word was attended with a peculiar blessing. One young man found peace in the Society Meeting, and desired to return thanks to God. Next day, at the Prayer-Meeting, I reminded them, that but one of the ten lepers whom our Lord healed, gave glory to God for that great mercy. Immediately twenty persons came to me, and desired to have notes of public thanks for having received a clear sense of pardoning love.

Dec. 4.

Dec. 4. While you was describing the state of the rich man and Lazarus, fear and trembling made the presence of God awful. I need say little of the number of converted persons who came to you the next day. After your departure, I was forced to supply your place. Many came, enquiring the way to Zion; and six found peace that evening. On Thursday, a person found the pearl of great price, and came to my house with the glad tidings. About 11 o'clock, a young woman was brought out of darkness into marvellous light; and another who was at work with her, said, "I will work no more until I experience the same change." A few joined with her in prayer, and the Lord soon broke all her bands asunder, and filled her with peace and joy. In the evening we had a Prayer-Meeting at the room, when four more were brought into liberty: May the Lord make them pillars in his house to go no more out. Mr. Kyte preached Saturday night and Sunday morning, and admitted twenty-three persons into Society.

Thus, Dear Sir, the Lord hath done great things for us, whereof we are glad. O that we may persevere in faith and prayer, that we may see greater things than these. May the Lord bring you up to us again in faith, and prosper your labours here and every where.

I remain your unworthy servant,

RICHARD VAUGHAN.

~~~~~  
From Mr. JOHN VALTON, to the Rev. Mr. JOHN WESLEY.

Reverend and dear Sir,

Corston, Dec. 19, 1778.

**I** DESIGNED writing to you before now, but delayed, because I did not know but I should be obliged to desire you to remove me to some other Circuit. But blessed be my God, he has enabled me to endure to this present moment, and to go forwards in the venture of faith. I dare not look beyond to-day; if I do, I am ready to retire from the world, and shrink from the work.

Blessed be my God, I find favour with him and with man. I have witnesses of justification and sanctification, thro' my weak instrumentality; and the Lord has made use of me in that glorious revival at Paulton. I have been now near fifteen years a pilgrim upon earth, but never saw such a morning as on yesterday, at Paulton. I preached, as it is called, to a room-full of people. Soon after we begun, the power of the Lord was revealed. I could not preach, nor the people sing. Our mouths were not filled with laughter, but the fountains of the deep were broke up, and the unutterable joy ran over at our eyes. All were in tears, and felt a solemn sense of God. Old and young, and even children,

wept



wept much. I could not help crying out, "How dreadful is this place!" All the poor condemned criminals (penitents) forgot their bonds, and felt the overwhelming power of Jesu's Grace. We were as happy as angels, and yet as solemn as if just risen from the grave—and standing before the tribunal of God. We asked for the salvation of all present, and we have the answer in faith. We went home, but I believe several like me, could not work. After the meeting was over, we felt, "that silent awe which dares not move." If this inward ecstasy continues, the dead must bury the dead, for we cannot. O dear Sir, I cannot unfold the inexplicable mystery of that memorable morning. Since I have been writing, I have felt the same power of God; and to-day seems almost as yesterday. If you do but open your mouth for God at that place, the heavens drop fatness: As soon as you enter the room, you feel the incumbent God. They can have no private meetings, because the people that are not in society, will break over our fence, and every Saul is among the prophets. I can write no more. I am fit for nothing as yet. Such a sense of God's love and majesty rests upon my soul, that silence must muse his praise. Farewell, dear Sir, you will soon be in heaven, but I hope not before you have buried your loving, but unworthy Son,

JOHN VALTON.

## P O E T R Y.

## The CXXXIXth PSALM PARAPHRASED.

**O** DREAD JEHOVAH! thy all-piercing eyes  
Explore the motions of this mortal frame,  
This tenement of dust: Thy stretching sight  
Surveys the' harmonious principles, that move  
In beauteous rank and order, to inform  
This cask, and animated mass of clay.  
Nor are the prospects of thy wondrous sight  
To this terrestrial part of man confin'd;  
But shoot into his soul, and there discern  
The first materials of unfashion'd thought,  
Yet dim and undigested, till the mind,  
Big with the tender images, expands,  
And, swelling, labours with the' ideal birth.  
Where'er I move, thy cares pursue my feet  
Attendant. When I drink the dews of sleep,  
Stretch'd on my downy bed, and there enjoy  
A sweet forgetfulness of all my toils,  
Unseen, thy sov'reign presence guards my sleep,  
Wafts all the terrors of my dreams away,  
Sooths all my soul, and softens my repose.

VOL. XXII. APRIL, 1799.

2 E

Before

Before conception can employ the tongue,  
 And mould the ductile images to sound;  
 Before imagination stands display'd,  
 Thine eye the future eloquence can read,  
 Yet unarray'd with speech. Thou, mighty Lord!  
 Hast moulded man from his congenial dust,  
 And spoke him into being; while the clay,  
 Beneath thy forming hand, leap'd forth, inspir'd,  
 And started into life: Thro' every part,  
 At thy command, the wheels of motion play'd,  
 But such exalted knowledge, leaves below,  
 And drops poor man from its superior sphere.

In vain, with reason's ballast, would he try  
 To stem the' unfathomable depth; his bark  
 O'ersets, and founders in the vast abyss.  
 Then whither shall the rapid fancy run,  
 Tho' in its full career, to speed my flight  
 From thy unbounded presence? which, alone,  
 Fills all the regions and extended space  
 Beyond the bounds of nature! Whither, Lord!  
 Shall my unrein'd imagination rove,  
 To leave behind thy Spirit, and out-fly  
 Its influence, which, with brooding wings outspread,  
 Hatch'd unfledg'd nature from the dark profound.

If mounted on my tow'ring thoughts I climb  
 Into the heaven of heavens, I there behold  
 The blaze of thy unclouded majesty!  
 In the pure empyrean thee I view,  
 High thron'd above all height, thy radiant shrine  
 Throng'd with the prostrate Seraphs, who receive  
 Beatitude past utterance! If I plunge  
 Down to the gloom of Tartarus profound,  
 There too I find thee, in the lowest bounds  
 Of Erebus, and read thee in the scenes  
 Of complicated wrath: I see thee clad  
 In all the majesty of darkness there.

If, on the ruddy morning's purple wings  
 Uphorpe, with indefatigable course  
 I seek the glowing borders of the east,  
 Where the bright sun, emergent from the deeps,  
 With his first glories gild the sparkling seas,  
 And trembles o'er the waves; ev'n there thy hand  
 Shall thro' the watery desert guide my course,  
 And o'er the broken surges pave my way,  
 While on the dreadful whirls I hang secure,  
 And mock the warring ocean. If, with hopes  
 As fond as false, the darkness I expect  
 To hide, and wrap me in its mantling shade,



Vain were the thought; for thy unbounded ken  
 Darts thro' the quick'ning gloom, and pries thro' all  
 The palpable obscure. Before thy eyes  
 The vanquish'd night throws off her dusky shroud,  
 And kindles into day: The shade and light  
 To man still various, but the same to thee.  
 On thee is all the structure of my frame  
 Dependant. Lock'd within the silent womb  
 Sleeping I lay, and rip'ning to my birth;  
 Yet, Lord, thy outstretch'd arm preserv'd me  
 Before I mov'd to entity, and trod  
 The verge of being. To thy hallow'd name  
 I'll pay due honours; for thy mighty hand  
 Built this corporeal fabric, when it laid  
 The ground-work of existence. Hence I read  
 The wonders of thy art. This frame I view  
 With terror and delight; and, wrapt in both,  
 I startle at myself. My bones, uniform'd  
 As yet, nor hardening from the viscous parts,  
 But blended with the' unanimated mass,  
 Thy eye distinctly view'd; and, while I lay  
 Within the earth, imperfect, nor perceiv'd  
 The first faint dawn of life, with ease survey'd  
 The vital glimmerings of the active seeds,  
 Just kindling to existence, and beheld  
 My substance scarce material. In thy book  
 Was the fair model of this structure drawn;  
 Where every part, in just connection join'd,  
 Compos'd and perfected the' harmonious piece,  
 Ere the dim speck of being learn'd to stretch  
 Its ductile form, or entity had known  
 To range and wanton in an ampler space.  
 How dear, how rooted in my inmost soul,  
 Are all thy counsels, and the various ways  
 Of thy eternal providence! the sum  
 So boundless and immense, it leaves behind  
 The low account of numbers; and outflies  
 All that imagination e'er conceiv'd:  
 Less numerous are the sands that crow'd the shores,  
 The barriers of the ocean. When I rise  
 From my soft bed, and softer joys of sleep,  
 I rise to thee. Yet lo! the impious flight  
 Thy mighty wonders. Shall the sons of vice  
 Elude the vengeance of thy wrathful hand,  
 And mock thy ling'ring thunder which withholds  
 Its forked terrors from their guilty heads?  
 Thou great tremendous God!—Avaunt, and fly  
 All ye who thirst for blood!—for, swollen with pride,

Before conception can employ the tongue,  
 And mould the ductile images to sound;  
 Before imagination stands display'd,  
 Thine eye the future eloquence can read,  
 Yet unarray'd with speech. Thou, mighty Lord!  
 Hast moulded man from his congenial dust,  
 And spoke him into being; while the clay,  
 Beneath thy forming hand, leap'd forth, inspir'd,  
 And started into life: Thro' every part,  
 At thy command, the wheels of motion play'd,  
 But such exalted knowledge, leaves below,  
 And drops poor man from its superior sphere.

In vain, with reason's ballast, would he try  
 To stem the unfathomable depth; his bark  
 O'ersets, and founders in the vast abyss.  
 Then whither shall the rapid fancy run,  
 Tho' in its full career, to speed my flight  
 From thy unbounded presence? which, alone,  
 Fills all the regions and extended space  
 Beyond the bounds of nature! Whither, Lord!  
 Shall my unrein'd imagination rove,  
 To leave behind thy Spirit, and out-fly  
 Its influence, which, with brooding wings outspread,  
 Hatch'd unfledg'd nature from the dark profound.

If mounted on my tow'ring thoughts I climb  
 Into the heaven of heavens, I there behold  
 The blaze of thy unclouded majesty!  
 In the pure empyrean thee I view,  
 High thron'd above all height, thy radiant shrine  
 Throng'd with the prostrate Seraphs, who receive  
 Beatitude past utterance! If I plunge  
 Down to the gloom of Tartarus profound,  
 There too I find thee, in the lowest bounds  
 Of Erebus, and read thee in the scenes  
 Of complicated wrath: I see thee clad  
 In all the majesty of darkness there.

If, on the ruddy morning's purple wings  
 Uphorne, with indefatigable course  
 I seek the glowing borders of the east,  
 Where the bright sun, emergent from the deeps,  
 With his first glories gild the sparkling seas,  
 And trembles o'er the waves; ev'n there thy hand  
 Shall thro' the watery desert guide my course,  
 And o'er the broken surges pave my way,  
 While on the dreadful whirls I hang secure,  
 And mock the warring ocean. If, with hopes  
 As fond as false, the darkness I expect  
 To hide, and wrap me in its mantling shade,



Vain were the thought; for thy unbounded ken  
 Darts thro' the quick'ning gloom, and pries thro' all  
 The palpable obscure. Before thy eyes  
 The vanquish'd night throws off her dusky shroud,  
 And kindles into day: The shade and light  
 To man still various, but the same to thee.  
 On thee is all the structure of my frame  
 Dependant. Lock'd within the silent womb  
 Sleeping I lay, and rip'ning to my birth;  
 Yet, Lord, thy outstretch'd arm preserv'd me  
 Before I mov'd to entity, and trod  
 The verge of being. To thy hallow'd name  
 I'll pay due honours; for thy mighty hand  
 Built this corporeal fabric, when it laid  
 The ground-work of existence. Hence I read  
 The wonders of thy art. This frame I view  
 With terror and delight; and, wrapt in both,  
 I startle at myself. My bones, uniform'd  
 As yet, nor hardening from the viscous parts,  
 But blended with the' unanimated mass,  
 Thy eye distinctly view'd; and, while I lay  
 Within the earth, imperfect, nor perceiv'd  
 The first faint dawn of life, with ease survey'd  
 The vital glimmerings of the active seeds,  
 Just kindling to existence, and beheld  
 My substance scarce material. In thy book  
 Was the fair model of this structure drawn,  
 Where every part, in just connection join'd,  
 Compos'd and perfected the' harmonious piece,  
 Ere the dim speck of being learn'd to stretch  
 Its ductile form, or entity had known  
 To range and wanton in an ampler space.  
 How dear, how rooted in my inmost soul,  
 Are all thy counsels, and the various ways  
 Of thy eternal providence! the sum  
 So boundless and immense, it leaves behind  
 The low account of numbers; and outflies  
 All that imagination e'er conceiv'd:  
 Less numerous are the sands that crow'd the shores,  
 The barriers of the ocean. When I rise  
 From my soft bed, and softer joys of sleep,  
 I rise to thee. Yet lo! the impious slight  
 Thy mighty wonders. Shall the sons of vice  
 Elude the vengeance of thy wrathful hand,  
 And mock thy ling'ring thunder which withholds  
 Its forked terrors from their guilty heads?  
 Thou great tremendous God!—Avaunt, and fly  
 All ye who thirst for blood!—for, swoln with pride,

Each haughty wretch blasphemes thy sacred name;  
 And bellows his reproaches to affront  
 Thy glorious Majesty. Thy foes I hate  
 Worse than my own. O Lord! explore my soul!  
 See if a flaw or stain of sin infects  
 My guilty thoughts; then lead me in the way  
 That guides my feet to thy own heaven and thee.

~~~~~  
 M U S I N G.

O WONDROUS Love! that vilest worms should be
 By grace exalted to so high degree;
 To sit with saints, to mingle with the blest,
 And share the kingdom of eternal rest!

What is this summer-world, this short-liv'd span,
 This lap of Dalilah!—O sinful man!
 Such are thy things of nought, thy gewgaw toys,
 Thy shadowy trifles, thy unseason'd joys,
 Thy creature comforts;—but a brittle reed
 Which makes the hand that leans upon it bleed!
 Earth has no solid, durable delight;
 The bliss that's lasting lies beyond our sight.

Of vain disquietudes, my soul, beware;
 O be thou humble and sincere in prayer;
 Each day to sovereign Love commit thy ways,
 Nor heed the injurious world, its scorn or praise.

Miscall'd Prosperity, that once wast mine,
 And didst with silken bands this heart entwine,
 Grace has dissolv'd thy charms, and now I know
 Thy real name;—thy real name is—Woe.
 Rous'd from the transient state of ease supine,
 I felt the chastisement of Love divine:
 The great Physician has, with matchless skill,
 Drawn precious sweets from every bitter ill;
 And now his gracious purpose plain appears,
 I feel my pains assuag'd, dispell'd my fears;
 He pours the healing balm on every wound,
 Till joy, and praise, and heavenly peace abound.

[Mrs. COWPER.]

~~~~~  
 P R A Y E R.

**F**IRM Hope and holy Confidence, descend  
 On praying souls; their blessed work attend.  
 Prayer soars aloft, with wide-extended wing,  
 Swift on commission to the heavenly King:  
 Beyond the haunts of impious men it flies,  
 To bring down blessings from the distant skies;  
 It fans the latent spark of heavenly fire,  
 Nor rests till it obtains our best desire.

[IBID.]

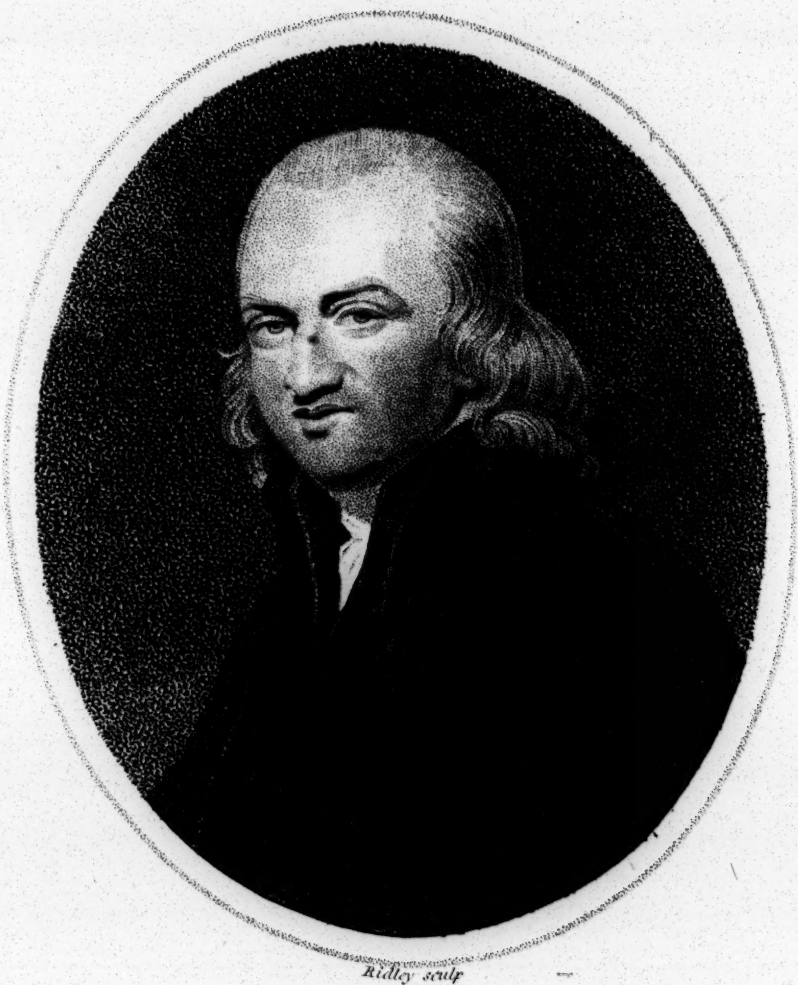


ER.

4 AP 54

ID.

METHODIST MAGAZINE.



MR. WILLIAM MYLES,

*Aged 40*

*Treacher of the Gospel.*

M  
I N  
m  
right  
nity f  
miser  
from  
and a  
who  
nativ  
which  
them  
evil v  
which  
creaf  
I  
grace  
breth  
merc  
and  
Nan  
favor  
bega  
varie  
me  
usefi  
my  
me  
tion  
the  
S  
and  
Gra  
We  
and  
mit  
I h  
the



T H E

# Methodist Magazine,

For M A Y, 1799.

~~~~~

MEMOIRS of the LIFE of Mr. JOHN KINGSTON,
PREACHER of the GOSPEL.

I N the sixteenth year of my age, it pleased the Lord, by the ministry of the Methodist Preachers, to convince me of sin, righteousness, and judgment. The thoughts of Death and Eternity filled me with fear. I was burthened with the weight of my misery, and my heart was humbled before the Lord. I withdrew from all my old companions in as decent a manner as I could, and associated with persons of a religious character. My parents, who lived at Towcester in Northamptonshire, (the place of my nativity) were greatly alarmed when they heard of the change which had commenced in my life and conversation, till I assured them, that I had only forsaken the mad and frantic ways of an evil world, and was determined to seek the Lord and serve him, which so far from lessening filial affection, would assuredly increase it.

I sought the Lord in a steady serious use of all the means of grace, for a few months, when at a Prayer-meeting, while the brethren were interceding for me, the great Friend of sinners had mercy upon me, and delivered me from all my guilt and misery, and gave me a consciousness that my sins were blotted out for his Name's sake. From morning to evening I rejoiced in the divine favour and praised the God of my salvation. After a season, I began to discover the root of inbred sin, which brought me into various trials and distresses. My natural flow of spirits exposed me to manifold temptations; but band-meetings were singularly useful at that time to me: I could freely unbosom my mind to my brethren, who sympathized with me in my distresses, afforded me suitable counsel and directions, and by their faithful admonitions and fervent prayers, helped me to break thro' the snares of the wicked one.

Some time after I removed to Mr. E. Collinson's in London; and during my residence with that worthy family, the work of Grace prospered in my soul. The ministry of the Rev. Mr. John Wesley, during the two last years of his life, profited me much, and I increased in the knowledge and love of God. Being admitted a member of the preachers and visitors of the workhouses, I had frequent opportunities of giving a word of exhortation to the poor people who inhabit those houses of mercy: Some of

them indeed despised my youth, but a few, I hope, gladly received the word, and profited thereby.

Soon after the Conference at Manchester, in August 1791, the Rev. Dr. Coke requested me to visit the West-Indies as a Missionary among the Negroes. I endeavoured to spread this weighty affair before the Lord, and consulted my friends upon the subject; which meeting with their approbation, I at length consented, and left London, the 18th of October, in company with Brother Pattison, for Falmouth, where we embarked on board the Daff-wood Packet, Capt. William Roberts, bound for the Windward Islands. October 27th, we sailed from Falmouth. In about a fortnight we got the better of the sea-sickness, and found our situation exceeding agreeable. The worthy Captain did every thing in his power to accommodate us, and we met with the greatest humanity and kindness both from him and the ship's company. As soon as we found ourselves able, we proposed to read prayers and preach; and the Captain gladly signified our intention to the sailors, who decently and seriously attended in the cabin at the hours appointed; and I hope our public and private exhortations were not all lost.

In our voyage, we were entertained with the sight of a large whale cutting his way thro' the trackless waters, and likewise a great number of beautiful dolphins and flying fish. Nov. 26, we anchored in Carlisle Bay, in the Island of Barbadoes. This Island appeared very beautiful. The sugar canes and cotton trees were just ripe, which with the cocoa-nut and cabbage trees, formed the most beautiful landscape I had ever beheld. But the scene was soon changed, for presently our eyes were attracted by the horrible sight of a slave ship, which lately arrived from Africa, laden with men and women almost naked. We were penetrated with horror and grief, when we contemplated the situation of these poor wretches, and anticipated the bondage and misery to which accursed avarice had doomed them.

After dinner, our kind Friend, Capt. Roberts, ordered out the long-boat, and accompanied us to the shore. Thus after a pleasant passage of only thirty-days from land to land, we arrived in good health at our destined port. We were cordially entertained at Mrs. Button's. On Sunday morning, Mr. Lumb, the resident missionary, came in from the country, and went with us to the Methodist Chapel, which will hold between six and seven hundred people, where we preached morning and afternoon. As I was appointed to labour in Barbadoes, we laid down a proper plan for visiting the Negroes regularly, and Mr. Pattison embarked for Antigua, and St. Kitt's. Having enlarged our circuit, we had soon work for every day. But notwithstanding all the labours that have been employed to christianize this Island, we see but little fruit among the Whites, many of whom are desperately wicked; they despise the Gospel and Gospel Preachers, whom they

they look upon as wild enthusiasts, not fit to live: Some indeed will permit us to instruct their Negroes, but others will not on any account. One of the planters to whom Mr. Lumb applied, requesting leave to preach to his slaves, returned a sour reply, and disdainful answer. A few days after, as this gentleman was returning to town in his carriage, he fell from it, and received some injury. While he was walking about the house, he felt himself sick, and said to his friends,—"The game is up!" and lying down died instantly. Altho' I met with many discouragements, yet the Lord afforded me his gracious consolations, and gave me as good health as I ever enjoyed. The life of that pious and faithful missionary, Mr. David Brainerd, was singularly useful to me. Notwithstanding all the ridicule and contempt which the enemies of God throw upon the ways of religion, yet there are a few pious persons in Barbadoes, both among the Whites and Blacks, who are not ashamed of the Gospel of Christ. Some of our Society likewise, have witnessed a good confession both in life and death. Mrs. Lightfoot and Miss Mary Greenidge, were patient, resigned, suffering Christians, who after they had fought the good fight, and kept the faith, died happy, and in the favour and love of God. John Alsop, a Mulatto-Christian-Slave, who was brought to the knowledge of Christ thro' the labours of the Methodist Missionaries, adorned the Gospel by an exemplary holy life, and after great sufferings cheerfully resigned his soul into the hands of his Redeemer. On Map's Plantation, much good has been done. Mr. and Mrs. H. and Miss G. with other branches of the family, have been brought out of darkness into the light of divine Truth, and are now walking in the way of Salvation. The Negroes on that estate are serious and steady in attending upon the means of Grace.

Dec. 1, 1792. I have now been above a year in the West Indies. Many are the mercies which the Lord hath bestowed upon me, for which I desire to be unfeignedly thankful; but I am still grieved at the prophaneness and wickedness which prevails in this Island. Murders and sudden deaths are very frequent, yet the living seem not to lay them to heart, nor turn from the error of their ways. Their manner of burying the dead, like many other customs prevailing among them, to me appears calculated to harden them still more. As soon as one dies, the survivors invite the neighbourhood to the funeral, and sometimes multitudes assemble on this occasion with as much unconcern as if it were some favourite amusement. From their entrance into the house, to the carrying the corpse to the grave, the time is employed in drinking largely of burnt wine, and other strong liquors.

On the 12th of Dec. Mr. A. John Bishop arrived at Barbadoes from America on his way to Grenada. He brought joyful news of the flourishing state of the Societies in Nova Scotia and the United States. Mr. Bishop left Europe with an intention of preaching

preaching the Gospel to the French Refugees in Lower Canada. But when he arrived at Halifax in Nova Scotia, the affectionate people in that place detained him some time; and there being great want of a minister at New Brunswick, he offered himself, and his labours were much blessed among the people. After some time he accepted of an invitation from Dr. Coke to Grenada, as he spoke both French and English, which qualified him for usefulness in that Island, because the inhabitants were composed of both nations. Mr. Bishop and I preached alternately; but to my great surprize, notwithstanding his abilities and zeal, the people seemed more incensed against him than against me. This I can only attribute to his superior piety, which set him at a greater distance from them.

On the 6th of Jan. 1793, I endeavoured to preach my last sermon in Barbadoes. A large number of Whites and Blacks attended, and great seriousness seemed to pervade the whole congregation, until I had got about half thro' my discourse; when eight sailors entered the chapel, and began to dance among the people, which threw them into confusion. Some of the sailors came into the pulpit, and drove me out of it. They then laid hold of the Bible, and began a noisy rant of wicked nonsense. During this disagreeable interruption, my mind was filled with peace and tranquility, mixed with pity for the poor ignorant unhappy creatures.

Jan. 8. I embarked for Antigua, and reached that Island after a passage of five days. Messrs. Baxter, Pearce, and the brethren, received me kindly. Here I found a large society, among whom the life and power of religion appeared evident. The Methodists and Moravians compose a body of many thousands in this Island, and their lives and conversation evince the purity and uprightness of their principles and devotedness to God. In a few days I had the happiness of meeting with Dr. Coke and the brethren from the Leeward Islands. Our Conference began on the 29th of January; and the divine presence was with us in all our meetings. I trust that each of us returned to our respective departments with strength renewed.

Being appointed for Nevis, I arrived there the 22d of February. In this Island I found a small Society, and a tolerable good chapel in Charles Town, (the capital of the Island,) and as many places in the country as we could well supply. The Lord was pleased to give me health and peace among them, and to bless my labours more than usual. The White People are generally kind and respectful, and the Blacks seem to have their minds prepared for receiving the Gospel. I had the happiness of seeing many of them under the influences of divine Grace, and the congregations and society greatly increase.

In

In May and June, 1793, the yellow fever raged with great violence in St. Vincent's, Grenada, and Dominico, which carried off many of the inhabitants with little warning. The Rev. Mr. Dent, of St. George's, Grenada, a faithful friend to the Missionaries, wrote me an affecting account of the death of Mr. Abraham J. Bishop. The Sunday before his decease, while he was preaching, he said to the congregation, "I have shewed you how to live; and I will shew you how to die." That evening he was seized with the fever, which never intermitted, and he died on the Sunday following, June 16th. He was frequently delirious, but when he had the exercise of reason, he employed his dying moments in prayer, and exhortations to all around him to prepare to meet the Lord. His labours in the Gospel had been blessed with great success, and he was the happy instrument of the conviction and conversion of many souls. The affectionate society in Grenada, did every thing in their power to alleviate his distress, and manifested a most sincere and affectionate attachment to him for the sake of his great Master.

In the month of August, I went over to St. Kitt's, and tarried a few days to assist the missionaries there, both of them being unable to attend the congregations by reason of sickness. About this time Mr. Graham the missionary at Barbadoes died of the black fever. And soon after Mr. Pierce died on his way from Martinico. August 12, we had a severe hurricane in Nevis. Great injury was done to the plantations, and most of the vessels in the harbour were destroyed, with the loss of many lives.

[*To be continued.*]

A SERMON on *The Importance of saving the Soul.*

[*Concluded from page 167.*]

IV. **I**N the last place, I shall endeavour to make some uses of the whole. 1. Permit me to address myself to you, who are living in the sins and impurities of the age; laying up riches, aiming at preferment, or wallowing in the mire of sensual pleasure; even to the neglect and destruction of your precious souls. Your judgment and conscience detect your madness, and condemn your folly. You have your accuser in your own breast. You cannot approve of your conduct when you come to sober reflection. But be yet more deeply convinced, that you have within the cabinet of your body a precious jewel of inestimable price, a reasonable faculty, a soul which will exist for ever, in pleasure or pain, in happiness or misery. To help you in this, besides the persuasion you have in yourselves, and the natural desire of existing, call to your assistance the unanimous testimony of the ancient Patriarchs and Prophets, the Apostles and primitive Christians; and even of God himself. Be convinced that your salvation is endangered,

endangered, by your provoking God. Consider the dreadful punishments he hath inflicted upon obstinate offenders like yourselves. The destruction of the old world : the fire and brimstone rained upon Sodom and Gomorrah ; and the dispersion and banishment of the Jews for their heinous offences. Call to mind the fearful stroke of vengeance, which fell upon the Israelites for their adultery with the daughters of Moab, Numb. xxv. 1. The miserable end of Herod, for his pride and ambition, Acts xii. 23. And the unhappy death of Judas, Ananias, and Sapphira, for their covetousness, Matt. xxvii. 5, and Acts v. 5, 10. And especially tremble at the dreadful threatnings which almighty God hath denounced against all impenitent sinners : “ His wrath is revealed from heaven, against all ungodliness, and unrighteousness of men.” “ He hath whet his sword, and bent his bow, and prepared for them the instruments of death.” He is unalterably determined to teach incorrigible and persisting wretches, what it is to affront his majesty and abuse his mercy.

2. Fly ! fly from your sins, “ that iniquity may not be your ruin.” If your body was indisposed, you would consult the physician : if your estate was endangered you would make application to the Lawyer to vindicate your right and secure your property : your souls are indisposed by sin ; your eternal inheritance is endangered by the frauds and policies of Satan ; why will you not then make application to Christ Jesus, in whom the Physician and Lawyer meet. His advice is healing, and his assistance is effectual. His interest may, and must be procured without money, or merit of your own. When the debtors have nothing to pay, this creditor frankly forgives them all. A sense of your sin, and a consciousness of your unworthiness, must begin your recovery. Recollect and seriously consider, your apostasy from God, the countless numbers of sins of which you have been guilty, with all the aggravating circumstances which have attended them. Remember, and bewail the multitudes of evil purposes and desires, which you have conceived, in your corrupted hearts, which, for want of opportunity, you could not form into words and actions. The many mercies you have abused and slighted. The reproofs you have despised, and the counsels you have disregarded. The unwarrantable methods you have taken to secure yourselves, and the desperate means you have used to stop the work of God in your own hearts and in others. Look upon all this, and say with astonishment, O wretch that I am ! who shall deliver me from these innumerable, aggravated, and grievous offences ? “ Wo is me, for I have destroyed myself.” So thou hast ; but in Christ is thy help. Think not that God is about to destroy thee : Be not afraid to know thy misery, nor to feel the burthen of thy sins. Does thy conscience reproach and condemn thee ? Does thy iniquity appear in frightful forms before thee ? Dost thou look with abhorrence upon thy past life ? Dost thou hate thy sins, not only

on account of the misery they have brought thee into, and the punishment they have rendered thee obnoxious unto ; but for the dishonour they have done unto thy God ? Very well. This is the work of God. Start not from it. Fly not to thy sinful companions, to foolish and idle recreations, nor to impious practices to divert thy mind ; but fly to the means of grace, to the ministers and ministry of God's word, and to the society of the faithful, where thou mayest find thy Saviour, and thou shalt be made whole.

3. Secondly. Let me apply the subject to those who are coldly desiring, but not earnestly striving to save their souls. Your conduct speaks your mind in suspense ; as though you could not determine, whether it is better to save your souls, or to gain the world. Poor miserable Laodiceans, trimming between earth and heaven, you are likely to lose both. Can you think that the fruit of the tree of life, will be plucked by your indifferent hand ? Will the kingdom of heaven be taken now without violence ? Is God so lavish of his grace, that he will give it to those who do not esteem it ? Oh ! ye cold hearted frozen formalists, is there any comparison between Christ and Belial ? Know ye not yet which master to serve ? Oh ! what a slight you put upon God, Christ, and salvation. The Lord of heaven hath told you, that " many shall seek to enter in at the strait gate, and shall not be able," Luke xiii.

24. Are not you the very persons ? Tremble at the voice of the Lord, and awake out of your criminal indifference ! Now strive, agonize, to enter in. It is a strait gate, and therefore it calls for earnestness ; but it is an open gate, and therefore it encourages hope. The world, it may be, now smiles in your face, but it intends to betray you. Flattering vanities court your favour, but they seek to destroy you. Struggle out of their pernicious embraces. Call the grace of Christ to your assistance. Fight not in your own, but in the strength of Omnipotence, which is near unto you. And remember, that they, (and they only) who overcome, shall sit down with Christ in his everlasting kingdom.

4. Thirdly. Suffer me to make use of the text, for the encouragement of those, who thro' the grace of God, have renounced the world, but are doubtful whether they shall save their souls. Our blessed Lord couples, the gaining of the world, and the loss of the soul together ; which implies that a renunciation of the world, and the salvation of the soul, go together also. As it is a sure mark, that those who love the world, have not the love of the Father in them ; so those who do not love the world, have his love in them. A holy contempt of earth, is an argument of a righteous esteem for heaven ; and the being dead to the things of this world, is a sign of being alive to God. Our having a taste for earth, or heaven, determines which we belong unto. " Get thee behind me Satan, for thou favourest not the things which be of God ; but the things which be of men." Physicians learn

learn by the beating of the pulse, the habit and disposition of the body : if your hearts beat true for God and holiness, it is an argument of a healthy state.

5. What is it that occasions your doubts and fears ? Is it the weakness of your faith, the want of more love and thankfulness ? your backwardness and coldness in hearing the word, and in secret prayer ? or the violence and variety of your temptations ? One might ask, Which of the saints have not had complaints of this nature ? But is all this the matter of your grief and the subject of your sorrow ? Is sin in your heart, and in the world, the object of your hatred ? Can you appeal unto God, that it is your only desire to believe in him steadily, to do his will invariably, to love him constantly, and to keep his commandments uniformly ? And is your endeavour in any measure proportionate to your desire ? This is enough to convince me, that you are in a state of grace. Fear not ; but only to offend. Christ Jesus is in the ship : You shall not be overflowed by the waves.

6. Nay, you shall not only pass unhurt thro' every temptation and trial, but they shall all work together for your advantage. "The trial of your faith is more precious than that of gold which perisheth." "Afflictions, work for us a far more exceeding and eternal weight of glory." Spiritual trials do not only prove, and discover our graces to be genuine, but also improve them. Difficulties and oppositions, quicken our zeal and improve our virtues ; they brighten our crown, and will afford matter of happy reflection. The warmer the engagement, the more glory and rejoicing attend the conquest. The more lofty the waves and dangerous the voyage,—the more welcome the haven. The wise God seeth, that we are unable to bear a multitude of favours, without a previous preparation. Joseph was designed for preferment in Pharaoh's court ; but he must be brought unto it, thro' a large scene of afflicting circumstances. We too often imitate the ungrateful horse, when he is high fed he grows disobedient ; but when his allowance is abridged, he becomes more obsequious to the hand which supplies his wants. The righteous enter into the kingdom, thro' many tribulations. The Captain of your Salvation was made perfect thro' sufferings, and finished his mediatorial undertaking, thro' various calamities. It is enough for the disciple to be as his master, and the servant as his Lord. Come on then, my fellow-sufferers,—

"Nor fear to win the day,

"Tho' death and hell obstruct the way."

7. Fourthly. Give me leave to make use of what has been said, for the detection and reproof of hypocritical and insincere pretenders to godliness, who under the mantle of a formal religion, carry on their pernicious design of engrossing the world,—whose gain is not godliness ; but whose godliness is gain. Those who

make

make ecclesiastical preferment a stirrup to worldly wealth and honour, and who extort fleeces from the starved flock, to serve the purposes of voluptuousness, luxury, and grandeur; are manifestly aiming at the acquisition of *this* world, rather than the salvation of souls. The Judas, who under the plausible pretences of charity to the misled, and veneration for the church, cries out against those, who are too profuse of their devotions to Christ; designs, no doubt, to fill his bag. They are true descendants from Simon the sorcerer, not from Simon Peter, who barter livings, and deal in the merchandize of divinity, and desire an earthly rather than an heavenly inheritance. The men of any profession, whose religion is governed by their secular interest, not by their consciences; who can assume, or relinquish it, according to the aspect of the times, the disposition of the company, or the dictates of their purse; are servers of themselves, not of God. O! ye generation of hypocrites? how will you escape the damnation of hell? Are you not betraying the Son of God with a kiss? Under the cover of that which was designed for your salvation, you are carrying on and working out your own destruction. Profaning sacred things, and prostituting religion to serve your dark intentions. Manifestly sinning against the remedy, and must of consequence perish without remedy. How fared it with Ananias and Sapphira, who pretending to give all their lands and money to the disposal of the Apostles and use of the church, kept back part? How will it fare with you, who pretend to give God your service; but reserve your hearts and intentions for Mammon and Belial? What reproof did Simon meet with from St. Peter, who by the purchased gifts of the Holy Ghost, designed to carry on his sorcery, more effectually to bewitch the people of Samaria, establish his devilish honour, and increase his wealth? "Thy money perish with thee: Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God: Thou art in the gall of bitterness, and bond of iniquity." O that God would give you repentance unto life, that you may not perish in your hypocrisy.

8. Fifthly and lastly. Let me intreat, high and low, rich and poor, old and young, to save their souls. However differently you may be denominated in religious life, or whatever different appearances you may make, different characters you may sustain, or different offices discharge, in civil life; yet you all have, or ought to have, one common calling; viz. *saving your souls*. This equally concerns the king and the beggar, the nobleman and the peasant, the master and the servant, the parent and the child, the minister and the people. When Salvation becomes the business of the nation, then will the peace, and favour, and blessing of God, become the happiness of the inhabitants. How desirable a sight would this be? You, whom it principally concerns, and in

whose power it is to contribute to a general reformation, employ your power and authority, your strength and ability, your time and opportunity, your gifts and talents, your interest in Christ, and your influence among men, to the promotion of this valuable end. Begin with yourselves first: Make sure of your own salvation, and then you will have a greater capacity, and a more ardent desire to help others.

9. God "hath not appointed you unto wrath; but to obtain salvation thro' Christ Jesus." He delighteth not in your death; but would rather you should "turn from your wickedness and live." "He sent not his Son into the world to condemn the world, but that the world thro' him might be saved." He saith, "Seek ye me while I may be found, call ye upon me while I am near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto me, and I will have mercy upon him, and abundantly pardon him." He calleth upon you to "put away the evil of your doings from before his eyes." To "cease from doing evil, and to learn to do well." He condescends to reason the case with you. He promises to be merciful; to make your sins, "tho' as scarlet, white as snow; tho' as crimson, white as wool." Metaphorical expressions, which denote, that how many, how great, or aggravated soever your sins are, he will pardon them: How much soever your nature is depraved, he will restore it unto its original purity: And how much soever your souls are entangled and fettered with sin, he will set you at liberty. His justice and faithfulness will contribute to your salvation, as well as his mercy and love. "If you confess your sins, he is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness." Only lay down the weapons of your rebellion, acknowledge your faults, and believe in his mercy; and he will forgive your treason. Here is encouragement for the worst of sinners to make the experiment. But do it in time, before the period of his long-suffering and forbearance be expired. "Now is the accepted time; now is the day of salvation." This moment; delay no longer; lest he should say, "Because I have called, and ye refused; I have stretched out my hand, and ye regarded not; but ye have set at nought all my counsels, and would none of my reproofs: I also will laugh at your calamity, and mock when your fear cometh; when your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you: Then may you call upon him, but he will not answer; you may seek him, but he will not be found of you. For that you hated knowledge, and did not choose the fear of the Lord." God Almighty is unalterably determined, that those who will not be drawn by the cords of mercy, shall feel the stroke of justice. It is his unchangeable decree, that those who will not turn, shall burn: That those who will not be converted, shall be damned. Fly! fly! O my soul! and fly, my dear

dear friends, to the precious, precious blood, of your adorable Redeemer! His arms are extended to receive you. His angels are ready to rejoice over you, and to be your guardians. His church and people are waiting for your return. There is compassion enough in the bowels, and merit enough in the blood of Christ, to save you all. The grace which bringeth salvation to all men, hath, and doth now appear unto you. All-sufficient grace is within your reach, by which you may relinquish the world, abandon your sins, repent and believe the gospel. So shall you be brought into the favour and family of God; into the church and sanctuary of Christ, and numbered among the sons of God. By the same all-sufficient grace may you be restored to the image and likeness of God: Yea, exalted unto compleat and everlasting happiness, in the presence and kingdom of God. So shall you never try the unhappy experiment, what the man has gained, "who has gained the whole world, but has lost his own soul."

~~~~~  
The LIFE of Mr. ASPDEN, of Blackburn, in Lancashire.

[ *Concluded from page 181.* ]

MR. ASPDEN's sentiments were strictly Methodistical. He believed in the doctrine of original sin, and the universal depravity of mankind; and that God is "loving to every man,"—that Christ "gave himself a ransom for all;"—that he "willeth all men to be saved, and to come to the knowledge of the truth;" "that we are justified freely by his grace, thro' the redemption that is in Christ Jesus;—and sanctified by the Holy Spirit, powerfully working in our hearts. And his conformity and cordial attachment to the various branches of discipline exercised among the Methodists, were no less observable. He viewed them as necessary, and well calculated to guard and promote the interests of religion in general, and the welfare of individuals in particular.—Living and dying witnesses abundantly prove, that to walk in the narrow path of discipline is safe, and attended with happy effects; while those who have grown lax, or have broken over the hedge, are awful examples of decaying piety, or open profaneness. May we, in this our day, fully understand our privileges, and the things belonging to our present peace and future happiness!

As a Class-leader he was very useful and much beloved. He knew the spiritual state of his little flock,—had great love to their souls,—watched over them with a fatherly care,—was lively, faithful, and tender in the discharge of his duty,—and urged them to "press toward the mark for the prize." As a Circuit-steward, he managed well the temporal affairs of the church, and was greatly respected in his office: He was pleased when there were much spiritual conversation, singing and prayer, intermixed with the business.

His zeal for Christ, in confessing him before men, and promoting his cause, was proverbial. This proceeded from an enlightened and renewed mind, and was the pure flame of holy, humble, fervent love, which excited him to diligence, and inspired him with fortitude in the cause of God. He not only attended to the duties of religion in his own family, but had public prayer-meetings in his house, and was glad when it was crowded with attentive and serious persons. He was instrumental in bringing some of his relatives into the way of salvation; particularly his aged mother, who having lived a moral life, trusted in herself that she was righteous; but thro' the blessing of God, on his faithful instructions and earnest prayers, she was made sensible of her need of mercy thro' Jesus Christ; and she fought it with all her heart, till she found the blessing. When engaged in his profession, his conduct was almost unexampled. He not only administered relief to the bodies of his patients, but also endeavoured to be useful to their souls. It was usual with him to bend his knees, with all the company present, to the Father of mercies, for his blessing on the occasion, or return him thanks for mercies received; and so directed all present to the Author and Giver of all good. And his "labour was not in vain in the Lord." — He had many answers to prayer; persons were awakened and converted to God, by his instrumentality, some of whom are fallen asleep in Jesus, and others are now on their way to glory.

About three months before his death, he was attacked with the disorder which terminated his life. In a letter to Mr. Battinson, he describes it as follows:—"I am at present a little better, but such are the flattering appearances which my complaint puts on, that I cannot yet have any great expectation of a perfect recovery. I have had a fever, which has attacked me very irregularly in the forenoon and night, and sometimes very severely. The medical gentlemen whom I have consulted, are, I think, unanimously of opinion, that it is of the hectic kind, which kind always accompanies diseases of the lungs. A little time, however, will shew how it will be with me: I intend using every means which men in repute can recommend unto me, and afterward leave the event. Since my attack, I have in general found my mind quite resigned, and have had an abundance of peace at times. I am surrounded with mercies; I lack no manner of thing that is good. I see no cause for complaining. I have not a doubt, if I go in this sickness, but the Lord will perfect what is lacking in my soul, and fit me for himself. Sickness, when accompanied by the Lord, greatly alters our views of things, and wonderfully shews us how defective our attachment to the Lord, his cause and people, have been while we were in health."

On Sunday, August 26th, he was particularly blest at the chapel under the sermon. His soul was melted into tenderness, glowed with divine love, and rapturous praises poured from his lips.

When



When the service was over, he said to a friend, that he had not been so happy for years before. Sept. 3, he set out for Liverpool, with Mrs. Aspden, intending to make a voyage to the Isle of Mann, which a gentleman of great medical skill had recommended to him, as the last expedient in his case. But when he got to Liverpool, his weakness was so great, that a physician, whom he there consulted, judged it very improper for him to proceed any farther, and advised him to return home immediately. From Liverpool he wrote to his brother in Blackburn, as follows: "We got well here without any accident, and I bore the journey better than I was likely at first. Respecting myself I cannot say much. My cough sometimes is violent beyond description, and my fever is increased amazingly, so that my nights are become restless. My dear mother wished me to write, as she could read it herself; it would give me pleasure to do so; but so weak is my head and trembling my hand, that it is with difficulty I write at all: Tell her not to be dejected, but trust the Lord with me. The tie is near, but he whose I am, and in whose care I daily dwell, will terminate mine affliction that way, and at that time, which will most advance his glory, and be best for myself. Remember me to my class: O! the union of soul I feel with them, and all my dear guides and brethren at Blackburn: The Lord preserve them for ever in peace. Farewell: And should we meet again, may we be more meet for heaven."

On the 13th, he returned home with great difficulty; and in consequence of the fatigue of the journey, and the medicine he had taken to give him rest and ease, he had a degree of stupor for two or three days; during which time he was a little disturbed in his mind, but soon became calm and victorious. His family and friends, seeing his great debility, were much alarmed, and, with inexpressible sorrow, were forced to relinquish the hope they had entertained of his recovery: The house was a house of mourning indeed! Amid this general distress, he felt keenly for those he was leaving behind, yet was resigned to the stroke of Providence; and his placid looks and chearful countenance, were expressive of his consolation and hope. He knew that death could not hurt him, that it had lost its sting, and was disarmed of its terrors; yea, that it would, in drawing the curtain of mortality aside, unveil the eternal world to his view, and open a passage for his soul to go to his redeeming God, and the society of holy angels and glorified spirits, where he would enjoy the full fruition of his highest wishes.

On the 17th, he said to one of his sisters, at parting with her, "Have you any thing to say to me?" She answered, "Nothing more than that I wish you a happy change." He replied, "What will my happiness or misery avail you, Sister? You must have Christ formed in you the hope of glory, or where Christ is you cannot come. It will avail but little to be among the people  
of

of God, and to assume the form of godliness without the power. You must be born again. And when you have got this inward religion, it will make you truly happy, and support you under all your trials and difficulties in this world, and land you safe in heaven at last." He spoke these words with remarkable energy and solemnity.

Next morning he awoke about seven o'clock praising God. He said to Mrs. Aspden, "The Lord is very good, I feel him near." He expressed himself as having received a large foretaste of future glory; and added, "Help me to pray and praise." When he got down stairs, his brother asked him, if he was happy? He answered, "O yes; the Lord passes by indeed and blesses my soul: What an amazing support it is to the body as well as to the mind! What should I do now without religion? O bless the Lord!" During the whole of the day, he was in the same heavenly frame of mind; continually lifting up his heart to the Lord in holy ejaculations and rapturous praise, and conversing freely and profitably with those who called to see him.

On the three succeeding days, he was much in the same spirit,—praying and praising God. During this time, I had much conversation with him. He asked me, What I thought were certain proofs of sincere love to Jesus Christ? After enumerating several, he gave a smile of approbation, and signified that his experience was agreeable to them. He often said with great confidence, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour." To one of the members of his class he said, "These are blessed words of our Lord, Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." He added, "It is glory, it is all glory."

On Saturday morning he was unspeakably happy, and asked the family to join in singing a hymn. They fixed upon, "Lord, I believe a rest remains," &c. He began the tune, and joined in singing with great delight. Then he asked for his favourite hymn, "There is a land of pure delight," &c. And, both at singing and prayer, he repeatedly exclaimed, "Glory be to God." When the meeting was concluded, he said, "I have felt the presence of the Lord very powerfully."

Sunday 23d, Mr. Sagar's mentioning Rochdale to him, he said, "I had once a glorious time there, when hearing Mr. Benson preach from, "Christ in you the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." When I got from my horse at your door, O! how did my heart overflow with the love of God. Had I strength of body, O! how could I preach it over to you now." When Mr. Sagar parted with him, he took hold of his hand, and said, "We shall meet



no more, till we meet above." At night he said, "My heart is fixed, O God, my heart is fixed; I will sing and give praise."

Monday, Sept. 24. He was perfectly resigned to the will of God, and rejoiced in hope of his glory. He knew that a real Christian is born from above, heaven is his native country, and dying to him is only going home. About five o'clock in the afternoon, on receiving a letter from a friend he said, "I have a Friend above, an Advocate before the throne of God." Between five and six o'clock in the evening, he conversed with Mr. Timothy Crowther, upon a subject on which they had not always thought alike, namely, the duty and behaviour of believers toward those who have been overtaken in a fault. Mr. Crowther, in a letter to me, says, "In these things I have sometimes thought Mr. Aspden a little too tight, and he thought me a little too lax. But on his death-bed, he seemed greatly changed on this head; most of what he said, at this time, being an exhortation to me, to be merciful to poor backsliders; to bear with, pity, and labour by every means to raise them up again. "Be merciful," said he, "for this is like our heavenly Father." These words he several times repeated."

About eight o'clock he altered much for the worse. Mrs. Aspden kneeled down at the side of the bed, and said to him, "My dear, do you know me?" He answered, "O yes;" and after pausing a little, said, "And I know I must die: And I know I love God: And I know I love Jesus Christ: And I know I am going to glory." He then talked a little about his funeral, and wished it might be a private one. Seeing them all much affected, he said, "Now you young women, if you would but go to the chapel, and lift up your souls to God, that would be the best."

About ten o'clock we sung several verses of hymns suitable to the solemn occasion, and his soul was all praise and love. From the fulness of his heart he spake expressly of God's universal love to mankind. It has often been remarked, that when persons are happy in the Lord, they are saved from narrowness of soul, and proclaim Christ the *universal* Saviour of men. This heavenly fire warms the cold breast, expands the contracted mind, and, by its assimilating power, changes its possessor into a holy similitude of Him, who is *loving unto every man*, and whose *tender mercies are over all his works*.

About eleven o'clock, he endeavoured to shew the necessity of having our robes washed and made white in the blood of the Lamb. This he urged with great exertion and uncommon pathos, and said, "They who are so washed, will be admitted thro' the gates into the New Jerusalem: But all who finally neglect this, will be lost for ever." His whole trust and confidence were in Christ to the last, and he experimentally knew the efficacy of his blood to full salvation.

After

After this, he repeatedly attempted to speak, but could only get out half sentences. And at last, he lost the power of articulation; the flame of life glimmered in its socket; the vital functions ceased; and his happy spirit took its flight from these regions of mortality, to be for ever with the LORD.

THOMAS WOOD,

~~~~~  
 EXPERIENCE and happy DEATH of Mrs. TRIPP,
 of Lowestoff, in Suffolk.

MRS. TRIPP was born Nov. 11, 1720, in the parish of Bedfield, in Suffolk. In her 21st year she removed to Mendham, and was house-keeper to Mr. Shepherd: It was here that she first heard Mr. Simmonds, a Baptist Minister: The word was blessed to the awakening of her soul. The light of the glorious Gospel of Christ shone upon her mind, and she was brought out of darkness into marvellous light; and received redemption thro' his blood, the forgiveness of sins. This blessed change took place in 1745, when she was 25 years old. Some time after she removed to Lowestoff, to be house-keeper to Mr. Ibrooke. After living with him seven years, he married her. She had two children by him who are still alive. About ten years after their marriage Mr. Ibrooke was called into the world of spirits. In October 1764, Mr. Wesley preached at Lowestoff, in the open air, for the first time, to a large and unruly congregation. Soon after, the preachers from the Norwich circuit (Messrs. Pawson and Bumsted) succeeded him: They met with a very warm reception from the mob, who attended them with shouts and showers of stones. Not only the preachers, but also those who were friendly to them (particularly Mr. Tripp:) drank of the same cup.

Mr. Bumsted at one time was surrounded by the mob, but escaped with only the loss of his hat: In those days it required some degree of courage to be a Methodist at Lowestoff. Notwithstanding the opposition, a society was soon formed, which continues to the present day, and is one of the most steady in those parts.

Mrs. Ibrooke was the first that opened her door to receive the Preachers: This step brought a flood of persecution upon her; but she remained unmoved amidst it all, and esteemed the reproach of Christ greater riches than all the treasures of Egypt: This people shall be my people, and their God shall be my God, was the unwavering language of her soul. In 1766, she was married to Mr. Tripp, who was also one of the first members of the Methodist Society in Lowestoff.

Her piety and devotedness to God were great and exemplary: she loved to converse with him in secret, and was often engaged in breathing out the desires of her soul in supplication and praise: she

She never attended preaching without secret prayer both before and after. She was of a meek and quiet spirit; easy, and resigned to the will of God in all things; she partook, in a large degree, of that faith which overcame the world, and raised her above its smiles and frowns, anticipating those heavenly joys which flow at God's right hand for ever. She possessed a strong affection for all mankind, but in a peculiar manner loved the friends of Christ: The sweetness of her temper, her obliging disposition, and eminent piety, secured the affection of all who knew her. *

Her last sickness began on Jan. 11, 1796, and continued increasing all that week. On the Friday after, she said to Mr. Tripp, "My mind is very happy: As to my body, I have much pain; but the Lord sees I need it, or it would not be so: I am not fit for him yet. I am looking for higher attainments." He answered, "The Lord has justified you freely through the redemption that is in Christ; and he is ready to sanctify you wholly, and make you meet to be glorified with himself in his kingdom." To which she replied, "That is right, my dear; and he will do it before he takes me out of this world." She then desired that all the family might be called into her room, that they might once more offer up their united prayers together.

In the evening Mr. West found her very happy; she said, "I have given you all up, and am delivered from all fear." A few friends calling to see her, she said to them, "The comforts which I have from God support me under the severe pain with which I am exercised." All the Saturday she continued in a calm and happy state of mind: when her husband said "You have not followed a cunningly devised fable; neither have you served God for nought:" She replied with great earnestness, "No, no;—I have not."

On Sunday, she had a blessed foretaste of that everlasting Sabbath which the saints enjoy in the presence of the Lord. She said to Mr. Shaw, "I have now turned my back upon the world;

* In the year 1784, Mr. Tripp met with some very heavy losses, partly by the failure of the Mackerel and Herring Fishery, and partly by a person in Yarmouth breaking considerably in his debt. The account of this last loss came to Mr. Tripp when ill prepared to bear it. For some time he felt considerable distress of mind. He went into his parlour, threw himself down on a seat, and broke out in these words, "Alas! I find that he who increases riches, increases sorrow!" his blessed wife, who was standing by, with all the presence and composure of mind imaginable, immediately replied, "Then, my dear, you see that God is taking away the cause of your sorrow from you." He stood reproofed and comforted, and I believe, felt no more uneasiness on the subject.

A. C.
and

and have done with all things below." Her husband and a few friends had some pleasing and profitable conversation with her in the evening. She spoke of her funeral, and the place where she wished to be interred with great composure.

On Monday forenoon Mr. Shaw and Mr. Mallett, called to see her: They found by her conversation, that the last enemy was disarmed, and that she was ready to welcome his approach. To the nurse, she said, "The visits I have from God, are better far than all things here: I thought of being down stairs yesterday, but to-morrow I shall be dressed in my shroud, and I have desired Mr. Tripp, that no pomp may appear at my funeral."

Mr. Tripp expressing a desire of having an interest in her prayers, that he might be found faithful to death, she replied, "I have no fear concerning you; I have to fear for myself; tho' blessed be the Lord, I have no fear: Yet still the enemy is not wanting on his part to disturb my peace." And soon after her happy soul took its flight into the realms of bliss and immortality, Jan. 19th, 1796, in the 75th year of her age.

JAMES ANDERSON.

~~~~~

Conversion and Christian Death of BENJAMIN BRADSHAW,  
of Sutton, in the Isle of Ely.

**H**E was born of religious parents, and was more moral in his outward conduct than many of his companions. But notwithstanding he attended regularly the Church, and the preaching of the Methodists, and retired several times a day for private prayer, yet according to his own account, he was a stranger to true repentance, justifying faith, and the new-birth.

In Sept. 1796, he was visited with an heavy affliction, an abscess in his thigh, which was accompanied with excruciating pain. By this affliction he was brought under a great concern for the salvation of his immortal soul. "Altho' I have been, (said he,) a hearer of the word, yet it has had very little effect;—my heart was so hard." In the beginning of his affliction, he was directed by a dream to look into Psalm xlix. 15. "But GOD will redeem my soul from the power of the grave, for he shall receive me." These words, with many others, greatly supported and comforted him under his long affliction.

The preachers, and other christian friends visited him frequently, for which he was very thankful. He said, "I have some manifestations of divine Love, but I want my evidence clear for heaven." About ten weeks before his death, as he was agonizing in prayer for the knowledge of salvation by the remission of his sins, the Lord was pleased to answer him. "I was, (said he) as if I took over the mouth of hell: My flesh trembled, my bones



bones shook, and the cold sweat ran down my face. For some time I could not speak a word; but at last, I cried out, "Lord, if there be no mercy for me, cut me off, rather than I should live to sin against thee!" and all at once, my heart was filled with the love of God, and I was more happy than words can express."

But altho' he was happy for some time, yet doubts and fears returned; and he had some great conflicts with the enemy, till May 5, 1797; being then visited by Mr. Francis West, who exhorted him much to trust in the faithfulness of God. His doubts and fears, respecting his acceptance, were entirely banished, and he was enabled to rejoice in the Lord with joy unspeakable and full of glory. His brother returning from the meeting, and expecting to find him dying, was surprised to hear him rejoicing aloud before he reached his house. Upon entering the room, Benjamin, said, "O brother! what views I have had this night of heaven! I could fly and leave this body behind! Death has lost its sting!" He exhorted those who stood by him, to be in earnest for heaven. "Surely said he, heaven is worth a few prayers. What! shall one of us perish for ever! I cannot bear the thought. My pain is so great, that I am respecting my body, as if I were in a burning fire. O, if I had not the Love of God in my heart, I should be distracted: But he has done all things well. Bless the Lord, O my soul!" He was frequently so overwhelmed with a sense of the divine goodness, that he cried out, "Lord, enlarge my heart, or stay thy hand, or my heart will break. O, how I long for the salvation of all that come near me! Surely no one will be offended at such a poor weak worm as I am; for I cannot help speaking of the goodness of God."

He exhorted all that came near him to make sure of heaven in time; adding, "What would have become of me, if I had died suddenly? I had been in hell!" "O if the life of a christian be thus happy on a death-bed, what must it be in health."

At another time he said, "My dear friends, I must leave you. Come, Lord Jesus, receive my spirit." Upon recovering from a fit, his brother asked him if he was happy? He replied, "O yes: God has done all things well. He may do just what he pleases with me. I hope my sands are almost run out. O, never murmur, suffer what you may. God has no pleasure in the death of a sinner. God is Love. What are my pains to the pains of hell!" His brother said, "If it be the Will of God that you should stay longer, I hope you will be resigned." "O yes, (he replied): "As long as I have been confined, (which was then above thirty weeks) "yet I would not have my health restored, to be in the state I was in before I was taken with this illness, for ten thousand worlds."

As he grew weaker in body, he still continued happy in the Lord, saying, "O what views I have had! I shall soon get out of the gun-shot of satan." His pain being very great, he desired the Lord to release him; but added, "One hour in heaven will make amends for all."

At another time, being alone, his wife heard him sing so cheerfully as she had never done before; and asking the reason of it,—he replied,—“The servants of God must sing: I never was so well in my life. I shall soon be where I shall have nothing else to do:” adding, “I will pray for you, as long as I have breath. What has Jesus done for me! I hope he will soon remove me where pain and sorrow never come.”

Being visited by the Class-Leader, he said, “O that God would revive our poor Society. Surely people are distracted that they are no more in earnest for heaven, as if Jesus were not worth serving.”

He continued to exhort all that came to see him to seek the Lord;—observing, “My pain is so great, that I cannot express it;—but it is not hell. I am more happy in my mind than I can describe: At times I am quite overcome with a sense of the goodness of God.” After praying fervently for some time, he broke out into singing to the astonishment of all in the house, —

“Now I can read my title clear,  
“To mansions in the skies,  
“And bid farewell to every fear,  
“And wipe my weeping eyes.”

He then said, “Lord, let this be the night when thou wilt receive me to thy heavenly kingdom: But if thou hast any thing more for me to do, keep me here: I am willing to go or stay. Monday night, July 3. He said to his sisters, “Prepare to meet your Father and Mother in heaven; they have prayed for you, and wept over you. O what a happiness it will be to them to see you in glory! What a good thing it will be for us all to meet in heaven to part no more! But if you do not live to God, what a hard thing it must be for your parents to have to say Amen to your condemnation!”

On Thursday, he shook hands with those who were present saying, “O my dear friends, that I could but take you all to heaven with me.”

On Saturday, two of his brothers and a sister entering the room, he fixed his eyes upon them, and said, “Did you ever see such an object of pity as I am? I have wearisome nights, and troublesome days appointed me: But I shall soon be removed from this earth, to that happy place, where the streets are paved with pure gold.” Seeing them weep, he said, “Weep not for me, but for yourselves. I have a hard night’s work to do;”

glory



glory be to God, I am ready to die." Next day, he was happily released from all his sufferings;—having just entered on the 37th year of his age. T. BROADBENT.  
Lakenheath, October 13, 1797.

Extract from Mr. MACKAY's Narrative of the Shipwreck of the JUNO, on the Coast of Aracan, in 1795.

[ Concluded from page 181. ]

NOTWITHSTANDING the miraculous preservation of Mr. Mackay during a period of twenty-three days without food, and the dangers he encountered in swimming ashore from the vessel, yet his sufferings did not terminate here. In the subsequent part of the Narrative, [pa. 37.] he informs his readers, that "the Natives employed themselves in rummaging the wreck, tearing the copper from the ship's bottom, and all the iron-work they could manage.

"The night before we were to set out towards the village, Mrs. Bremner not being able to walk, it was proposed that they should make a litter of bamboos for her; and, after much altercation, they agreed for twelve rupees\* to carry her and her maid, and for two more to supply us, her four pensioners, with rice till our arrival at the village. I was much afraid I should not have strength to walk, and that they would not stop for me by the way. I therefore intreated to be indulged with a litter in like manner, assuring them that whenever I arrived at the nearest Company's settlement, (which I understood to be Ramoo) the English Gentlemen there would liberally reward them. They were deaf to my entreaties, and positively refused to carry me at all, as they said I was so much heavier, unless I paid twice as much as Mrs. Bremner, and that in ready money. I at length resolved to stay behind with some of the party, who were to be left in charge of the plunder taken from the wreck, till Mrs. Bremner should reach Ramoo, and represent my situation to the Gentlemen there, who, I was confident, would send a conveyance for me. I therefore endeavoured to bargain for the rice during that interval, and they at first agreed to supply me at the rate of two rupees a day, but in the morning they repented, and would not give an ounce without ready money. In vain I promised a large sum hereafter; nothing would satisfy them but ready money, which they well knew I had not to give.

Finding entreaties and promises equally ineffectual, I had recourse to threats, and declared that if I should fall a sacrifice to their ill usage, the East India Company, whose subject and servant I was, would assuredly avenge my death. They despised my threats, and beheld my distress with indifference; I had therefore no alternative, but to resolve on accompanying them, tho' I

\* A RUPEE is of the value of Half a Crown English.

had great reason to fear I should give up by the way, and be torn to pieces by the tygers which were said to infest the jungle.

“ When we were ready to set out we found that only five men were to proceed along with us, four to carry the women, and one our provisions; and they engaged to give us rice only twice a day. We represented that we should never be able to perform the journey without a third meal: but one man, they said, could not carry more than would supply so many persons with two allowances each day, and they refused to let us have another man, without receiving three rupees more, a condition with which it was not in our power to comply.

“ On the 17th, at eight in the morning, we began our journey — Mrs. Bremner and her maid on litters; myself, my boy, the Gunner, and Serang, on foot. The rest of our companions, being all Moor men, had from the first attached themselves to the natives, and now remained behind with them. We were each furnished with a bamboo for a walking staff, and the wind being with us and blowing fresh, greatly assisted our progress. At the end of the first mile we found ourselves much stronger than at the beginning, which gave us spirits to redouble our exertions; but before we performed the second, tho’ we rested often, we were much fatigued. Here we stopped an hour; I fell asleep, and when awakened to prosecute my journey, I found my joints so stiff, that I could not get up without assistance. They walked so hard that I could not keep up with them; I was therefore obliged to rest myself oftener, and in consequence dropped behind: But our guide, who had more humanity, prevailed on them to wait till I came up.

“ My boy, tho’ he could walk much faster, and tho’ at the same time under dreadful apprehension of tygers, would not leave me, and we both fell considerably behind. At noon our companions stopped to dress some rice, and, as they had almost finished their repast ere we overtook them, they hurried us away before we had sufficiently refreshed ourselves. My joints now became so stiff, that I could not move without extreme pain; I rested every hundred yards, while my companions kept a steady pace, and seemed little inclined to wait for me. My boy still continued to shew a degree of attachment, rarely to be met with in this class, but I would not suffer him to stay behind, and insisted on his joining the rest of the party. I thought it peculiarly hard that, after surviving such unexampled distress, I should now be in danger of perishing thro’ the inhumanity of my fellow-creatures; and this idea operated so strongly on my mind that I was often tempted to give up the struggle, lie down and die. But reflection the past goodness of Providence came to my relief, and suggested it was my duty to persevere.

“ At



"At length, after wholly losing sight of all my companions, I espied a party of Muggs + near the beach dressing rice. Not understanding their language, I was at a loss how to make known my distress, but went towards them in hopes that my wretched appearance would move their compassion, and was not mistaken. Their Chief accosted me in Portuguese, and asked what had reduced me to my present condition. I replied in a few words that I was shipwrecked, famished, and deserted by my companions, and entreated him to give me something to eat.—He was much affected at the relation of my sufferings, and execrated the inhuman wretches who had left me, whom he saw pass half an hour before without speaking to them. He immediately gave me of the best victuals he had, and, observing that I ate in a ravenous manner, cautioned me to restrain my appetite at first, assuring me at the same time that he would give me a plentiful supply for my journey. He added that I ought not to despair, because I had been deserted by my companions, for that he would put me in condition to reach Ramoo without their assistance, and therefore advised me to give up all thoughts of overtaking them, but go on at my ease. The tygers, he said, in that part of the country were extremely shy, the smell of fire frightened them, and before we parted, he should teach me to strike a fire, so that at night I should have nothing to fear from them, and might therefore lie down in perfect security.

"The wounds I had received in coming ashore being full of sand and dirt, this humane stranger washed them clean, and rubbed them with ghee, by which they were soon healed. He gave me as much rice as I could carry, and a pot to dress it in: Also onions, chillies, and tobacco, the use of which he strongly recommended. In short he gave me part of every thing in his little store, and, in order to dress my food, and keep off the tygers at night, taught me how to strike fire, by rubbing two pieces of bamboo against each other in a particular manner. He concluded with informing me, that he was a Portuguese pedlar, a native of Chittagong, where he lived, and that he was now going to Aracan with goods.

"I was so much affected with his kindness that I could hardly bid him adieu: After recommending me to the blessed Virgin, he hurried me away, that I might arrive before night at a hut two miles farther on. I had not gone many yards when he came running after me with a pair of trowsers, which he desired me to put on before I reached Ramoo, that my feelings might not be hurt by appearing there without clothes. At this fresh instance of his goodness I burst into tears; I could not thank him: Once more we took an affectionate leave of each other, and I pursued my journey in high spirits.

+ A caste, or tribe employed as porters, and easily distinguished by their appearance.

After

"After walking about a mile, I sat down to rest myself, and tried to strike fire; but alas! I had not strength to make the requisite friction. It is impossible to describe my disappointment at this moment; it threw a damp over my spirits, but it convinced me how necessary it was to exert myself, and persevere till I should overtake my comrades.

"Having some boiled rice in my pot, I eat a little, for I was hungry every half hour. I then proceeded once more, and soon reached the hut my friend had described, when to my great joy I found the rest of the party eating rice; for the guide was better than his word, and gave them a third meal. To shew them that I was now independent, I took some rice out of my pot for myself, and gave some to my boy.

"After we had all refreshed ourselves, we resumed our journey in the cool of the evening, and were presently overtaken by some of those who had been left behind at the wreck, together with six of the Lascars. They had met with my friend the Portuguese, who reproached them for their inhumanity to me; and told them I was a great man tho' now in distress, and that the Governor of Chittagong would call them to a severe account for their conduct. This intelligence produced a wonderful change in their behaviour. They now affected to treat me with some respect, but I declined their civilities, and accepted of an offer from the guide to carry my pot of rice. I could not however but be sensibly affected by this fresh proof of my benefactor's kindness.

The night was far advanced before we arrived at some huts built for the convenience of travellers, where we intended to take up our residence; and here myself and boy dressed rice for ourselves, not chusing to come under any obligation to our fellow travellers. At day-break we were summoned to pursue our journey. My legs were much swelled, and my whole body so stiff that I could neither rise nor sit down without assistance, yet I proceeded with the rest as well as I could, and, when the sun got up, the warmth seemed to loosen my joints. About noon we came to a river, and, not being able to cross it till the tide should fall, we rested ourselves, and dressed some rice. At slack water we crossed on a raft of bamboos constructed by the natives, five or six swimming on each side.

"The stiffness in our legs had now so much increased, that we could do little more than crawl, and were obliged to rest so often, that all the natives left us, except the guide, and four men who carried the women. Exhausted with fatigue, we were compelled to stop early in the evening, and during the night it rained so hard that we were quite benumbed with cold. Worn out as we were it was impossible to sleep; and long before day light we proposed to the guide to set out, as we thought walking would keep us warm: but we had soon cause to repent, as it was so dark that we

stumbled



stumbled on every little stone on the beach, and often fell to the ground. They told us we must not stop, as the tide was coming in, and would flow to a very steep and high ridge of rocks which could not be passed at high water, and for once they thought proper to take us by the arm, helping us when we fell.

At noon we came into a cultivated country, within two miles of their village. The rain was so heavy that it almost threw me down; I was once more left behind, and, missing my way, wandered a considerable time among the rice fields, till I met a native, who conducted me to the village, where I found my companions feasting sumptuously on rice and milk. We were given to understand that the Zemindar, or head man of the district, had sent for us to his house, about a mile off, that we might be properly taken care of. But I was so overcome with fatigue, that I resolved to take some sleep before going any farther; I therefore begged of Mrs. Bremner to give my respects to the Zemindar, and request he would send the litter back for me. From some cause or other my request was not complied with, and in the evening I was compelled by hunger to make one effort more to walk towards the Zemindar's house, without a guide, and was stopped some time at a rivulet, before I could get any body to help me over. I went into the first hut I found open, and was so completely spent that I should have lain there all night, sooner than walk round the compound or yard adjoining to the house. Some person who saw me enter this hut followed, and led me out of it into the house, where Doomo Ali Sheikdar received me with great cordiality, saying we were all welcome to remain with him for ten or twelve days, till we should be able to travel. He immediately ordered every necessary refreshment for me, and treated us all with apparent kindness."

During Mr. Mackay's residence at the Zemindar's, he learned, that at Ramoo, distant about four miles, there was a detachment of the Company's troops, commanded by Mr. Towers; an Englishman, who receiving some intimation of the distressed situation of the sufferers, immediately dispatched a boat for them. July 23, (being the 4th day of their arrival at the village,) "we embarked, says Mr. Mackay, and about noon arrived safely at Ramoo. Mr. Towers came down to the river's side to receive us, and his feeling heart seemed deeply affected with our ghastly appearance, though we looked rather to advantage in the clothes which he had the goodness to send us.

"He immediately conducted us to his house, resigned his own bed-chamber to Mrs. Bremner, and provided for me and the rest as well as he could. He was himself our servant, our surgeon, and even our cook.—Nothing could exceed the tender solicitude he shewed to relieve our wants, and administer to our comfort; it did honour to his feelings, and never, never shall the remembrance

brance of it be effaced from my mind. Ramoo is an obscure little town or village, to which a company of sepoy is occasionally detached from the battalion at Chittagong. This station, shunned by most of the officers from its uncomfortable situation, and the total want of society, was peculiarly agreeable to Mr. Towers. Possessing a talent for literature, he there enjoyed an uninterrupted opportunity of pursuing it, and particularly of acquiring the native languages, which he has done in an eminent degree. His anxiety to administer consolation and comfort to his unfortunate guests was on this occasion strikingly marked. Every thing in his power was done for our accommodation, and there was an indelible something in his manner which more than compensated for every deficiency. He wished us to remain with him until our strength should be perfectly recruited, but was apprehensive that after our recent sufferings we might be attacked by fevers or other disorders, for which his medicines and skill might prove insufficient. I was also anxious to reach Chittagong as soon as possible, that proper measures might be taken for recovering the timber, and whatever else could be saved from the wreck. It was therefore agreed that we should proceed to Chittagong without delay.

“On the 26th, we embarked on two boats which Mr. Towers had provided for us, and amply supplied with every article of comfort within his reach. He also sent a guard of sepoy for our protection, and gave us a letter of introduction to Lieutenant Price, commanding officer of the battalion stationed there.

“We arrived late in the evening of the 28th, and Mr. Price instantly sent his palanquin for Mrs. Bremner and me, and received us all with a degree of hospitality and kindness which could only be equalled by that of Mr. Towers. Next morning he settled Mrs. Bremner at the house of a widow lady; he entertained me at his own, and disposed of the others in a suitable manner.

“After resting myself a day, and being decently equipped with clothes through the kindness of Mr. Price, I waited on George Thompson, Esq; Judge and Magistrate of the Islamabad district, and communicated to him the substance of what has been related. Mr. Thompson ordered a guard to proceed to the wreck, to prevent further depredations, and directed me to draw up a sketch of the principal facts and circumstances of the loss of the ship, to which myself and some more of the survivors should make affidavit, for the satisfaction of the owners, and all concerned. Accordingly I wrote such a narrative, and Mrs. Bremner, Thomas Johnson the gunner, and myself, being the only Christians saved, were solemnly sworn to the truth of it before Mr. Thompson, by whom it was entered in the public register. I forwarded an attested copy of this affidavit to the owners at Madras, and assured them that as soon as I was able I should return, with proper assistance, to the wreck, to land the timber, and whatever might remain of the copper and iron work of the ship.

“My



“ My friend the Portugueze pedlar, having informed me that his wife lived here, and having also directed me to a Padre, (or priest) from whom I should hear of her, I could not neglect this opportunity of testifying my gratitude to my benefactor by enquiring for his wife. I accordingly called on the Padre; and was truly concerned to learn she had died a few days before. She left no family.”

The sequel of the Narrative (pa. 54.) informs us, that Mr. Mackay returned to the Wreck, and having disposed of the cargo, and all that could be saved of the vessel, to the satisfaction of the owners, arrived at Calcutta, Dec. 12. 1795; perfectly recovered from all the effects of the dreadful sufferings he had passed thro'. He was then appointed to one of the Company's country ships, which was dispatched for Europe, and arrived in August 1796.

Directions for discovering when PROVIDENCES are sanctified, and flow from the LOVE of GOD.

1. **T**O some persons all Providences are over-ruled and ordered for good, according to that blessed promise, Rom. viii. 28: Not only things that are good in themselves, as ordinances, graces, duties, and mercies; but things that are evil in themselves, as temptations and afflictions of all kinds; the greatest and forest of them work, thro' the influence of Providence, much good to the saints, and that not only as the occasions, but as the instruments and means of it. “ By this shall the iniquity of Jacob be purged,” Isa. xxvii. 9; i. e. by the instrumentality of this sanctified affliction.

2. To others, nothing is sanctified either as an instrument or occasion of spiritual good; but as the worst things are ordered for the benefit of the saints, so the best things which wicked men enjoy do them no good. Their prayers are turned into sin, Psal. cix. 7; the ordinances are the favour of death, 2 Cor. ii. 16; the grace of God is turned into wantonness, Jude, ver. 4; Christ himself is a rock of offence, 1 Pet. ii. 8; their table proves a snare, Psal. lxxix. 22, and their prosperity their ruin, Prov. i. 32. As persons are, so things work for good or evil. “ To the pure all things are pure, but to them that are defiled and unbelieving is nothing pure,” Tit. i. 15. Seeing therefore the events of Providence fall out so opposite to each other upon the godly and the ungodly; every thing furthering the eternal good of the one and the ruin of the other; it cannot but be acknowledged a most important case, in which every soul is deeply concerned, whether the Providences, under which he is, be sanctified to him or no?

Let it be considered, that we cannot know from the matter of the things before us, whether they be sanctified or un sanctified to us; “ No man knoweth either love or hatred, by all the things that

that are before him," Eccl. ix. 1, 2. We cannot understand the mind of God by the things he dispenseth with his hand. If prosperous Providences befall us, we cannot say, These are sure signs that God loves us; for who have more of those Providences than the people of the world? "They have more than their hearts can wish." Psal. lxxii. 7. Therefore that must be a weak evidence for heaven which accompanies so great a part of the world to hell. By these things we may testify our love to God, but from ten thousand such enjoyments we cannot obtain any solid assurance of his love to us.

From adverse, afflictive Providences, we cannot know his hatred. If afflictions, great afflictions, and long-continued afflictions, should fix a character of God's hatred upon the persons on whom they fall, where shall we find God's people in the world? We must then seek out the proud, vain, sensual wantons of the world, who spend their days in pleasure, and say, These are the men whom God loves! Outward things are promiscuously dispensed, and no man's spiritual state is discernable by the view of his temporal. When God draws the sword, it may "cut off the righteous as well as the wicked," Ezek. xxi. 3.

2. Tho' the Providences of God, materially considered, afford no evidence of God's love to us, yet the manner in which they befall us, and the effects and fruits they produce in us, do distinguish them very manifestly, and by them we may discern whether they be sanctified Providences, and fruits of the love of God or no. But yet these fruits of Providences, by which we discern their nature, do not always soon appear; but time must be allowed for the soul's exercise among them. "Now no affliction for the present seemeth joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." Heb. xii. 11.

The benefit of a Providence is discerned as that of a medicine is; for the present it gives us pain, but afterwards we find the benefit of it in our recovery of health and cheerfulness. Now the Providences of God being some of them comfortable, and others grievous to nature, the way to discern the sanctification of them being by the manner in which they come, and their operations upon our spirits. I shall therefore consider the case as it respects both sorts of Providences, and shew what effects of our troubles, or comforts, will speak them to be sanctified and blessed to us.

And first, for sad and afflictive Providences, in what kind or degree soever they befall us, we may warrantably conclude they are blessings to us, and come from the love of God, when

1. They come in a proper season; when we have need of them, either to prevent some sin we are falling into, or recover us out of a remiss and careless frame of spirit, into which we are already fallen.



fallen. "If need be, ye are in heaviness," 1 Pet. i. 6. Certainly it is a proof that God designs our good by those troubles which are so fitted and wisely ordered. If we see the husbandman lopping a tree in the proper season, it argues that he aims at the fruitfulness and flourishing of it; but to do the same thing at Midsummer, speaks no regard to it, but rather his design to destroy it.

2. When they are fitted, both in quality and degree, to work properly upon our predominant corruptions, then they look like sanctified strokes. The wisdom of God is much seen in the choice of his rods. It is not any kind of trouble that will work upon, and purge every sin; but when God chooses such afflictions as, like physic, are appropriated to the disease which the soul labours under, this speaks divine care and love. Thus we may observe, that it is usual with God to smite us in those very comforts which steal away too much of the love and delight of our souls from God; to cross us in those things from which we create too great expectations of comfort. These Providences speak the jealousy of God over us, and his care to prevent far worse evils by these needful strokes. And so for the degree of our troubles; sanctified strokes are fitted by the wisdom of God to the strength and ability of our inherent grace. "In measure when it shooteth forth, thou wilt debate with it: He stayeth his rough wind in the day of the east wind," Isa. xvii. 8. It is an allusion to a physician, who exactly weighs and measures all the ingredients which he mingles in a potion for his patient, that it may be in proportion to his strength, and no more; and so much the next words intimate: "By this therefore shall the iniquity of Jacob be purged."

3. It is a good sign that our troubles are sanctified to us when they turn our hearts against sin, and not against God. There are few great afflictions which befall men but they make them discontented. Wicked men quarrel with God, and are filled with discontent against him. So the scripture describes them: "They were scorched with great heat, and blasphemed the name of God, which hath power over these plagues," Rev. xvi. 9. But godly men, to whom afflictions are sanctified, they justify God, and fall out with sin; they condemn themselves, and give glory to God. "O Lord, righteousness belongeth unto thee, but unto us confusion of face," &c. Dan. ix. 7. "Wherefore doth a living man complain, a man for the punishment of his sin?" Lam. iii. 39. Happy afflictions, which make the soul fall out and quarrel only with sin.

4. It is a sure sign that afflicting Providences are sanctified when they purge the heart from sin, and leave both heart and life more pure, heavenly and humble than they found them: Sanctified afflictions are cleansers, they pull down the pride, and purge out the vanity of the spirit. So we read, Dan. xi. 35; it purifies and

and makes their souls white. Hence it is compared to a furnace; which separates the dross from the pure metal, "Behold I have refined thee, but not with silver: I have chosen thee in the furnace of affliction," Isa. xlviii. 10. But, for wicked men, let them be never so long in the furnace, they lose no dross, Ezek. xxiv. 6. How many Christians can bear witness of this truth! After some sharp affliction hath been upon them, how is the earthliness of their hearts purged! They see no beauty, taste no more relish in the world than in the white of an egg. O! how serious, humble, and heavenly are they, till the impressions made upon them by the afflictions be worn off! And this is the reason why we are so often under the discipline of the rod. Let some Christians be but two or three years without any affliction, and they are almost good for nothing: They cannot pray, nor meditate, nor discourse at that rate they were wont to do; but when a new affliction comes, now they can find their tongue, and come to their knees again, and live at another rate.

5. It is a good sign that painful Providences are sanctified to us, when we draw near to God under them, and "return to him that smites us." A wicked man under affliction "revolts more and more," Isa. i. 5. "turns not to him that smites him," Isa. ix. 13. but grows worse than before: But if God afflict his people with a sanctified rod, it awakens them to a most earnest seeking of God; it makes them pray more frequently, spiritually, and fervently, than ever.

6. We may conclude that our afflictions are sanctified and come from the love of God to us, when they do not alienate our hearts from God, but inflame our love to him. This is a sure rule, whatever ends in the increase of our love to God, proceeds from the love of God. A wicked man finds his heart rising against God when he smites him, but a gracious heart cleaves the closer to him: he can love as well as justify an afflicting God. "All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant: Our heart is not turned back, neither have our steps declined from thy way; tho' thou hast sore broken us in the place of dragons, and covered us with the shadow of death," Psal. xlv. 17, 18, 19. Here you have a true account of the temper and frame of a gracious soul under the greatest afflictions. To be "broken in the place of dragons, and covered with the shadow of death," imports the most dismal state of affliction; yet even then a gracious heart turns not back, i. e. doth not for all this abate one drachm of love to God: God is as good and dear to him in afflictions as ever.

7. We may call our afflictions sanctified, when divine teachings accompany them to our souls. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law," Psal. xciv. 12. Sanctified afflictions are eye-salves; they teach us fen-

sibly



sibly and effectually, when the Spirit accompanies them, the evil of sin, the vanity of the creature, the necessity of securing things that cannot be shaken. Now a man sees that filthiness which hath been long contracting in prosperity, what interest the creature hath in the heart, how little faith, patience, resignation, and self-denial we can find, when God calls us to the exercise of them. O it is a blessed sign that that trouble is sanctified which makes a man thus turn it upon his own heart, search it, and humble himself before the Lord for the evils of it!

8. In the next place, let us consider the other branch of Providences, which are comfortable and pleasant. Sometimes Providence smiles upon us in successes, and the gratification of the desires of our hearts. Here the question will be, How the sanctification of these Providences may be discovered to us? To which I answer, 1. It is a sign that comfort is unsanctified to us which comes not in the way of prayer. "The wicked boasteth of his heart's desire, and blesteth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts," Psal. x. 3, 4. Here we see that Providence may give men their heart's desire, and yet they never once open their desires to God in prayer about it. But then those gifts of Providence are only such as are bestowed on the worst of men, and are not the fruits of love.

2. Whatever success or comfort, men acquire by sinful mediums and indirect courses, are not sanctified mercies to them. This is not the method in which those mercies are bestowed. "Better is a little with righteousness, than great revenues without right," Prov. xvi. 8. Better on this account, that it comes in God's way, and with his blessing, which never follows the way of sin. God hath cursed the ways of sin, and no blessing can follow them.

3. Whatever prosperity makes men forget God, and cast off duty, is not sanctified to them. When prosperity is abused to sensuality, and serves as fuel to maintain desires, it is not sanctified. "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave," Job xxi. 11, &c.

4. It is a sign that prosperity is not sanctified to men when it swells the heart with pride and self-conceitedness. "At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power?" Dan. iv. 29, 30.

5. Nor can we think that prosperity sanctified which swallows up the souls of men in their own enjoyments, and makes them regardless of public miseries or sins. "They lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs

lambs out of the flock, and the calves out of the midst of the stall. They chant to the sound of the viol, and invent to themselves instruments of music like David. They drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph," Amos vi. 4, 5, 6.

1. But those mercies are undoubtedly sanctified to men, when they humble their souls before God in the sense of their own unworthiness of them. "And Jacob said, I am not worthy of the least of all thy mercies," &c. Gen. xxxii. 10.

2. Sanctified mercies are commonly turned into cautions against sin, Ezra ix. 13; they are so many bands of restraint upon the souls that hath them to make them shun sin, and engage them to love the God of their mercies, Psal. xviii. 1.

3. They never satisfy a man as his portion, nor will the soul accept all the prosperity in the world upon that score: "Esteeming the reproach of Christ greater riches than the treasures of Egypt: For he had respect unto the recompence of the reward," Heb. xi. 26.

4. Nor do they make men regardless of public sins or miseries, Neh. ii. 1, 2, 3, compared with Acts vii. 23.

5. It is a sure sign that mercies are sanctified when they make the soul more enlarged for God in duty. "Therefore the Lord established the kingdom in his hand, and all Judah brought Jehoshaphat presents, and he had riches and honour in abundance, and his heart was lifted up in the ways of the Lord," &c. 2 Chron. xvii. 5, 6.

6. That which is obtained by prayer, and returned to God again in due praise, carries its own testimonials with it, that it came from the love of God, and is a sanctified mercy to the soul.

## REFLECTIONS on the great THEATRE of the UNIVERSE.

[ Concluded from page 200. ]

*A funeral Procession: The character of the deceased: His dying words addressed to a profligate brother and acquaintance: The happiness of the good: The misery of the wicked: The uncertainty of our continuance in these mansions of mortality: On the sudden death of a Libertine: His affecting speech to his friends and companions: Out of Christ, no real happiness on this side eternity: The enjoyments of life examined, and their emptiness discovered: Death is the close of all: The sinner has no hope beyond the grave: His mind wholly engrossed about perishing trifles: Neglect of God and contempt of his judgments: The Author's improvement; and Prayer for support thro' the changes of life, and the storms of death, till he safely lands on the celestial shore.*

WHILE



WHILE I was considering the dreadful state of those who neglect the path of virtue, and abuse the mercy of Heaven, I was interrupted in my solitude by a sudden noise of chariots and horsemen, that seemed to be at no great distance from the place of my retirement; and looking around me, I discerned that my wandering steps had brought me near a public road: And willing to make a farther enquiry into the matter of my surprize, I moved towards the scene of noise, which by this time was in sight; but as the shadows of night were so far advanced, I was obliged to tarry till a more intimate view should resolve my curiosity.

In the space of a few moments the objects were within the compass of my observation: The first that appeared was a sable hearse, attended with a few servants, whose dejected countenances made me ready to conclude, that the deceased must be a person whose amiable character and life had rendered his departure truly lamented. Presently after this followed chariots and horsemen, and a long train of mourners, clad with the solemn livery of the King of Terrors, who seemed by their jovial conversation to make a mockery of death, and smile at the tragical conclusion of human nature: Upon enquiry, I found the deceased was a person of considerable wealth in that part of the country, whose manner of life had been widely different from the gay part of mankind; whose affluence had been dedicated to the service of Religion, and the seasonable relief of the indigent and distressed; whose house was an asylum for the objects of compassion, where poverty might be clothed, and the sons of misfortune protected from want: But, since his death, things were quite the reverse: The younger brother, to whom the estate devolved, was a person whose morals were depraved, and whose heart was estranged from God; whose principles were corrupted by the conversation of infidels, and whose hopes terminated with the expiration of life.

And as he had always indulged a secret odium to his deceased brother, he was impatient till he had lodged him in the chambers of the grave, that with the fraternity of vice he might triumph over the good man's fate, at an elegant entertainment he had prepared for that purpose. \* Astonished at the relation, good God! said I, what a scene is here! Human nature more degenerate than the sons of darkness; who tremble at thy awful power, and sink beneath the stroke of thy vindictive anger! And surely the Prophet has justly remarked, that "the righteous perish, and there is no one that regardeth it." But, O Lord, however thy servants may be despised here, the time will shortly approach, when crowns of immortality shall be placed on their heads, as the tokens of triumph, and palms in their hands, as the ensigns

\* This is no fiction, but a genuine truth.

of peace. Eternal happiness shall feast their souls, and everlasting joy crown their felicity. I was informed that the good man the morning before he resigned his breath, bid farewell to his brother and those who surrounded his dying pillow, to the following purpose.

“My dear brother, the tender and indulgent affection I have  
 “always evidenced towards you, yourself and all our acquaint-  
 “ance are fully convinced of, and above all, that solemn and  
 “sincere regard for the eternal welfare of your immortal soul,  
 “has engaged my warmest wishes, and earnest requests to the  
 “Throne of Mercy on your behalf: But oh! how have you  
 “scorned reproof, and deafened your ears to instruction! I am  
 “now about to quit the scenes of life, the time of my dissolution  
 “advances apace, death has already drawn his livid circles around  
 “my eyes, and will shortly burst the bands of nature: In a few  
 “minutes more, I shall resign my spirit into the hands of Him  
 “who gave it, and at once quit these dusky regions of mortality  
 “and shadows: The world will shortly with me exist no more,  
 “than if it had never been, and I must leave my dear brother for  
 “ever; but my heart fails, and death gradually rises to the foun-  
 “tain of life; my tongue falters, and the pangs strike harder:  
 “Permit me this last embrace! Adieu! Heaven be your happi-  
 “ness, and God your eternal portion!” Then raising himself,  
 and tenderly clasping his brother in his dying arms, he said with  
 a feeble voice, “Let me sleep in the grave of my ancestors, and  
 “be buried with decency, but without ostentation, that so the  
 “scenes of life may close in triumphant silence, and my last day  
 “end in peace.”

After pausing awhile, he addressed himself to those present:

“My relations and friends, you are now surrounding the  
 “bed of a dying man; one who is advanced thus far on his  
 “journey towards the eternal world, and must shortly appear at  
 “the decisive Tribunal of the Searcher of Hearts: I am just  
 “entering into an unbounded state of existence, and in a few  
 “hours more shall have my doom fixed for eternity: What I  
 “now possess will shortly avail me nothing, to whom related  
 “will be for ever insignificant: Corruption and worms shall  
 “devour my body, and heaven or hell receive my soul. But  
 “adored be infinite Goodness, death stands stript of his horrors,  
 “and the way to everlasting life lies plain before me: Guardian  
 “Seraphs wait in readiness to transport me to the realms of joy,  
 “and fellow spirits to welcome my arrival at my Father’s House:  
 “I have almost discharged the business of life, a few more groans  
 “and I shall win the prize: Hold out faith; hold out patience,  
 “a little longer, and I shall wear the crown: Come death, strike  
 “home: Farewell world; adieu friends; receive me, Jesus!  
 “I go, I rise.”—



Happy man! who was victorious over the King of Fears, and in pleasant smiles fell away to rest; who resigned his latest breath without an anxious sigh, and gently languished into immortal life. Blessed is the man who is the favourite of the Almighty, for his beginning and end is peace.

Unhappy wretch! that could hear the dying words of so sincere a friend, so near a relation, without blushing for his crimes, or imploring forgiveness! Strangely ingrateful, to follow him to the grave without a tear, and impiously wicked to triumph in his death! Perhaps the miscreant may feed himself with hopes of a long succession of years to come: But who knows whether this night may not finish his purposes, and close the term; in the midst of his jollity his soul may be required, and death rob him of all his grandeur. The tyrant may seize him unawares, and hurry him to the grave as his prisoner; the most insignificant thing may prove fatal in the hand of death.\* And should he make his exit in the midst of his pleasures, how awful must his appearance be at the Bar of God! how unprepared for examination! how unfit for heaven!

Unhappy man! who has no hope beyond the grave, no friend above the skies. Wretched scene, to view the caitiff shipwrecked in the sea of vice, and dashed on the rocks of everlasting perdition! to view the sinking bark struggling with the impetuous waves, and at last washed away by the swelling torrent. Miserable prospect! to behold the helpless wretch drove on the sands of destruction, and overwhelmed with the billows of ruin and death. And this certainly will be his condition 'ere long, even if his days measure out the full complement of mortality.

“No force can then resist, no flight can save,

“All fall alike, the fearful and the brave.”

In this warfare there is no discharge, it is a storm we must all ride thro', or perish. In the morning of life we ride at anchor in a quiet harbour, little dreaming of the dangers that may attend our passage; and when we come to launch out into the ocean of the world, if the first gale prove prosperous, we are ready to conclude the voyage will be successful, but here we frequently find ourselves disappointed; the clouds frown, storms rise, tempests roar, death approaches, and the man dies. Miserable wretch! that can sleep secure amidst the thunder of death, and the storms of destruction.

In the midst of life we are in death, inhaling the seeds of dissolution at every breath, and gradually ripening for corruption.

Philander but last week was carousing with his companions, and impiously denying the God that made him, when a sudden

† “A grapestone in death's hand, may prove

“As strong as thunder is with Jove.”

COWLEY.

change

change appeared in his countenance, and death seemed to have attacked his heart. Being conducted to his bed, a physician was immediately sent for. As he came towards him, and took hold of his hand in order to feel his pulse, Philander with a wild glare fixing his eyes on him, spoke to the following purpose: “ Oh doctor, had I regarded the admonitions of my pious parents, death would never have filled me with such terror; but alas, God has been the matter of my derision, and his avenging wrath the banter of my tongue; conscience now awake, stings me with remorse, and infernal scorpions corrode my vitals; eternal things now appear serious and important; the blazing gulph seems wide and dreadful, and her unknown pains alarm my fears. O for one drop of a Redeemer’s blood to quench these burning flames within my breast. O for one smile from the Saviour I have so often ridiculed. Had I ten thousand worlds I would freely give them could they purchase pardon. But oh! the thought that I must for ever leave comforts, friends, acquaintances, riches, life, and all the pleasures of this lower world, and launch into the unknown and boundless ocean of eternity! Adieu world! and you who were partners in sin, remember my unhappy exit! Oh cursed wretch, to starve my soul, and pamper dust that must shortly feast the worms, and then feed the flames of hell! Oh death,—Jesus, — Mercy! — oh, I die!”

With piercing shrieks, the youth resigns his breath,  
His eye-balls darken with the shades of death:  
The soul indignant seeks the caves of night,  
And his seal’d eyes for ever lose the light.

Killing thought! to have his sun set at noon, and his rising prospects vanish in meridian blaze! Wretched situation! in which death continually surrounds us, and life is every moment obnoxious to dissolution. How fluctuating, how precarious is all earthly bliss! Disappointment reigns from the cradle to the coffin. The young and the old, are chusing the fleeting shadows of happiness, without success. It neither resides in the cottage, nor honours the palace with its presence. And tho’ we may discern some of its heavenly features in the pious mind, yet it only flourishes in the world of immortality, and shines in its full lustre in the mansions of eternal day. There indeed we shall find it in its brightest colours, and view it in its full perfection. There mourning shall for ever disappear, and sin and sorrow be no more: Pale envy and corroding care, shall hide their heads; every woe shall take its flight, and death be sentenced to everlasting banishment.

How eager does credulous man pursue the visionary joys and toys of life? What labour he exerts to reach the unknown goal, and win the distant prize. But where is the man that possesses complete beatitude on this side death? It is certain the world cannot



cannot furnish us with so much as an instance: The enquiry has often been made, but the thing sought for, has not been discovered.

Happiness is a flower that grows in eternity, but will never flourish in so coarse a soil as ours. Neither the gifts of nature, the endowments of the mind, or the advantages of fortune, are sufficient to attain it. With reference to the gifts of nature, such as strength, health, and beauty, the use of reason, a solid judgment, or a refined genius, they are all transitory and incomplete: Strength is subject to decay, and health is exposed to sickness, beauty will soon fade by the assaults of disorder, and the depredations of time; reason may be totally impaired, the penetrating judgment deceived, and the sublimest genius is obnoxious to error. As to the acquirements of human literature, they can by no means procure us perfect satisfaction, for all our knowledge is attended with uncertainty and vexation: "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow."

There's nothing here, but what as nothing weighs;  
The more our joy, the more we know it vain;  
And by success are tutor'd to despair.

What are the enjoyments of this life but painted shadows, that baffle our best concerted schemes? What is the short space of threescore years and ten, to that duration of existence the immortal soul naturally aspires after; to that awful eternity it must shortly enter? When we attempt to embrace shadows, they instantly evade us, and thus it is with the perishing concerns of mortality. Some unexpected interpositions of Providence, which to the eye of reason appear fortuitous, may disconcert our deepest projects, and frustrate our warmest hopes. Alas! should nothing obstruct our purposes, or prevent the execution of our designs; grant life its longest period, with every pleasure that may render it truly delightful; let hope meet with enjoyment, and every wish receive satisfaction; and after all set down death, and it will weigh down the scale: It will counterpoise all earthly happiness, and exactly determine the worth of life. Death will shortly arrest us, and either brand us with the stamp of folly, or the mark of wisdom. Death robs the sinner of all he has in this world, and sends him helpless and hopeless into the next. *It is appointed unto men once to die, and after that the judgment.*

The sentence is pronounced, the decree irrevocably fixed, and God only knows the time of execution. And is death the close of all! Is death the period of worldly greatness! The finishing stroke to the sinner's bliss! Are all his pleasures terminated by the boundaries of time! Has he no hope beyond the borders of the grave! But on the contrary, shall not his eternal residence be in those doleful shades, where the redemption of the soul ceases  
for

for ever! Who then would be guilty of so much madness, as to risk the everlasting welfare of his deathless spirit for the gain of dying trifles, and sublunary joys? Ask I the question! Are there not thousands at this instant seriously tracing the paths of folly, and industriously posting to their own ruin? How are the temples of the Almighty neglected, while the scenes of diversion are eagerly followed? How few repair to the worship of God, while crowds flock to the house of shadows? How are the mighty fallen, and the sons of virtue wandered from the steps of their forefathers?

O Britain! hear the Voice of the Almighty, and fear! Tremble at his Judgments, which are now desolating the Earth! The dogs of war are let loose, and overturn the ancient kingdoms of the Earth with dreadful devastation! Myriads perish in the horrible conflicts, and drop their carcasses in the field of blood. Yet infinite Mercy has interposed in our behalf, and granted us hitherto a gracious reprieve. But ungrateful Britons seem to despise reproof, and tremble only when the danger is near. However, let me improve the hint; and may the moral no less influence my conduct than attention: May it excite me to fly from avenging wrath to offered mercy, that I may rest secure beneath the rage of the thunder and the groans of death! Oh, my soul! the flight of life is far spent, and the morning of eternity near its dawn. Every moment wastes a sand, and revolving hours forewarn me of my departure; yet alas! how thoughtless, how unconcerned amidst desolating wars, surrounding dangers, and unseen foes. Consider ye children of gaiety, how many thousand incidental shocks may snap the twine of life, and dash the brittle frame to atoms? Life, like the flower, that blushes in morning bloom, and blossoms in the warmth of day, is cropt at evening and all its withering beauty expires in death.

“Teach me then, thou Parent of universal Nature, to make  
 “a proper estimate of life and its enjoyments. Support me, O  
 “my God, under every trial, and securely guide me thro’ the  
 “labyrinths of time, to the regions of bliss. And whenever thy  
 “unerring wisdom shall summons my appearance, may I receive  
 “the message with transporting joy, and gladly bid farewell to all  
 “the sorrows of mortality and corruption. May the evening of  
 “my life be serenely calm, and my days close in triumph. Illu-  
 “minate the gloomy vale with the light of thy countenance, and  
 “make me victorious in my last conflict. May the band of  
 “nature be gently unloosed, and the released spirit wing its way  
 “to everlasting rest! Fearless may I shoot the unbounded gulph,  
 “and grasp the never-fading crown.

R. R.

Of



Of the INCREASE of the SAINTS in HEAVEN, in  
KNOWLEDGE, HOLINESS, and JOY.

**T**HAT there is, and hath been, and will be, continual progress and improvement in the knowledge and joy of separate souls, may be easily proved many ways, viz. from the very nature of human reason itself: From the narrowness, the weakness, and limitation even of our intellectual faculties in their best estate: From the immense variety of objects that we shall converse about: From our peculiar concern in some future providences, which it is not likely we should know before they occur: And from the glorious new scenes of the resurrection.

1. We may prove the increase of knowledge amongst the blessed above, from the very nature of human reason itself, which is a faculty of drawing inferences, or some new propositions and conclusions, from propositions or principles which we knew before. Now surely we shall not be dispossessed of this power when we come to heaven. What we learn of God there, and the glories of his nature, or his works, will assist and incline us to draw inferences for his honour, and for our worship of him. And if we could be supposed to have ever so many propositions, or new principles of knowledge, crowded into our minds at the first entrance into heaven, yet surely our reasoning faculty would still be capable of making some advance by way of inference, or building some superstructure upon so noble a foundation. And who knows the intense pleasure that will arise perpetually to a contemplative mind, by a progressive and infinite pursuit of truth in this manner, where we are secure against the danger of all error and mistake, and every step we take is all light and demonstration.

Shall it be objected here, that our reason shall be as it were lost and dissolved in intuition and immediate sight, and therefore, it shall have no room or place in that happy world?

To this I would reply, That we shall have indeed much more acquaintance with spiritual objects by immediate intuition, than we ever had here on earth; but it does not follow thence, that we shall lose our reason. Angels have immediate vision of God and divine things; but can we suppose they are utterly incapable of drawing an inference, either for the improvement of their knowledge, or the direction of their practice? When they behold any special and more curious piece of divine workmanship, can they not further infer the exquisite skill or wisdom of the Creator? And are they not capable of concluding, that this peculiar instance of Divine Wisdom demands an adoring thought? Thus intuition, or immediate sight, in a creature, does not utterly exclude and forbid the use of reason.

I reply again. Can it ever be imagined, that being released from the body, we shall possess in one moment, and retain thro' every moment

moment of eternity, all the innumerable ranks, and orders, and numbers of propositions, truths and duties, that may be derived in a long succession of ages by the use of our reasoning powers?

2. The weakness and narrowness of human understandings in their best estate, seems to make it necessary that knowledge should be progressive.

Continual improvement in knowledge and delight, among the spirits of the just made perfect, is necessary for the same reason that proved their variety of entertainments and pleasures, viz. because creatures cannot take in all the vast, the infinite variety of conceptions in the full brightness and perfection of them at once, of which they are capable in a sweet succession. Can we ever persuade ourselves, that all the endless train of thoughts, and ideas, and scenes of joy, that shall ever pass thro' the mind of a saint thro' the ages of eternity, should be crowded into every single mind the first moment of its entrance into those happy regions? And is a human mind capacious enough to receive, and strong enough to retain, such an infinite multitude of ideas for ever? Or is this the manner of God's working among his intellectual creatures? Surely God knows our frame, and pours in light and glory as we are able to bear it. Such a bright confusion of notions, images, and transports, would probably overwhelm the most exalted spirit, and drown all the noble faculties of the mind at once. As if a man who was born blind, should be healed in an instant, and should open his eyes first against the full blaze of the noon-day sun; this would so tumultuate the spirits, and confound the organs of sight, as to reduce the man back again to his first blindness, and perhaps might render him incurable for ever.

3. This argument will be much strengthened, if we do but take a short view of the vast and incomprehensible variety of objects, that may be proposed to our minds in the future state, and may feast our contemplation, and improve our joy.

The blessed God himself is an infinite being: His perfections and glories are unbounded: His wisdom, his holiness, his goodness, his faithfulness, his power and justice, his all-sufficiency, his self-origination, and his unfathomable eternity, have such a number of rich ideas belonging to each of them, that no creature shall ever fully understand. Yet it is but reasonable to believe, that he will communicate so much of himself to us by degrees, as he sees necessary for our business and blessedness in that upper world. Can it be supposed that we should know every thing that belongs to God all at once, which he may discover to us gradually as our capacities improve? Can we think that an infant-soul that had no time for improvement here, when it enters into heaven, shall know every thing concerning God, that it can ever attain to thro' all the ages of its immortality? When a blessed spirit has dwelt in heaven a thousand years, and conversed with God and Christ.



Christ, angels and fellow-spirits, during all that season, shall it know nothing more of the nature and wondrous properties of God, than it knew the first moment of its arrival there? \*

But I add further, The works of God shall doubtless be the matter of our search and delightful survey, as well as the nature and properties of God himself. "His works are honourable and glorious, and sought out of all that have pleasure in them," Psa. cxi. 2, 3. In his works we shall read his name, his properties, and his glories, whether we fix our thoughts on Creation or Providence.

The works of God and his wonders of creation in the known and unknown worlds, both as to the number, the variety and vastness of them, are almost infinite, they transcend all the limits of our ideas, and our present capacity to conceive. Now there is none of these works of wonder, but may administer some entertainment to the mind of man, and may richly furnish him with new matter for the praise of God in the long successions of eternity.

There is scarce an animal of the more compleat kind, but would entertain an angel with rich curiosities, and feed his contemplation for an age. What a rich and artful structure of flesh, upon the solid and well-compacted foundation of bones! What curious joints and hinges, on which the limbs are moved to and fro! What an inconceivable variety of nerves, veins, arteries, fibres, and little invisible parts, are found in every member! What various fluids, blood and juices, run thro' and agitate the innumerable slender tubes, the hollow strings and strainers of the body! What millions of folding-doors are fixed within, to stop those red or transparent rivulets in their course, either to prevent their return backwards, or else as a means to swell the muscles and move the limbs! What endless contrivances to secure life, to nourish nature, and to propagate the same to future animals! What amazing lengths of holy meditation would an angel run upon these subjects! And what sublime strains of praise would a heavenly philosopher raise hourly to the Almighty and All-wise Creator! And all this from the meer brutal world!

But if we survey the Nature of Man, he is a creature made up of mind and animal united, and would furnish still more numerous and exalted materials for contemplation and praise; for he has all the richest wonders of animal nature in him, besides the unknown mysteries of mind or spirit. Surely it will create a sacred pleasure

\* God himself hath infinite goodness in him, which the creature cannot take in at once; they are taking of it in eternally. The saints see in God still things fresh, which they saw not in the beginning of their blessedness. GOODWIN.

in happy souls above, to learn the wonders of Divine skill exerted and shining in their own formation, and in the curious workmanship of those bodily engines in which they once dwelt and acted.

Then let them descend to herbs and plants. How numerous are all the products of earth upon her green surface, and all within her dark bowels? All the vegetable and the mineral kingdoms? How many centuries would all these entertain a heavenly enquirer?

The worlds of air, and the worlds of water, the planetary and the starry worlds, are still new objects rich with curiosities; these are all monuments of Divine Wisdom, and fit subjects for the contemplation of the blessed. Nor can we be supposed to have for ever done with them all when we leave this body; and that for two reasons. One is, because God has never yet received the honour due to his Wisdom and Power, displayed in the material creation, from the hands or tongues of men. And the other is, because the spirits of the just shall be joined to bodies again, and then they shall certainly have necessary converse with God's material works and worlds; tho' perhaps they have more acquaintance with them now in their separate state, than we are apprized of.

And besides all these material works of God, what an unknown variety of other wonders belong to the world of pure spirits, which lie hid from us, and are utterly concealed behind the veil of flesh and blood! What are their nature, and the reach of their powers! What ranks and orders they are distributed into! What are their governments, their several employments, the different customs and manners of life, in the various and most extensive regions of that intellectual world! What are their messages to our earth, or the other habitable globes, and what capacities they are endowed with to move or influence animate or inanimate bodies! All these, and a thousand more of the like nature, are made known doubtless to the inhabitants of heaven. These are things that belong to the provinces of light and immortality, but many of them are mysteries to us who dwell in these tabernacles; they lie far beyond our ken, and are wrapt up in sacred darkness, that we can hardly do so much as shoot a guess at them!

Now can we suppose that the meanest spirit in heaven has a full and entire survey of all these innumerable works of God, from the first moment of its entrance thither, throughout all the ages of immortality, without the change of one idea, or the possibility of any improvement? This would be to give a sort of omniscience to every happy spirit, which is more than is generally allowed to the man Christ Jesus. And if there be such a thing as degrees of glory among the saints above, we may be well assured that the

lowest



lowest rank of blessed spirits is not advanced to this amazing degree.

The book of Providence is another volume wherein God writes his name too. Has every single faint such a vast and infinite length of foreknowledge given him at his first admission into glory, that he knows beforehand all the future scenes of Providence, and the wonders which God shall work in the upper and lower worlds? The Lion of the tribe of Judah, the Root and the Offspring of David, is the only person in heaven or earth, that was "worthy to open the book, and to loose the seven seals thereof;" Rev. v. 5. Surely the meanest of the saints does not foreknow all those great and important Counsels of God, which our Lord Jesus Christ is entrusted with. And yet we may venture to say, that the spirits of the just in heaven shall know those great and important events that relate to the Church on earth, as they arise in successive seasons, that they may give to God and to his Son Jesus Christ, revenues of due honour upon this account.

And indeed if the limits of their knowledge in heaven were so fixed at their first entrance there, that they could never be acquainted with any of these successive providences of God afterwards, we here on earth have a great advantage above them, who see daily the accomplishment of his Counsels, and adore the wonders of his wisdom and his love; and from this daily increase of knowledge, we take our share in the growing joys and blessings of Zion.

~~~~~

EXTRACTS from LETTERS wrote by the Rev. Mr. WESLEY to a MEMBER of his SOCIETY.

[Continued from page 203.]

L E T T E R XVI.

March 14, 1768.

THERE are innumerable degrees, both in a justified, and a sanctified state, more than it is possible for us exactly to define. I have always thought the lowest degree of the latter implies,—The having but one desire and one design. I have no doubt but in that general outpouring of the Spirit, God did give*** this degree of salvation, neither did it ever appear to me that*** had lost it: Rather*** seemed to stand just on the threshold of Christian Perfection, and I apprehend nothing would be more likely to hurt the soul than undervaluing the grace already received. Without any sin, we may be, *in a sense*, pleased with the approbation of those we esteem and love. But here we have need of much prayer, lest this should degenerate into pride or vanity. I still say to you, as to an almost new born babe,—Dare to believe, on Christ lay hold! without being solicitous about *the name* of what

you have, ask and expect all you want! Is it not nigh? even at the door?

The knowledge of ourselves is true humility; and without this, we cannot be freed from vanity: A desire of praise being inseparably connected with every degree of pride: Continual watchfulness is absolutely necessary, to hide this from stealing in upon us. But as long as we steadily watch and pray, we shall not *enter into* temptation. It may and will assault us on every side; but it cannot prevail.

L E T T E R XVII.

July 5. 1768.

I AM more inclined to congratulate you, than to condole with you, upon your present situation. Many circumstances concurred to expose you to the greatest of all dangers, that of being generally commended. It is therefore a peculiarly gracious Providence, whereby this danger is turned aside; and that without any particular fault, or even imprudence on your part. You may now experience the truth of that fine reflection, "Nothing is more profitable for us, than to suffer reproach for a good action, done with a single eye." Nevertheless you cannot be excused from speaking plain to S—C— and A—, and the sooner this is done the better, lest their want of judgment should produce more ill effects. Certainly you should labour to convince them, That they were altogether in a fault. In any wise they should have spoke to you *first*. Then if you had not satisfied them, they might have gone further. But what can be done for the poor young woman? I am afraid lest she should be turned out of the way.

You will hardly need that tract for a time, as you have Mr. Brainerd's Life. There is a pattern of self-devotion, and deadness to the world! But how much of his sorrow and pain had been prevented, if he had understood the doctrine of Christian Perfection? How many tears did he shed, because it was impossible to be freed from sin.

As you have not the same outward trials which many have, it is highly needful you should have some inward ones. Altho' they need not be either many or long. If you walk closely with God, he is able to give any degree of holiness, either by pleasure or pain. S— continues with you a little longer, to quicken you in the way. Why should not a living Christian be exactly of the same spirit with a dying Christian? Seeing the difference between her life and ours, is nothing, when compared to eternity!

The last scene of life in dying believers is of great use to those who are about them. Here we see the reality of religion, and of things eternal. And nothing has a greater tendency to solemnize the soul, and make, and keep it dead to all below. We are reasonable

reason
Lord
Script

A
the u
in pa
at the
clusio
fingin

Van
for the
closed
that a
But th
have t
his dev
influenc
To an
let peo
often t
not "
" hate

If M
first op
of a fa
she wil
duty, t
quaint
have h
grace c
to stand
and co

It ha
with lo
does no

reasonable creatures, and undoubtedly reason is the candle of the Lord. By enlightening our reason to see the meaning of the Scriptures, the Holy Spirit makes our way plain before us.

L E T T E R XVIII.

August 12, 1769.

AT some times it is needful to say, "I will pray with the Spirit, and with the understanding also." At other times the understanding has little to do, while the soul is poured forth in *passive prayer*. I believe we found the answer to many prayers at the Conference, particularly on the two last days. At the conclusion, all the preachers were melted down, while they were singing those lines for me,

"Thou, who so long hast fav'd me here,
A little longer save;
Till freed from sin, and freed from fear
I sink into a grave:
Till glad I lay my body down,
Thy servant's steps attend;
And O! my life of mercies crown
With a triumphant end."

Various Scriptures shew, that we may pray, with resignation, for the life or ease of a friend: It is enough that every petition be closed with, "not as I will, but as thou wilt." It is true, that a believer knows the devices of satan to be many and various. But the Apostle means more than this, namely, that those who have the unction of the Holy One, are thereby enabled to discern his devices whenever they occur, and to distinguish them from the influences of the good Spirit, how finely soever they are disguised. To answer for ourselves is often a cross; and we had much rather let people think and talk as they please; but it is a cross, we must often take up: Otherwise, we "walk not charitably, if we do not "reprove our brother;" if we "suffer sin upon him," we "hate our brother in our heart."

If Mrs. — be arrived at London, I wish you would take the first opportunity of conversing with her. She will have more need of a faithful friend now than ever she had in her life. I expect she will hear reasons upon reasons, why she ought, as a point of *duty*, to conform *a little* to the world, to have *a few* trifling acquaintance, and not to be so particular in her dress. Now as you have heard all these things before, and have been enabled by the grace of God, to discover satan, even with his angel's face, and to stand firm against all his assaults, you will be better able to assist and confirm her, if you seek her before she is much shaken.

It has a little surprised me, that several who are, I believe, filled with love, yet do not desire to die. It seems, as if God generally does not give this desire, till the time of death approaches. Perhaps

haps in many, it would be of little use. First let them learn to live.

Doubtless that rest was given, "to support you under your sickness:" Yet that is no reason why it should be ever taken away: It was certainly a degree of that rest which remaineth for the people of God. But it may be called by this or any other name: Names are of little consequence. *The thing* you need never let go. You may live *in* and *to* Jesus: Yea, and that continually by simple faith, and holy, humble love.

Let M— T— be as sensible as ever she will or can be, of her own helplessness and poverty. But let her not cast away that confidence, which hath great recompence of reward. She did experience the pure love of God; let none take advantage from her being tried by fire, (if it should be so) to reason her out of it. That general promise, "in blessings I will bless thee," certainly contains all the promises, whether relating to this life or the next: And all are your's! Peace be multiplied upon you.

L E T T E R XIX.

May, 1769.

BY comparing your own outward state with Mrs. —, you now see clearly the advantages you enjoy: You have nothing external to hinder your waiting upon God, without carefulness, and without distraction. None has a right to interrupt you, while you are exercised in things divine, and labouring to be holy in body and spirit. You may have just so much, and no more connection with any one, as experience shews is profitable for you. O stand fast in this liberty, glorifying God with all you have, and all you are!

It is remarkable, that St. Paul places this the last of all, that "Love endureth all things:" And this is the sum of his wish, with regard to the Colossians; "that they might be strengthened unto all patience and long-suffering with joyfulness." They who have attained this, are ripe for the inheritance, and ready to salute their Friends in Light. There is a time when we grow up towards this, even without any sensible increase; as in the parable, the seed groweth and springs up, *he knoweth not how*: At many times indeed we do know how the power of the highest suddenly overshadows us: While either the first, or the pure love is shed abroad in our hearts. But at other times, he confirms, and increases that love, in a gradual and almost insensible manner.

Death has had a large commission this year, with regard to our Societies in Ireland as well as England: Just as I left Dublin, four or five of our members there were taken away in four or five days: Three elder, and two in the bloom of youth; one of whom had been filled with love for some years. They all witnessed a good confession at the last, and died in full assurance of hope.

hope.
breath
spirits
are; —
in the

W
heart
wantin
soul th
there b
right t
pose, o
than th
natural
ble bod
cause o
union;
conne
right p
former.
necessar
many
what th

You
thought
plicity
flection
want!
eyes, (h
do not
But I se
I hope
weary o
well for

W
to
last, wh
of God
circumst
Norris
which r

hope. Nancy Rogers, whom I saw just before I left the town, breathed the very spirit of Jane Cooper. I think their kindred spirits are now acquainted with each other, better than you and I are; — but not better than we shall be, when we meet together in the paradise of God.

L E T T E R XX.

July 6, 1770.

WHEN things are viewed at a distance, one would be apt to imagine, that no degree of sorrow could be found in an heart that rejoices evermore: That no right temper could be wanting, much less any degree of a wrong temper subsist, in a soul that is filled with love: And yet I am in doubt, whether there be any soul clothed with flesh and blood, which enjoys every right temper, and in which is no degree of any wrong one: Suppose, of ill judged zeal, or more or less affection for some person than that person really deserves. When we say, “This is a natural, necessary consequence of the soul’s union with a corruptible body,” the assertion is by no means clear, till we add, “because of the weakness of understanding, which results from this union;” admitting this, the case is plain. There is so close a connection between right judgment and right tempers, as well as right practice, that the latter cannot easily subsist without the former. Some wrong temper, at least in a small degree, almost necessarily follows from wrong judgment; I apprehend when many say, “sin *must* remain, while the body remains,” this is what they mean, tho’ they cannot make it out.

You say, “my silence usually proceeds from my views and thoughts of myself as a Christian.” Bishop Fenelon says, “simplicity is that grace which frees the soul from all unnecessary reflections upon itself.” See here one sort of simplicity which you want! When I speak or write to you, I have *you* before my eyes, (but generally speaking) I do not think of myself at all. I do not think whether I am wise or foolish, knowing or ignorant: But I see *you* aiming at glory and immortality, and say just what I hope may direct your goings in the way, and prevent your being weary or faint in your mind. Our Lord will order all things well for sister T — : What can hurt those that trust in him?

L E T T E R XXI.

April 14, 1771.

WHATEVER comes from you is agreeable to me: your letters always give me pleasure: But none more than the last, which brings the welcome news of the Revival of the work of God among you. You will encourage I — T — to send me a circumstantial account of God’s dealings with her soul. Mr. Norris observes, that no part of History is so profitable, as that which relates to the *great changes* in states and kingdoms: And
it

it is certain, no part of Christian History is so profitable, as that which relates to great changes wrought in our souls: These therefore should be carefully noticed, and treasured up for the encouragement of our brethren.

I am glad *you* have at length broke thro' those evil reasonings, which so long held you down, and prevented you from acknowledging the things, which were freely given to you of God. Always remember the essence of Christian Holiness is, simplicity and purity: One design, one desire: Entire devotion to God: But this admits of a thousand degrees and variations, and certainly it will be proved by a thousand temptations: But in all these things you shall be more than conqueror.

It takes God (so to speak) abundance of pains, to hide pride from man: And you are in more danger of it than many, were it only on account of outward advantages. Happy are you, if you use those for that single end, to be outwardly and inwardly devoted to God; and that more entirely than you could be in different circumstances. I have just been conversing with that excellent woman M—P —; what a mystery, that one of such gifts and such grace, should be fixed in a place, where she is almost useless. So much the more thankful you may be, who have opportunity of employing every talent which God hath given you. If you would retain the talent of health, sleep early, and rise early.

I am, &c.

JOHN WESLEY.

From Miss J. THORNTON, to a young LADY.

My dear Friend,

TO have power to endure, fight, and labour, is as you observe, as much our calling, as to rejoice, and if you can do this, it is matter of rejoicing; these being things in which nature has no part; but our confidence is in Christ Jesus, and not in the flesh. Our Lord deals tenderly with you in giving you those encouraging views of the glory that shall be revealed.

“ Rich prelibations of consummate joy :

“ Nor wait we dissolution to be blest.”

I am sometimes favoured with these, and receive them as,

“ The cordial, heaven in my cup has thrown,

“ To make the bitter draught of life go down.”

Desirable, and profitable, is a deep and constant conviction, that this is not our rest: I love to feel myself a stranger and sojourner here below.

You ask me, How my soul prospers? I think it is by a continual coming to Jesus at all times, and in all places; by feeling I am all ignorance, weakness and imperfection, and that if he

leave

leave
spring
favou
or rep
made
of pe
I am
times
of spi
The
am sa
strong
Partic
faith f
such
mind,
me.
season
unclean
when
of fan
the vi
I was
I said
feel he
with h
if I fe
if I ha
immed

For
and un
that fu
my wa
You
to the
myself)
means
drances
another
Lord,
Herein
and to
to grow
fections
with me
VOL

leave me to myself, I shall fall; by feeling in him are all my fresh springs, and by living on the word of promise. I am generally favoured by some word from himself of consolation, instruction, or reproof in righteousness, by which the way I should walk in is made plain unto me. I think, in general, I am led in the way of peace, and love, and joy. There are particular seasons when I am called to stand still and see the salvation of God; at other times to endure as seeing the Invisible, and to pass thro' exercises of spirit from the prince of darkness, and from outward things. The attacks from satan are, That I deceive myself, that *I think* I am saved from sin, but am not, for if I were, I should be more strong in the Lord, and have more faith, more love and joy, &c. Particularly of late, I have been tried about my not having more faith for others. It is suggested, my experience is inconsistent with such a state, and numberless such things are injected into my mind, in all which, I go to the Searcher of Hearts to answer for me. Three times has he condescended to say in these reasoning seasons, "*What God hath cleansed, that call not thou common or unclean.*" Light and power accompanied the words: Yet once when in prayer I was begging of the Lord still clearer evidence of sanctification, it was brought to my mind, three times was the vision shewed to Peter and then he doubted no more, and that I was to imitate Peter's conduct. I now felt rest in God; but as I said before, outward things offered matter for exercise, and I feel here likewise, that faith alone brings victory. When pleasure, with her syren song, allures, or when pain invades; in either case, if I feel weakened by it, I fly to the blood of sprinkling, with, if I have sinned, *the blood of Jesus cleanseth from all sin*; and I immediately find

"Sprinkled with that blood I lie,

"And bless it's cleansing power."

For these few days past, my peace has flowed like a river; even and uninterrupted, tho' tempted and closely tried; and knowing that such power belongeth unto God, I am encouraged to go on my way rejoicing.

You ask me, What are my greatest helps and hindrances? As to the first, faith, prayer, and self examination, (these respect myself) and, when destitute of christian conversation and outward means of grace, the daily providences that occur. — My hindrances? A want of more courage is one, of more simplicity is another. My own will would be; — but for ever blessed be my Lord, it is not, for immediately as it offers, it is submitted. Herein I see consists our perfection, the living in the will of God, and to let patience have its perfect work. Here I see my work is to grow in grace, and to go on, not discouraged by my imperfections, not doubting the Saviour's love, but believing *he is ever with me, and all that he hath is mine.*

VOL. XXII. May, 1799.

I think

I think I may fear tiring you now: Yet the interrogatories respecting yourself, are still to come, viz. How to go on most swiftly. By prayer, persevering prayer. What particular grace? *The ornament of a meek and quiet spirit*, under which, I apprehend, is comprized *evenness of spirit*, which if I have remarked any thing in you, is, I think, a defect in this. Your greatest dangers? With Jane Cooper, I think, our greatest dangers are our constitutional ones; and in this respect, my dear love, you and I have need to be on our guard. The limits of my paper oblige me to conclude with entire affection, your's in Jesus,

J. THORNTON,

P O E T R Y.

Written in imitation of Dr. YOUNG's Ode, intituled, OCEAN,

FAREWELL, thou earth, That gave me birth!
Ye false, ye tempting toys, adieu!
Ye glittering scenes, Deluding dreams!
No more your follies I pursue.

With stedfast eye To heaven I fly,
Triumphant mount on rapid wings;
Above the skies With joy arise,
And with contempt look down on kings.

T'ward that blessed place, I set my face,
Where God in boundless glory dwells;
Where angels sing, And tribute bring
To him who every power excels.

I'm trembling brought, As quick as thought,
And light upon celestial ground:
Of seraph throngs, I hear the songs,
And floods of day burst all around!

Now louder fills The' echoing hills,
The strong, the sweet angelic lay;
And now again The melting strain
In soft pianos dies away.

The heavens all o'er Loud thunders roar,
While streaming light'ning blaze on high;
Thick smoke aspires, Thick sparkle fires,
And seas of glory fill the sky.

Each mountain quakes, All nature shakes,
While God declares his holy will;
While yet he spoke, Thick clouds of smoke
Involv'd in night the sacred hill.

"Ye sons of day, Hear and obey;
"My only Son belov'd,—adore:

“ To him the knee, E’en as to me,
“ Bend you, till time shall be no more.”

Straight cherubim And seraphim
Before him trembling, prostrate fall;
His golden crown Each casting down,
And own the LAMB, as LORD OF ALL.

Their harps of gold Now joyful hold,
Melodious music floats around;
Their lofty theme, Of him supreme
Who fast in chains the dragon bound.

To heav’n’s great SIRE, They strike the lyre,
And to the Lamb who reigns above,
Who once was slain, Now lives again,
The fountain of eternal love.

Young muse refrain, Your heat restrain,
No more the joys of heav’n declare,
Till from the clay, You slide away,
And reach the fields of purest air.

Submit to fate, Till then await,
Nor sing of blooming fairs the joys,
Till thou shalt join The choirs divine,
And taste the bliss which never cloy.

To live with men, Submit till then,
And, tho’ reluctant, dwell below;
Yet still rejoice And raise thy voice
To HIM, whose mercies ever flow.

Three times a day, Thy homage pay,
To HIM, who sav’d thy soul from hell;
His altar ’tend, Before him bend,
And in his holy temple dwell.

His right’ous will—I, to fulfil,
While life this vital mass inspires,
Will gladly run, Nor dangers shun,
But rush thro’ waters and thro’ fires.

My God to praise, My voice I’ll raise,
My soul her strongest powers shall join;
His Word obey, While here I stay,
Nor at his sacred Will repine.

Boston, New-England.

~~~~~  
PSALM XXI. By Mr. CHARLES WESLEY.

THE soul shall be glad, In Jesus restor’d,  
Anointed and made A king with his LORD;  
His high exaltation With transport receive,  
And in thy salvation, Triumphantly live.

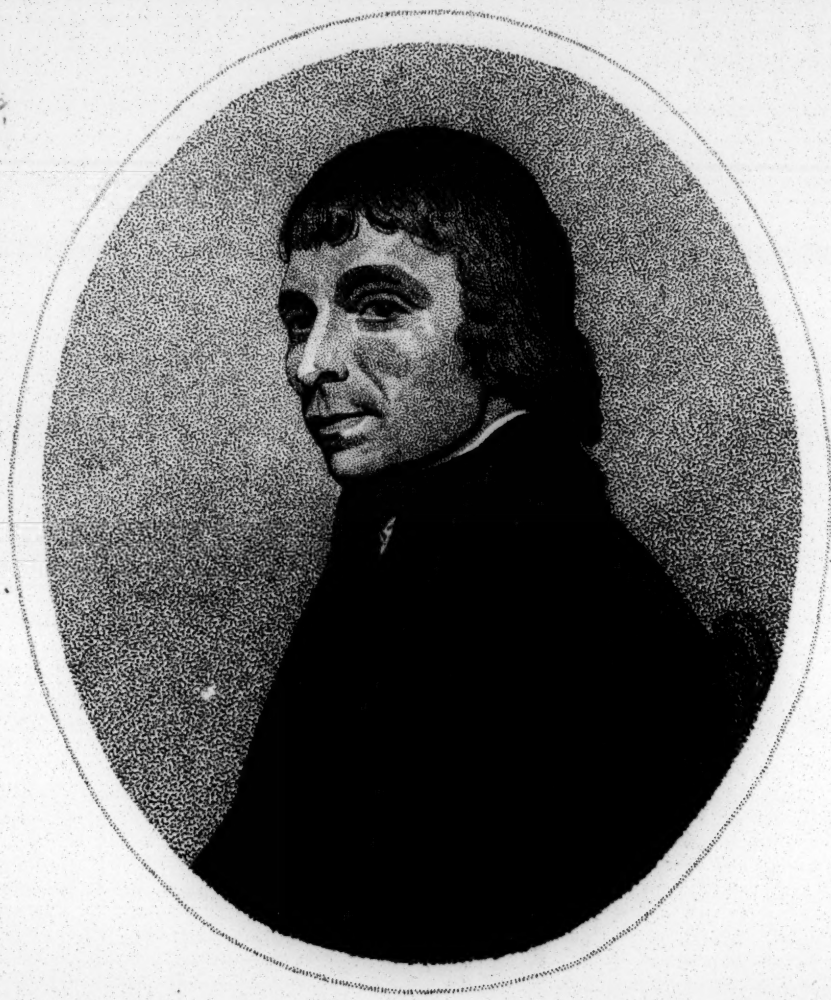
2 His

- 2 His hearty request, Thou, Lord, hast bestow'd,  
With holiness blest, That Image of God;  
The baptizing Fire, The heavenly birth,  
Hath lifted him higher, Than kings of the earth.
- 3 His head thou hast crown'd, With gold from above;  
No dross can be found In perfected Love;  
The gold it is pure, Unmingled with sin,  
The kingdom is sure, Of heaven within.
- 4 Long life he desired, To spend in thy praise,  
And thou hast inspir'd, His soul with thy grace:  
Hast bid the believer, Thy Spirit receive,  
And gave him for ever, And ever to live.
- 5 This, this is his boast, And triumph, that God  
To save what was lost, Should shed his own blood:  
Thy honour and glory, On him thou hast laid,  
And made him before thee, Eternally glad.
- 6 Eternally blest, And joyful in Thee;  
Admitted to rest, Thy presence to see;  
He trusts in his Saviour, Who then shall remove  
His soul from thy favour, His heart from thy Love?
- 7 Thou reignest supreme, In Goodness and Power,  
Thy Mercies redeem, Thy Judgments devour,  
Thy fire shall consume them Who madly offend,  
Thy Justice shall doom them, To woes without end.
- 8 Thy weighty right hand, Shall find out thy foes,  
Who mercy withstand, And Jesus oppose,  
Who dare thy displeasure, Thy judgments shall feel,  
And fill up their measure Of torments in hell.
- 9 The vengeance decreed, Yet farther shall go,  
And root out the seed Of sinners below,  
Because they offended, Maliciously proud,  
And vainly intended Their rage against God.
- 10 Thou, therefore, O Lord, Shall put them to flight,  
The nation abhor'd, Drive out of thy sight;  
The shafts of thy quiver, Shall aim at their face,  
Transfix them for ever, When in their own place.
- 11 Take to thee thy power, O Jesus, and reign,  
So shall we adore Thy goodness to man;  
Thy mighty compassion, Thy conquering Love,  
Till in thy salvation, We triumph above.



4 AP 54

METHODIST MAGAZINE.



MR GEORGE HIGHFIELD.

*Preacher of the Gospel.*

*Aged 35.*

ME

THE  
yellow  
end, I  
During  
gratuito  
all my  
so that  
promoti  
young  
before

In the  
unable  
been ac  
liamson  
of air,  
Island,  
strength  
Provide  
July 17  
which a  
that I co  
Medicin  
worn d  
friends a  
of recov  
my inter  
Neptun  
sets, al  
on shore  
Island.  
singing  
with the  
God, a  
the neig  
verthele  
Grace  
oppositio  
VOL.



T H E  
Methodist Magazine,  
For J U N E, 1799.

MEMOIRS of the LIFE of Mr. JOHN KINGSTON,  
PREACHER of the GOSPEL.

[ Continued from page 213. ]

**T**HE day after the hurricane which made such dreadful devastation in the Island of Nevis, I was seized with the yellow fever. For twelve days I was delirious. At the month's end, I was so far recovered as to be able to walk across the room. During this heavy affliction, Doctors Williamson and Noble gratuitously attended me with the greatest diligence; and indeed all my friends were unremitting in their care and regard for me, so that nothing in their power was omitted that was needful for promoting my recovery and restoration to health. Four of the young men who visited me during the severity of the fever, died before I was able to walk about.

In the month of December, 1793, being still very weak, and unable to discharge the duties of my office in the manner I had been accustomed to, by the advice of my kind friend Dr. Williamson, I took a trip to Antigua, hoping the voyage, and change of air, would be beneficial to me. After a month's stay in that Island, finding the cough abated, and recovering some degree of strength, I returned to Nevis, and went on in the work which Providence had called me to, with some degree of success, till July 1794, when I was attacked with an intermitting fever, which after struggling with for many months, brought me so low, that I could neither preach nor attend to the affairs of the society. Medicine afforded me no relief, and my whole frame seemed to be worn down. In these circumstances, Dr. Williamson and my friends advised a change of climate as the only probable method of recovering my health. I immediately informed Dr. Coke of my intention of removing to America; and embarked in the brig Neptune, Capt. Bradbery, bound for Kennebunck in Massachusetts, along with Mr. and Mrs. Harper. The next day we went on shore, at St. Eustatia, and lodged at a friend's house in the Island. In the morning I was awakened before day-light by the singing and praying of the people belonging to the house, who with their pious neighbours, assemble every morning to worship God, as it were by stealth. Some of the Methodists in this and the neighbouring Islands, have suffered severe persecution; nevertheless, they are not terrified from their duty, but retain the Grace of God, and Love for one another, in spite of all opposition.

VOL. XXII. JUNE, 1799.

2 N

On

On the 24th day after leaving St. Eustatia, we arrived upon the Coast of North America. During this voyage, I was greatly reduced by the intermitting fever. In a few days more we reached Kennebunck, and from thence sailed to Boston. In this city we were kindly received by Mr. Baurells. Here I found a comfortable home. Mr. Evan Rogers, the Methodist Preacher gave us the right hand of fellowship, and treated us with the most cordial affection. Methodism is in its infancy here; but there are a few who truly fear and know the Lord. Finding myself, to all appearance, past all hopes of recovery, I wished to return to England, that I might die among my friends. But not finding any ship bound for Europe, at the importunity of Mr. Johnson, a member of our Society in Lynn, I was induced to try the country air, and resided at his hospitable house for some months. In a little time I was able to ride a few miles, and found, thro' the humane and affectionate treatment I met with from Mr. Johnson and his worthy family, both my mind and body revived and strengthened.

On the 23d of May, 1794, my fellow traveller Mr. Harper, met with a heavy affliction in the loss of his wife. She left behind her three small children, one of them an infant at the breast. But divine Goodness supported him in this season of distress, and was his refuge and comfort in a strange land. The town of Lynn stands in a delightful situation, and is remarkable for its cleanness; but what afforded me the greatest satisfaction, was the apparent morality of the inhabitants; every one seeming to act as if they were sensible that they had a character, and a soul to lose.

On the 3d of July, I bade adieu to my hospitable and kind friends at Lynn, and on the 14th arrived at New-London, in Connecticut, 200 miles from Boston, in order to attend the Conference. The journey, at that season of the year, was almost too much for my weak constitution, on account of the great heat, which seemed more incommodious than in the West Indies. Mr. Asbury and the American Preachers received us most affectionately; and the business of the Conference was conducted in the true spirit of primitive Christianity. Mr. Harper returned to Boston; and I was appointed for New York, which I reached on the 26th, and met with a cordial reception from the brethren in that place.

In the month of September, the yellow fever broke out in New York, and raged with great violence, supposed to originate from the intense heat of the weather, and the great influx of the lower class of people from Domingo. The mortality was so great that sometimes 80 were buried in a day. On account of the epidemic fever, the Conference was removed into the White Plains, where we had a gracious season. On returning from the White Plains to New York, we met great multitudes of people fleeing from the fever. The road was almost covered with coaches and wag-

gons,

gons, and  
escape f  
saw the  
buried.  
never  
No one  
who w  
the infe

One  
of our  
I visited  
indubit  
God.  
the Ne  
before,  
for a c  
was to

The  
shops  
In son  
afflicte  
church  
forme  
Comm  
cafes,  
fins,  
to be

TH  
the m  
being  
pital.  
some  
hospi  
ment  
drive  
to co  
intre  
half  
refig  
tuni  
son  
moth  
pose

I  
wer  
pious  
his



sons, and persons on horseback and on foot, endeavouring to escape from the destroyer. About three miles from the city, I saw the Potters-Field, where all who died of the plague were buried. Such a sight of open graves, and recently opened, I never beheld. Near this dreadful place we met the dead-cart. No one was permitted to come near it, but only the two drivers, who wore a covering dipt in tar, to preserve them from taking the infection.

One of our preachers, Mr. Jacob Brush, with many other of our valuable friends, were swept away by this awful calamity. I visited Mr. Brush a short time before his decease, and he gave indubitable proof that he was happy in the favour and peace of God. I preached his funeral Sermon to a serious multitude, in the New Church; and what affected me not a little, the Sunday before, I heard him preach a funeral sermon in the same pulpit for a deceased friend. The Tuesday preceding his decease, he was to have been married.

The fever was so terrible and destructive, that most of the shops were shut up, and the whole city wore a gloomy appearance. In some cases it was difficult to procure necessary assistance for the afflicted; but a number of gentlemen, members of the different churches, laudably exerted themselves on this occasion. They formed themselves into a body, known by the name of the Health Committee, and sat every day to receive information of distressing cases, to administer necessaries to the dying, and to furnish coffins, tarred sheets, &c. for the dead; some of whom were obliged to be interred, perhaps, in an hour after their demise.

The following affair I relate from undoubted authority. In the month of September, a young lad, an apprentice in the city, being dangerously ill of the fever, was carried to Belvieu Hospital. His mother being informed of it, went after him. By some means she obtained permission from the centinels at the hospital gate, to enter the place. She went forward to the apartment where her son was lying, to all appearance dead. The drivers of the dead-cart stood ready with a coffin and tarred sheet, to convey him to the place of interment. The distressed parent intreated them, with many tears, that they would leave him only half an hour; and then, if no signs of life appeared, she would resign him to their disposal. At last they yielded to her importunity; and before the time expired, to her inexpressible joy, her son gave a sigh, turned himself round, and cried out,—“*Oh! my mother!*”—Thus wonderfully did the hand of Providence interpose, and snatch the youth from an untimely grave.

In the latter end of September, several members of our Society were removed to the Paradise of God; among whom was the pious Mr. John Blusker. I sat up with him the night preceding his death; and altho' the affliction was severe, yet his head was

not much affected. The presence of the Lord was powerfully with him, and filled him with unutterable peace and joy in believing. In the course of the night I prayed with him several times; and upon asking the state of his mind, he expressed the greatest confidence in the Lord, and a glorious prospect of immortal happiness. Early in the morning, Mrs. Blusker, with her children, came to his bedside. He looked most affectionately upon them, and turning his eyes towards Heaven, gave them up to the Lord, in humble hope that his God would be their God for ever and ever; and soon after resigned his soul into the hands of his blessed Redeemer.

On the 4th of October, I left my dear friends at New York, and tarried ten days at Elizabeth Town, near Philadelphia, before I could obtain permission to enter that city, on account of the fever. At Philadelphia I was affectionately received by Mr. Dickens, one of the senior preachers, and had an opportunity of preaching in the great church to a very large congregation. It was a solemn time, and concluded with a powerful prayer-meeting. I had likewise an opportunity of seeing the great General Washington. His appearance and behaviour were noble and pleasing. On the 23d, I got to Baltimore, where I again met with the venerable Mr. Asbury. His conversation was animating and profitable, and I enjoyed the greatest satisfaction in his company. His sound judgment, exemplary piety, and indefatigable labours in the ministry, render him a great blessing both to the preachers and people in the United States.

The Methodist Society in Baltimore is large and respectable; they are a plain, simple, and truly affectionate people, and I received from them every token of friendship that could possibly be expected. After labouring among them a few weeks, Mr. Asbury desired me to visit Charles-Town, South-Carolina, and spend the winter there; but before I could set out for that place, we received information of the death of Mr. William Jessop, the preacher appointed for Baltimore circuit. This awful Providence obliged me to supply his place till the Spring following. During my residence at Baltimore, the Lord was graciously pleased to humble me, and shew me my great ignorance and weakness. I felt, in some measure, the importance of my office, and the necessity of divine wisdom, and the graces of the Holy Spirit, that I might be enabled to glorify the God of my Salvation. Sometimes I stood up before the people with fear and trembling, from a consciousness of my unfitness to minister in holy things. At other times the Lord lifted upon me the light of his countenance, which dispersed the fear of man, and filled me with life and love, accompanied with a solemn sense of the immense value of immortal souls.

In my travels thro' the United States, I remarked, that as the Legislature knows no man better or worse for his religious creed;

so

to the id  
according  
duties of  
suppress  
of every  
voluntar  
On my  
Hall, in  
tensive so  
situation  
land and

At th  
intense,  
from ex  
England  
beneath  
who for  
the Met

A SI

A I  
setting  
Many  
them  
"Th  
walke  
happy

2.  
has d  
and i  
conn  
conce  
every  
cann  
assist  
expe  
hear  
The  
this  
and



to the idea generally prevails, that all good men are equal, and according to their respective abilities, qualified to discharge the duties of civil society. This principle has a happy tendency to suppress the natural tyranny in the human heart. All ministers, of every denomination, in this country, are supported by the voluntary contributions of those who attend on their ministry. On my way to Alexandria, I saw the foundation of Congress Hall, in the new city of Washington. The building is on an extensive scale, and when finished will be superb and elegant. The situation of the city is delightful, commanding a fine prospect of land and water.

At the commencement of the new year, 1796, the cold was intense, but agreed well with my constitution. The transition from extreme heat to cold, is more rapid in this country than in England, but I was happily sheltered from its disagreeable effects beneath the hospitable roof of Mr. Henry Willis, a gentleman, who for many years has been an useful and respectable preacher in the Methodist connection.

[ *To be concluded in our next.* ]

## A SERMON on the DANGER of QUENCHING the SPIRIT.

By Mr. JAMES ODDIE.

I THESSALONIANS V. 19.

“Quench not the Spirit.”

A Little acquaintance with the Scriptures and the divine life, will shew us, that altho’ many hindrances attend our first setting out in religion, yet many more attend our progress therein. Many run well for a time, but by and by, something hinders them; and the true, but melancholy proverb, is fulfilled in them, “The dog is returned to his vomit, and the sow which was washed, to her wallowing in the mire.” The cause of this unhappy change is,—they *quench the Spirit*.

2. In the verses immediately preceding the text, the Apostle has delivered some of the most exalted doctrines of the Gospel, and inestimable privileges of the sons of God; which have a close connection one with another, and in which the text is intimately concerned. “Rejoice evermore, pray without ceasing, and in every thing give thanks,” are duties of so sublime a nature, as we cannot perform, in this degenerate state of things, but by the assistance and influence of the Holy Spirit; and which we cannot expect to have, if we continue to resist his good motions in our hearts, and hinder that work which he is performing in our souls. The text and context appear to hang in some such a chain as this;—if we would *rejoice evermore*, we must *pray without ceasing*; and if we would *pray without ceasing*, we must *in every thing give thanks*;

not much affected. The presence of the Lord was powerfully with him, and filled him with unutterable peace and joy in believing. In the course of the night I prayed with him several times; and upon asking the state of his mind, he expressed the greatest confidence in the Lord, and a glorious prospect of immortal happiness. Early in the morning, Mrs. Blusker, with her children, came to his bedside. He looked most affectionately upon them, and turning his eyes towards Heaven, gave them up to the Lord, in humble hope that his God would be their God for ever and ever; and soon after resigned his soul into the hands of his blessed Redeemer.

On the 4th of October, I left my dear friends at New York, and tarried ten days at Elizabeth Town, near Philadelphia, before I could obtain permission to enter that city, on account of the fever. At Philadelphia I was affectionately received by Mr. Dickens, one of the senior preachers, and had an opportunity of preaching in the great church to a very large congregation. It was a solemn time, and concluded with a powerful prayer-meeting. I had likewise an opportunity of seeing the great General Washington. His appearance and behaviour were noble and pleasing. On the 23d, I got to Baltimore, where I again met with the venerable Mr. Asbury. His conversation was animating and profitable, and I enjoyed the greatest satisfaction in his company. His sound judgment, exemplary piety, and indefatigable labours in the ministry, render him a great blessing both to the preachers and people in the United States.

The Methodist Society in Baltimore is large and respectable; they are a plain, simple, and truly affectionate people, and I received from them every token of friendship that could possibly be expected. After labouring among them a few weeks, Mr. Asbury desired me to visit Charles-Town, South-Carolina, and spend the winter there; but before I could set out for that place, we received information of the death of Mr. William Jessop, the preacher appointed for Baltimore circuit. This awful Providence obliged me to supply his place till the Spring following. During my residence at Baltimore, the Lord was graciously pleased to humble me, and shew me my great ignorance and weakness. I felt, in some measure, the importance of my office, and the necessity of divine wisdom, and the graces of the Holy Spirit, that I might be enabled to glorify the God of my Salvation. Sometimes I stood up before the people with fear and trembling, from a consciousness of my unfitness to minister in holy things. At other times the Lord lifted upon me the light of his countenance, which dispersed the fear of man, and filled me with life and love, accompanied with a solemn sense of the immense value of immortal souls.

In my travels thro' the United States, I remarked, that as the Legislature knows no man better or worse for his religious creed;



to the idea generally prevails, that all good men are equal, and according to their respective abilities, qualified to discharge the duties of civil society. This principle has a happy tendency to suppress the natural tyranny in the human heart. All ministers, of every denomination, in this country, are supported by the voluntary contributions of those who attend on their ministry. On my way to Alexandria, I saw the foundation of Congress Hall, in the new city of Washington. The building is on an extensive scale, and when finished will be superb and elegant. The situation of the city is delightful, commanding a fine prospect of land and water.

At the commencement of the new year, 1796, the cold was intense, but agreed well with my constitution. The transition from extreme heat to cold, is more rapid in this country than in England, but I was happily sheltered from its disagreeable effects beneath the hospitable roof of Mr. Henry Willis, a gentleman, who for many years has been an useful and respectable preacher in the Methodist connection.

[ *To be concluded in our next.* ]

# A SERMON on the DANGER of QUENCHING the SPIRIT.

By Mr. JAMES ODDIE.

I THESSALONIANS V. 19.

“Quench not the Spirit.”

A Little acquaintance with the Scriptures and the divine life, will shew us, that altho’ many hindrances attend our first setting out in religion, yet many more attend our progress therein. Many run well for a time, but by and by, something hinders them; and the true, but melancholy proverb, is fulfilled in them, “The dog is returned to his vomit, and the sow which was washed, to her wallowing in the mire.” The cause of this unhappy change is,—they *quench the Spirit*.

2. In the verses immediately preceding the text, the Apostle has delivered some of the most exalted doctrines of the Gospel, and inestimable privileges of the sons of God; which have a close connection one with another, and in which the text is intimately concerned. “Rejoice evermore, pray without ceasing, and in every thing give thanks,” are duties of so sublime a nature, as we cannot perform, in this degenerate state of things, but by the assistance and influence of the Holy Spirit; and which we cannot expect to have, if we continue to resist his good motions in our hearts, and hinder that work which he is performing in our souls. The text and context appear to hang in some such a chain as this;—if we would *rejoice evermore*, we must *pray without ceasing*; and if we would *pray without ceasing*, we must *in every thing give thanks*;

*thanks*; and if we would “rejoice evermore, pray without ceasing, and in every thing give thanks,” we must not *quench the Spirit*. Quenching the Spirit would hinder our giving thanks in all things, and our failing to give thanks in all things, would make a breach upon our praying without ceasing; and an interruption in our praying without ceasing, would incapacitate us for rejoicing evermore.

3. We may observe in the text, the Spirit is expressed; but by a common figure; (the cause being put for the effect) the motions and graces of the Spirit are intended. The Holy Ghost, considered in his personal relation, as proceeding from the Father and the Son, and in his essence as one with the Father and the Son, cannot possibly admit of any diminution, or sustain any harm.

4. Here is an allusion unto fire. *QUENCH not the Spirit*, as you do the fire, either by with-holding fuel, not stirring it up, or throwing water upon it. We may learn from hence, that the good motions and blessed graces of the Holy Spirit in the souls of men, is of the same nature with fire. It enlightens, enlivens, and warms; it refines, purifies, and consumes; and always ascends upward: So doth the grace of the Spirit; it enlightens our understandings, enlivens our souls, and warms our affections to God and man; it refines us from our dross and tin of selfishness and pride; it purifies us from all filthiness of flesh and spirit, and consumes the old leaven of malice, envy, and wickedness; and as it comes down from, so it always draws the whole soul up to heaven.

Having thus explained the text, it shall be my present business,

I. To point out some of the common ways by which men quench the Holy Spirit.

II. Shew some of the bad consequences which always attend quenching the Spirit: And

III. Offer some arguments to dissuade us from quenching the Spirit.

I. 1. One way by which men usually quench the Spirit, resist his good motions, and hinder, or spoil his work in their souls; is, a careless, trifling, or worldly conversation. The Apostle's command is, “Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers,” Eph. iv. 29. Foolish talking, and jesting, are ranked with filthiness, and fornication, and should never be suffered among Christians, any more than they, ch. v. 3, 4. He saith unto the Colossians, “Let your speech be always with grace, seasoned with salt,” ch. iv. 6. And the general rule of the Gospel is, “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God,” 1 Cor. x. 31. Now one need not be long acquainted with men, to discover that



at the common conversation of the greater part of those who profess to believe in Christ, is as inconsistent with those exhortations, as the business of a dancing-master, with that of a preacher of the Gospel. How does comical stories, and immodest jests, fitted only to excite laughter in the careless, and pain in the tender mind, comport with, "Let no corrupt communication proceed out of your mouth?" How does hours spent in talking about the aspect of the times, the dearness or cheapness of the markets, the goodness or badness of any trifling commodity; the coldness, or heat, the wetness, or dryness of the weather; the beauty, or, deformity of men's persons, habits, or manners; or what this person has said wrong, and that person done amiss; when there is no call from duty, nor any solemn, useful remarks interspersed, consist with,—“having your speech seasoned with grace, meet to minister grace unto the hearers?” The vulgar may as well pretend to speak the exactest Hebrew in their ordinary conversation, as these to the glorifying of God in their common talk. Every child of God, finds by experience, that an habitual round of trifling and worldly conversation, gradually saps the root and undermines the foundation of holiness, and leaves the mind quite indisposed for close communion with God.

2. God has been pleased to give to man the excellent gift of speech, and hereby raised him above the brute which perisheth: And does he not expect that we should use it for the purpose for which it was intended? Which was to render us useful to one another, in that most and important instance of securing our salvation. Hence, saith the Apostle, “Exhort one another daily, while it is called to-day, lest any of you should be hardened by the deceitfulness of sin.” Speech was intended to transmit the valuable treasure of the mind, and to supply the same place in religious commerce, that our ships do in trade. Now what would you think, if our stately vessels which pass and repass the ocean, were to import nothing but frivolous toys, fit only to amuse children, or feed the eye of the curious? Would this be deemed prudent, would it be advantageous? As this, I am persuaded, would be exploded out of the commercial, so let all impertinent and unnecessary conversation, be hissed, with the utmost detestation, out of the christian world.

3. Would you have your speech SOUND? Then let the subject of your conversation be something appertaining to the kingdom of God. Never speak of the things of this world, but when you have an absolute occasion; and when you have, not longer, or more, than is strictly necessary to render your meaning intelligible. And at all times, and in all companies, where you possibly can, without violating any of the christian laws, introduce, and carry on religious discourse. Or, if you cannot stop the torrent of worldly conversation, however be not you carried down with it: Let it neither have the sanction of your smile,

smile, nor the assistance of your tongue. Let those employed in it, see, by your countenance, that it hath not any place in your heart, if it is not prudent for you to open your mouth to disprove of it.

4. Would you have it *seasoned with grace*? Then let it be in a godly manner, with seriousness and gravity, becoming the dignity of the subject. Too many fall into that abominable sin of profaning sacred things, by treating them with as much lightness, unconcernedness, and irreverence, as other subjects: And have adopted, in the room of a worldly, a religious kind of gossiping. Evil-speakers, contentious persons, and tale-bearers, are not a greater plague to, nor more to be avoided in civil society, than those who give themselves up to religious chit-chat in christian communion. The solemnity of your manner, in words, tone, gesture, and every part of your behaviour, should correspond with the sublimity of your matter, and the vast importance of the subject you are treating. For the sake of your own souls, and the souls of those who are about you, speak not of the things of God, but with an air and deportment which recommend and enforce them; and give an undoubted indication that you *feel* what you say. Reverence always becomes godly conversation.

5. But while you guard against levity, beware of sourness, and ill nature; this is as inconsistent with the gospel, as lightness and trifling. "Be sober, but not sad; lively but not light." Let a solemn cheerfulness always grace the spirituality of your conversation, and sweetly speak the humble joy of your enlarged heart.

6. Would you have your speech *meet to minister grace unto the hearers*? Then let it be *pertinent*, well adapted to the various states and conditions of those with whom you converse: Speak not always in one strain, nor upon one subject. Are those you converse with grown in grace, and well advanced in the divine life? To speak of the first principles of the doctrine of Christ unto such, would be to lead them back again: Speak to those, of "going on to perfection:" "Forgetting the things which are behind, and pressing toward the mark, for the prize of the high calling of God in Christ Jesus." Are they in the first stages of the christian journey? Advise them to "fight the good fight of faith, and lay hold on everlasting life: To endure hardship as good soldiers of Jesus; and so run that they may obtain." Are they crying, "What shall we do to be saved?" Then, point them unto the blood of Christ: Bid them "believe in the Lord Jesus, that they may be saved." Liberally pour out the Name of Christ, which is as ointment; and loudly proclaim liberty to the captives, in the name of the Redeemer. Are they at ease in their sins; civil, good natured souls; "Gay and in-



“ sensible, while they are sinking swift into the deep, and dropping into hell?” Then thundering cry, “ Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” Are they such as have departed from the holy commandment committed unto them? Then with earnestness solicit them to return unto God, that he may “ heal their backslidings, and love them freely.” Once more: Are they such as are wallowing in their sin and in their blood, destitute of the form and power of godliness? Reason with them of “ Righteousness, temperance,” and especially of a “ judgment to come.” Prostitute not the deep things of God unto their carnal reason, but speak of things within their reach, and in which their consciences will assist you. Thus will your speech be meet to minister grace unto them. If but one of them should be furthered in their way to heaven, how great will be your gain! How choice a treasure is the tongue! The lips of the righteous feed many.

“ Who would not bless for this the gift of speech,

“ And in the tongue’s beneficence be rich?

7. Secondly. Men frequently quench the Spirit by omitting the means of grace; or by attending them in so cold, lukewarm, and indifferent a manner, as amounts to what is equally as bad as the neglect of them. Private and public prayer, hearing the Word of God preached or expounded, searching the holy Scriptures by reading and meditation, and receiving the Lord’s Supper, are the ordinary ways by which God communicates his grace unto his saints in the gospel church: Now, if any of these are omitted, besides the breach of duty that there is in the omission, the channel of communication is intercepted, and grace is of consequence withheld from the soul: If they are used in a careless, supine, and indevout manner, God is offended, rather than worshipped thereby. When you pray without fervour, hear without the exercise of faith, search the scriptures without reverence, and receive the sacrament without devotion; is it any wonder that the Spirit is grieved, the holy flame within dying away, and your whole soul languishing? Fire will as surely go out by neglecting it, as by throwing water upon it. We need only omit to stir up the gift of God which is in us, and we are sure to be conquered.

8. What would you think of a condemned malefactor, who should be permitted to live, if he would hear and give an account of an oration made in his hearing, if he was found reclined upon his elbow, or in any other convenient posture for sleeping; or if he was thinking all the time of building houses, planting orchards, selling commodities, going to places of entertainment, or of taking a voyage to sea? Would you not think that he was very impertinently employed? Would not you condemn and abhor his conduct? And yet you are doing much worse, when in public or private devotion, you are suffering your thoughts to wander

from God. This is to offer unto him the sacrifice of fools : drawing near unto him with your lips, and honouring him with your mouth, when your hearts are far from him. The painter, said, (being asked why he was so curious) "I paint for eternity." With how much more propriety may you say, We hear, and pray, and read, and receive the sacrament for eternity. Oh! when will you cease to quench the Spirit by your slothfulness!

9. Thirdly. The Spirit is usually quenched, by the indulging of fond and foolish desires, and by worldly and covetous dispositions. "One thing is needful," saith our divine Master. If we desire more we are guilty of sinful lusting. This is the term of discipleship, "If any man will come after me, let him deny himself, and take up his cross and follow me." It is strange that any of the followers of Christ should forget this, which he hath so often repeated; and yet nothing is more common. O flow of heart to believe and understand! What can your heart reasonably desire, that you have not in Christ Jesus? Is he not GOD ALL-SUFFICIENT? "What in his love possesses you not?" And yet must you desire many things? What think you of Ahab? He had a kingdom at his command, and yet he must have Naboth's vineyard. Are you heirs of the kingdom of heaven; yea, heirs of God himself? And yet must you have a plentiful fortune; more business, gain by unfair practices, and this, and the other worldly enjoyment, whether God will give it or no? Is not Ahab's spirit in you? Will not you hereby quench the Spirit of God? You do not approve the conduct of Haman, and yet you act it over again. He was honoured at court, had the necks and service of the King's servants, and was high in the esteem of Ahasuerus, and yet he could not enjoy himself or his honours, while poor Mordecai, the Jew, was in the way: Are not you honoured in the court of heaven, have you not the service of angels, who minister unto those who are heirs of salvation? Are you not high in the esteem of the LORD JEHOVAH? And yet must you murmur at the presence of affliction, disgrace, or poverty? Hath God done all this for you, and must you be fond in your desires, and impatient in your sufferings? Oh! ye sons of Hammedatha, is not the pride, and perverseness of Haman, springing up again in your heart? Will you not come to a shameful end? For God's sake, quench not the Spirit!

10. Your pride opposes the humility of the Spirit. Envy disturbs the generous and impartial disposition of the Spirit: Self-will sets itself against the gracious will of the Spirit: And Earthly-mindedness quenches the vital flames of devotion. Earth will extinguish fire, as well as water. Vain and impertinent thoughts disturb the peaceable residence of the Spirit: No grace will thrive where they are permitted to have place. Judge ye brethren, how can the Spirit dwell with you, how can his small still voice be heard, how can his motions be attended to, and his graces grow

in you  
fishing  
buyer  
attract  
raven

II.  
shoul  
thoug  
nation  
Christ  
Will  
flame  
pluck  
hands  
natur  
and a  
ternel  
rit.  
for a  
ness.  
the r

Bu  
the V  
"Le  
an ac  
chang

Dr

T  
ferte  
the f  
linge  
the f  
have  
her  
perfe  
such  
use o  
partic  
with  
will

Fe



in your heart, if it is permitted to be a sink and puddle, where the filthiness of corrupt nature stagnates; a market place, where every buyer and seller comes; a public observatory, where every object attracts the attention; and a common wilderness, where every ravenous beast comes up to waste and destroy.

11. The heart should be kept sacred and devoted to God. Lusts should be mortified, evil desires nailed to the cross: fugitive thoughts called home, and centred in God; "and every imagination and reasoning brought into obedience unto the Law of Christ." The Will must be dissolved, and swallowed up in the Will of Jesus; the Conscience must be purified by the refining flame; and the old man expire upon the cross. There must be plucking out beloved right eyes, and cutting off favourite right hands, and casting the bleeding members away! There must be nature bleeding on the daily cross; mortification of members, and a full resolution for the utter extirpation of every root of bitterness: Otherwise you cannot possibly avoid quenching the Spirit. Think not, my dear friends, that religion may be taken up for a couch to rest upon, any more than for a cloak for licentiousness. If it were a pleasant way to heaven for flesh and blood, the road would be thronged with passengers.

But happy are they who hold out to the end. Here, Death is the Way to Life, and forsaking *all* is the way to enjoy *all*. "Leave desire, faith one, and thou shalt find rest." They make an advantageous bargain, however much it cost them, who exchange *self* for *Christ*, *sin* for *holiness*, and *earth* for *heaven*.

[ To be concluded in the next. ]

#### TO THE EDITOR.

DEAR SIR,

THE benefit which many have derived from reading the accounts of the holy Lives, and triumphant Deaths, inserted in the METHODIST MAGAZINE, induces me to send you the following. If our departed Friend had been visited by a lingering sickness, and favoured with an opportunity to express the feelings of a heart full of light and love, no doubt I should have had some of the most interesting truths to have related in her *own words*: But, alas! this was not the case: She was in perfect health till within a few hours of her departure: And such was the nature of her disorder, that it deprived her of the use of reason almost from the first attack. Most of the following particulars I collected from those who were the best acquainted with her. By giving them a place in the Magazine, I hope they will be a blessing to many of your Readers.

Feb. 22, 1799.

JOSEPH TAYLOR.

A short Account of the EXPERIENCE and DEATH of  
Mrs. WRIGHT, of Stourport, Worcestershire.

Mrs. WRIGHT was the only daughter of the late Captain WEBB, of Bristol; a faithful soldier of JESUS CHRIST; whose burning zeal for the glory of his Master, and his indefatigable labours to spread the favour of the REDEEMER'S Name in different parts of the world, entitle his memory to the esteem of the present and future generations. Notwithstanding Mrs. Wright was favoured with pious parents, and a religious education, yet it appeared from her conduct, that she cared for none of these things, till about the twentieth year of her age. The chief concern she manifested, till that period, was a desire to please her gay acquaintance; and in this her success was equal to her wishes. Her person, her good understanding, improved by much reading, her affability and engaging manner, procured the esteem of those with whom she was intimate. These things, to a person destitute of that grace which alone can keep the mind from self-complacency, could not fail to make her path dangerous. The pleasures and amusements of this life occupied her whole soul, till the Lord shewed her that the end of these things is death, and answered the many faithful prayers which had been offered up in her behalf. Seldom did conversion appear to greater advantage, or grace make a more entire change. May those who were once her companions in vanity, be brought to abhor themselves as she did, and live and die partakers of the same transforming grace. When the change took place, for which she is now adoring the Lamb of God, she was on a visit to some friends in London. The first serious concern she manifested, was the result of some conversation she had with a pious clergyman, who strove by his faithful dealing, and earnest prayers, to press eternal things with solemn weight upon her heart. Little did she think, when leaving Bristol upon this visit, that it would be the time of her espousal to Christ. But this excursion fully answered to the name which it bore, it was a *journey of pleasure* indeed. By the gracious providence of God, her lot was cast at the house of the Rev. Mr. G\*\*\*, and it was chiefly by his ministry that she acquired the proper knowledge of herself, and the knowledge of God. Of this she gives an account in a letter to her mother, a part of which I here subjoin:

“ Sept. 6, 1796. ”

“ The 24th of August, I felt my own depravity so very great,  
“ that I was quite miserable. However, I prayed, altho' it was  
“ not with any degree of fervour, that God would give me peace.  
“ On Sunday Mr. G\*\*\* preached a most excellent sermon up-  
“ on faith. I felt it very powerfully. In the afternoon a friend  
“ of his expounded. I was very attentive; and all that day felt  
“ such an inexpressible peace of mind as I never before experienc-  
“ ed. The next day it continued, and I felt it the most pleasant

“ thing



"thing to retire to my chamber, and there to commune with  
 "God. It was a new feeling, and a most delightful one! On  
 "Wednesday Mr. A— called in his chaise to request my com-  
 "pany. I accepted the invitation with reluctance, being afraid  
 "I should lose that peace which I enjoyed. Instead of which, I  
 "found it spring up afresh. I felt the love of God so powerful,  
 "that I could not help thinking, what are parents, husbands,  
 "&c. compared with the favour of God: I thought, if I were  
 "to lose every friend I had, I could be resigned, if I might but  
 "thus enjoy the love of God. Give my best love and duty to  
 "my dear father. Tell him I shall now read the Bible to him  
 "with great pleasure. It will be *no longer a task*.—I beg leave to  
 "tell you, that I am become quite indifferent to my person. I  
 "hardly look in the glass when I am putting on my clothes.  
 "This is a proof that my affections are turned into a different  
 "channel."

It is worthy of remark here, that her desire after fashionable  
 dress and worldly pleasure, never returned. She manifested an  
 entire deadness to every former idol, and constantly gave that to  
 the poor, which she used to lay out upon needless ornaments. A  
 little before her union with Mr. Wright, her affectionate parent  
 desired that she would make some addition to her stock of clothes,  
 and she would give her money for that purpose. To which  
 she answered, "I have clothes quite sufficient for some years to  
 "come: But if you please to give me the money, I can dispose  
 "of it better:" which she did, by distributing it among the  
 poor. After her marriage with Mr. Wright, she was often so-  
 licited to accept of money to lay out upon herself: But she as  
 constantly refused;—adding, "I cannot think of buying things  
 "that I do not want, while many of the poor have not the con-  
 "veniencies of life."

The change she witnessed from the love of the world to the  
 love of God, is still more fully described in a letter which she  
 wrote soon after the former, wherein she expresses herself thus:

"Sept. 20, 1796.

"I had not the least doubt that both you and my father were  
 "greatly rejoiced at the contents of my letter. To pious parents,  
 "nothing can be so delightful as to see their children made heirs  
 "of salvation. This should fill us with humble gratitude. You  
 "wish to know the state of my mind: I will give you some ac-  
 "count of it. You may remember I told you, that I felt my  
 "heart filled with the love of God the day I spent at Mrs. A—'s.  
 "This continued two or three days. Perhaps I expected I was  
 "to meet with no temptation, and therefore was not sufficiently  
 "on my guard against the sin which most easily besets me. I re-  
 "ceived a very pretty letter from Miss G—, and I felt a desire to  
 write

"write her one equally good. This, you see, arose from pride.  
 "And, altho' it may appear to many a foolish thing, to say, such  
 "a desire quenched the Spirit; yet, whatever takes the mind from  
 "God, let it be ever so sinless in itself, produces coldness, and  
 "makes room for the adversary to enter. This I found to be the  
 "case. I now began to speculate as to the truth of Christianity,  
 "and to doubt whether all I had felt was not imagination. You  
 "see, with what exquisite subtilty the devil begins his attacks!  
 "and how fine the links of that chain are which leads to open sin.  
 "But these were only temptations, for, blessed be God, I did  
 "not lose my confidence entirely, nor did I omit making use of  
 "earnest prayer. On Sunday I again found my mind restored to  
 "sweet peace and tranquility. It was not so rapturous a joy as  
 "before; but it appeared more solid; and I doubt not but my  
 "falling into that error will be over-ruled for my good. I am  
 "very much delighted with reading the Scriptures. They ap-  
 "pear so simple, so sublime, and so full of excellent precepts, that  
 "I am quite astonished that I never observed their beauty before.  
 "There is no need of any other proof of the Divine Origin of  
 "the Scriptures, than the purity and excellence of the doctrines  
 "which they inculcate. I now feel I can love my neighbour  
 "as myself. I can sacrifice my own interest, or pleasure to serve  
 "another. Love is the beginning and end of religion. He that  
 "dwells in love dwells in God. Let us, my dear parents, be  
 "diligent to fulfil this law of love. And may we be willing to  
 "deny ourselves in order to assist one of our poor Brethren. Do  
 "not suppose that what I write proceeds from a heart unaffected:  
 "no, I feel, at present, my heart open to all mankind. And I  
 "trust it will ever remain so. Yesterday I felt a great desire to be  
 "with you and my father, to shew you some respectful attention,  
 "and to fly to execute your commands. My attentions formerly  
 "were from pride; but I now esteem it an honour to be the ser-  
 "vant of all. Pray for me that I may continue in well-doing, so  
 "that when I return home, our house may be a little Bethel."

Upon her entering the marriage-state, she appeared to be in-  
 fluenced by superior principles than are common to persons in like  
 circumstances: for when it was mentioned to her, that she would  
 have to take charge of a small family in the very beginning, she  
 answered, "That is no objection, if I may but be useful to the  
 dear children." To know, and do the will of God, was all  
 her desire. Never was woman better qualified, both by nature  
 and grace, for the office of a step-mother, than she was. So that  
 the two fine boys, left by a former Mrs. Wright, have sustained  
 an unspeakable loss.

Since she came to Stourport, she has been greatly admired and  
 revered for genuine, solid, unaffected piety. Her intimate friends  
 all acknowledge, that—"Holiness unto the Lord,"—was written  
 upon all her deportment. As a daughter, blessed with a surviving

parent,

parent,  
 dutiful;  
 to her hu  
 the word  
 her years  
 had just  
 mistress  
 and frequ  
 speak to,  
 I never f  
 could no  
 constant  
 ther kep  
 those wit  
 the affec  
 this plac  
 daily stud  
 Her liber  
 orphan a  
 was only  
 stantly w  
 nal life.

wrote to

was writ

"I sho

"little m

"I trust

"I foun

"short v

"was I

"with h

"exceed

"have I

"self, I

"ed for

"bustle

"life ex

"evils in

"fore un

"to rem

"every t

"me su

"that m

"I see h

"only a

"new m

"possess

"deemer



parent, who lived in the house with her, she was attentive and dutiful; as a wife, she was most affectionate and engaging, united to her husband in spirit, and a help meet for him in every sense of the word. As a mother, her thoughts and care were far above her years: It appeared that the God of Providence and Grace, had just fitted her for the station she was intended to fill. As the mistress of the house, she was concerned for all under her care, and frequently took them individually into private, that she might speak to, and pray with them. As a member of a religious Society, I never saw a person more circumspect. The keen eye of an enemy could not find a real flaw in her conduct. She was regular and constant in the use of all the means of grace. No kind of weather kept her from the house of God, or from the company of those with whom she delighted to worship. She will long live in the affections and memory of all who love the Lord Jesus in this place. As a friend and benefactor to the poor, it was her daily study by what methods she might do them the most good. Her liberal soul devised liberal things. She frequently caused the orphan and the widow's heart to sing. Her abode in this place was only nine months; and it was noticed by those who were constantly with her, that in this time she was swiftly ripening for eternal life. Of this she gives some account in two letters which she wrote to her Cousin, Mrs. Yate of Madeley, the last of which was written only four days before her death:—

“I should have esteemed it a great privilege to have enjoyed a little more of Mrs. Fletcher's company and conversation; but I trust, this is reserved for another visit, if the Lord sees fit. I found my mind much united to my dear Cousin during our short visit, and should feel it truly pleasant, as well as profitable, was I so situated as to be able to enjoy her society, and to join with her in addressing the throne of grace. There is something exceedingly reviving in religious conference with a friend: I have little society here, but since the Lord has given me himself, I have desired but little of the outward. I have experienced some blessed seasons in waiting upon him alone, after the bustle and hurry of the day has been over. New situations in life expose us to new temptations. I have discovered many evils in my heart since I changed my situation, that I was before unacquainted with. I trust, however, the Lord is about to remove them. It is the very desire of my soul, to have every thing in me, holiness unto the Lord. He sometimes gives me such discoveries of himself, of his goodness, and holiness, that my soul longs to be made a partaker of his blessed nature. I see happiness and holiness are inseparable. I am sure that it is only as I put off the old man with his deeds, and put on the new man, that I can expect true bliss. I do earnestly desire to possess that meek and quiet spirit, which was in our blessed Redeemer. And I trust and believe, he will fulfil his promise, in

“not

“not suffering any sin to have dominion over me. I hope I shall  
 “find my God a present help in the time of trouble. I never yet  
 “was called to any trial, but I found him faithful to his word,  
 “ever proportioning my strength to my day.”

Her last letter was dated, Stourport, Dec. 31, 1798. wherein  
 she expresses herself thus:

“I embrace this opportunity to thank you for your very  
 “kind letter. I desire to be more grateful than I am, for the  
 “great goodness of God, in inclining the hearts of any of his  
 “dear children towards me. Your affectionate epistle is truly en-  
 “couraging, and ought to stimulate me to place a more unreserv-  
 “ed confidence in my heavenly Father. I have reason to bless  
 “God that I am kept from all fear; and I think I have no doubt,  
 “but if it is the Lord’s will to take me, that I shall be eternally  
 “happy with him in glory. Indeed, I feel no other dependance  
 “but in the free mercy and love of a crucified Redeemer. I  
 “continually feel cause for deep humiliation before God, for my  
 “numberless and daily infirmities; and yet, blessed be his holy  
 “Name, I know he loves me, and considers me as his child. I  
 “never commit the least fault, but I experience the reproof of  
 “his blessed Spirit. O my dear Cousin! what a wonderful privi-  
 “lege it is, that God himself condescends to become our teacher.  
 “I only wish I was more attentive to his heavenly voice.

“You seem to enter quite into my feelings, in regard to my  
 “change of state; for altho’ no person has greater reason to be  
 “thankful to God than I have, as I am blest with a most affec-  
 “tionate husband, and a kind, tender parent; yet I am necessarily  
 “more engaged in the cares of the world than I was formerly,  
 “and therefore I find it needful to be more upon my guard, as  
 “my subtle foe is ever ready to prompt me to evil. I am glad to  
 “find our dear Mrs. Fletcher is in some measure restored to  
 “health. Tell her, I hope she will not forget to pray for me.

“We received a letter from my aunt G—, the other day, in  
 “which she mentions the sudden death of her brother, which  
 “took place about a month after her sister’s happy dissolution.  
 “He came down stairs apparently in perfect health, drew a chair  
 “near the fire and sat down, rubbed his hands as if cold, and  
 “said, “*O death, where is thy sting?*” His wife perceiving he  
 “stooped forward, went up to him;—he leaned back on his chair,  
 “—repeated the same words, and expired! As he was a good  
 “man, his end may be said to be a truly blessed one; but oh!  
 “how dreadful is such a death to the unregenerate sinner! May  
 “the Lord help us so to live, that when death comes it may not  
 “find us unprepared. Our united love to Mrs. Davis, and Mr.  
 “Yate, and believe me to be, my dear Cousin, your most af-  
 “fectionate friend and sister in the Gospel,

“MARY WRIGHT.”

The



The Apostle has told us, and we realize it in our own feelings, that afflictions for the present are not joyous, but grievous. This our dear departed friend expressed. A little before her speech and reason left her, Mrs. Webb desired to know if she was happy? She answered, "I have peace, but no joy. I am a sinner; but "Christ is a Saviour. He is the Rock on which I depend; and "I believe he will not suffer me to slip thro' his hands."

She had arrived to that period, when those about her expected, she would soon be the joyful mother of an infant in its full time; but, instead of this event, a most awful one indeed took place! Her decease began in convulsions, and ended in apoplexy. Medical help was immediately called in, which seemed to give a little temporary relief; but in a few hours, her disorder returned, and soon put a period to her life, when her happy spirit entered into rest, on Friday January 4, 1799, in the 23d year of her age.

JOSEPH TAYLOR.

~~~~~  
An Account of the Conversion, Experience, and happy Death
of ROBERT LAMPLOUGH, of Sledmere, in the East-
Riding of Yorkshire: By Mr. STEVENS.

ROBERT LAMPLOUGH was born at Garton, near Driffield, in Yorkshire; and like many others, lived to years of maturity "without hope and without God in the world." A brother of his, whom divine mercy had overtaken and brought to a sense of his danger, thought it his duty to remonstrate with Robert, about the neglect of his eternal concerns, in which he reminded him, (probably not with all that caution requisite,) how vile a sinner he was by nature; full as bad as one, whom he particularized, who was a notorious profligate. This so enraged him, that he declared, had he been furnished with a sword he would have run his brother through the body: Thus he gave proof of the awful degeneracy of his soul!

The Rev. Mr. Jeffrey about this time was very popular in the parts adjacent to his residence, and Robert's brother, intent on promoting his recovery, at length prevailed on him to hear Mr. Jeffrey for himself, before he decidedly condemned, like the rest of the unreasonable throng. The first discourse he heard, comprized a scriptural description of the dreadful state of the unregenerate, with satisfactory arguments proving, all mankind by nature guilty before God. This served as an echo to his brother's previous instruction. Under this sermon he clearly saw there were no little sinners, and that without an application of the blood of Jesus he must inevitably perish. From this time he was deeply affected and roused to seek an interest in the Son of God. He conferred not with flesh and blood, but shook off at once his ungodly companions, and commenced an unwearied attendant on all the

VOL. XXII. June 1799.

2 P

public

public means of grace, and in which he acknowledged to have been frequently much enlightened, refreshed, and strengthened in soul, although repeatedly interrupted from grasping the purchased deliverance by his prevailing unbelief, united with imperfect views of the gospel plan of redemption. While thus exercised, the ministry of Mr. Jeremiah Robertshaw, and Mr. Parker, were rendered profitable to him: like the noble Bereans, he began to examine the Scriptures, and the more he searched, the more he was convinced of the truths he heard from the Methodist Pulpits. By insensible degrees his heart became wholly engaged in the business of fervent intercession, pleading the promises of the Gospel; nor did he plead in vain. The Lord revealed his pardoning love, and mightily assisted him to rejoice in the forgiveness of sins.

Soon after his conversion, he considered that it would be an unspeakable privilege to unite with the then lively society at Garton: he was proposed and accepted. With them he continued upwards of thirty years. By the grace of God, he was preserved during that period from disgracing his profession, though he lived upwards of four miles from the society, in a village where he had no one to associate with. Many around him frequently made use of various methods to cause him to transgress. Altho' their vile intentions were in general frustrated, yet he was at times brought into a languid condition, from which he frequently arose by persevering in the use of the means of grace, travelling all weathers to hear the Gospel at the nearest places to his abode. In 1794, there was a pleasing revival of religion in certain places of the Bridlington Circuit, and Garton partook largely thereof. Many were alarmed, awakened, and converted to God; among them, to his unspeakable comfort, were four or five of his neighbours, who became mutual helps; and to strengthen each other, they agreed to meet twice in the week at Robert's house, to pray for themselves and others. The Lord was pleased to bless their feeble efforts in an extraordinary manner. In all probability many would have been brought to the knowledge of themselves and God, but Satan fearing the loss of his subjects, stirred up his emissaries to stop the progress of this growing work, by the circulation of lies, defamation, and the use of scurrilous invectives against those feeble followers of the despised Immanuel. So delicately circumstanced was poor Robert, and the tide of opposition so powerful, that he considered himself under the absolute necessity of discontinuing the public meetings at his house. This grieved his soul, and constrained him oft severely to reflect on himself for his "dastardly cowardice," as he called it; adding, "It seems to me like shutting Jesus Christ out of doors." Yet opposition was of considerable use to him, exciting greater watchfulness, self-denial, secret prayer, and hearing the word of reconciliation preached at every opportunity. As he advanced in the paths of righteousness, he was favoured with clearer views of Gospel holiness, and became more athirst for full salvation.

From

From
ease (a
to con
in the
ed to
world.
Master
glory,
he mig
faith v
ily tha
too gr
joy.
heart,
more,
were c
and fo
fables.

The
perien
only h
him.
grace;
addict
of syn
reality
knew
ful ad
of his

On
himself
Many
with v
spoke
and ex
He pa
church
labour
and th
things
were f
die,"
the ge
indicat
exclam

Am
run we

From October 1795, to the latter end of June 1796, his disease (a decline) made a rapid progress, and had so far advanced as to compel him to relinquish his business, as a gardener's assistant in the employ of Sir C— S—. From the time he was constrained to give over his employ, he remarked, that he gave up the world, his family, body and soul, into the hands of his divine Master, to be disposed off as he thought most conducive to his glory, venturing on the faithfulness, mercy, and love of God, that he might fulfil in him all the pleasure of his will, and the work of faith with power: Nor was the surrender rejected, but very speedily that which he had so long breathed for, and sought, (but with too great indifference,) was bestowed upon him to his unutterable joy. Then was he enabled to exult in the possession of “a clean heart, and the renewal of a right spirit:” His “rejoicing evermore, praying without ceasing, and in every thing giving thanks,” were confirmations of the truth of the doctrines he had embraced, and solid evidences that he “had not followed cunningly devised fables.”

The report circulating concerning the great change Robert experienced, with the remarkable ecstasies of his soul, induced not only his friends, but even enemies, from villages around, to visit him. All were constrained to acknowledge the power of divine grace; especially as he had been in his natural state remarkably addicted to passion. His pathetic exhortations, prayers, and tears of sympathy, concurred to convince his numerous visitors of the reality of vital godliness. The conversation of those that knew not God, was extremely disagreeable to him, and his faithful admonitions either melted them into tears, or drove them out of his presence.

On Easter Sunday, he arose earlier than usual, expressing himself confident he had work to do that day for his Master. Many friends from the neighbouring Societies came to see him, with whom he appeared to be in his element, and to them he spoke freely on the glorious freedom his soul had entered into, and exhorted them to press after a *free, full, and present Salvation*. He particularly rejoiced in his interest in the promises made to the church. The scriptures were wonderfully opened to him. His labours of love were remarkably seconded with the divine unction, and the brethren present found it a “feast of marrow and fat things.” At his desire several went to prayer, and while they were singing, “And let this feeble body fail, And let it droop and die,” &c. he seemed wrapped up in the anticipation of joining the general assembly and church of the first born; every gesture indicated the inexpressible happiness he enjoyed, with repeated exclamations of “glory,—glory,—glory be to God.”

Among the many that came to see him was one that had once run well, but growing weary of well-doing, had turned back to

the "beggary elements of the world." The Lord graciously assisted Robert so to speak to him, that he was bathed in tears for some time. It is hoped the words of this dying christian will not be lost upon him. The Rev. Mr. *** came to see him one day, and very courteously read him over a sermon, and went to prayer with him and the company present. After concluding, he expressed his approbation of this visit, and in reply to one of the friends present, observed, "No one could feel cold in such lively company." One of his visitants addressed him, at another time,— "Robert, would you not be very glad to meet your relatives in heaven?" To which he answered, "Relatives! who are my relatives? Mine is a love divine, all loves excelling.—I should be equally glad to see the greatest enemy I have had there." Soon after as in a transport of joy he broke forth,

"Thy feet were nail'd to yonder tree,
To trample down our sin;
'Thy hands stretch'd out we all may see,
To take thy murderers in;
Thy side an open fountain is,
Where all may freely go,
And drink the living streams of bliss,
And wash them white as snow."

His expressions were at times remarkably animating, such as, — "O how I rejoice, (holding up his arm greatly reduced,) to behold this flesh decay.—The sight of my coffin would afford me great pleasure.—I glory in my infirmities.—Blessed be God, the veil grows thinner and thinner.—I am washed white as snow.—I am as a city set upon a hill which cannot be hid.—My Lord hath taken away my heart of stone, and given me an heart of flesh.—I am now no more afraid of dying than going to sleep," &c.

April 5, His body was very weak, but he appeared perfectly resigned. One who feared God coming in, asked him, "How he was?" to which he readily replied, "The candle of the Lord shines bright upon me; night and day it illumines all the house." He then exhorted all present, to avoid resting short of that mind which was in Jesus:—"None but the pure in heart, (said he) shall be accepted at the last. I am a living witness that the blood of Christ cleanseth from all sin, and it is the privilege of you all. Come to Jesus;—renounce self,—give him all your heart; for he will not accept of half a heart."

After taking a little refreshment one day, he said, with hands and eyes lifted up to heaven, accompanied with a look more expressive than words can describe,— "I never receive the least crumb for the support of this frail body, but I think of my dear Lord's feeding the 5000; and I have no doubt but he fed their souls as well as their bodies, as at present he feeds mine also."

At

At another time, speaking to a brother gardener, he observed,—
 “I own satan and I have had sore conflicts, and sometimes he has
 “tripped up my heels; but then I did not lie there, but arose
 “and fought again.”

April 7th. Being asked how he did? he replied, “I feel my
 “strength decay, but glory be to God, I know that when the
 “earthly house of this tabernacle is dissolved, I have a building
 “of God, a house not made with hands, eternal, in the
 “heavens.”

Sunday 10. He spoke with little intermission for the space of
 four hours, to the numerous friends that visited him; being
 divinely assisted to administer to each a suitable portion. While
 he was speaking for God, as he afterwards observed, he felt no
 affliction of body;—no weariness or any other inconvenience. In
 his enlargement he said, “O I am a happy man:—I know that
 “my Redeemer liveth, and that his precious blood cleanseth from
 “all sin. I am lost to conceive how a creature’s heart can be so
 “enlarged, to contain so much happiness. My peace flows like
 “a river. I feel also that Scripture verified, that our Lord said
 “to the woman of Samaria, “The water that I shall give him,
 “shall become in him a well of water, springing up into everlast-
 “ing life.” He was frequently very importunate with his
 hearers to come to JESUS NOW, that he might replenish them
 with this living water.

Tho’ he appeared tender in speaking of those who taught,—
 that sin must remain till death; yet the doctrine he considered and
 mentioned as dishonourable to Christ, and hurtful to believers, as
 contributing to prevent the increase of holiness, and of necessity
 exposing them to struggle with those enemies, which he was a
 living witness that God had cast out of his soul. There were
 seasons in which his triumphing in Christ, and extraordinary ani-
 mation in singing, surprized all around him. Upon recovering
 from a fainting fit, he said with a pleasant smile, “O how sweet
 “it is to die!” He appeared eager (tho’ resigned) to be dissolv-
 ed and be with Jesus. When his brother David Lamplough,
 called to see him, he fervently exhorted him, “Give up all for
 “Christ; wife, children, and every thing else; for since I have
 “resigned up all to the Lord, my happiness has been inexpressi-
 “ble.” Adding, “May the Lord give thee a double portion of
 “his blessed Spirit, to enable thee to follow me to those bright
 “realms of bliss whither I am going.” Finding himself ex-
 tremely weak, and one of his fits coming on, he said,—“Blessed
 “Lord, if this should be the happy time, come with a band of
 “thy blessed angels, and thy fiery chariot, to conduct my spirit to
 “thy holy temple, for I am ready.” His brother saying,—“I
 “must leave thee.” He replied, “I have a friend that cleaves
 “closer than a brother; who never leaves me nor forsakes me
 “night or day.” The night before Garton Love-Feast, he
 “said,

“said, “I could wish to live over to-morrow, if it please the Lord.” On being asked his reason, as it was not likely he would be there, he answered, “O there will be many petitions put up for me to the throne of Grace;” and then requested those present that expected to be there, “To speak boldly for God:” And further added,—“Tell all the congregation how happy Robert Lamplough is in the enjoyment of his God.”

He endured many sore conflicts during his affliction, yet out of them all the Lord delivered his soul. His gratitude to his attendants for their attention, and to his God for every drop of water, or any refreshment he received, was truly pleasing.

On the day he went to paradise he was remarkably happy; his countenance was unusually cheerful, so that his poor wife told him, She thought he looked much better than he had done; at which he appeared concerned, and said,—“I thought my warfare had been nearly finished;” but immediately added, with a smile, “I doubt I may live some time yet:”—But in this conjecture he was agreeably disappointed, for soon after, by his request, they gave him a cup of tea, which he received with thankfulness; and further desired his bed might be made afresh. The removing of him, tho’ with great care, brought on a violent fit of coughing, which quite exhausted his feeble frame, when, with an agreeable smile on his countenance, his happy spirit took its flight to the regions of immortal blessedness. Thus ROBERT LAMPLOUGH finished his pilgrimage, on Friday night, May 6, 1796, in the 57th year of his age.

WILLIAM STEVENS.

An Account of THOMAS PRESTON, of Sutton, near Prescot, in Lancashire; by Mr. RUTHERFORD.

THOMAS PRESTON was born in the year 1775. His parents have been members of the Methodist Society for many years, and his Father is a very respectable and useful local preacher: They trained him up from a child in the way he should go; and it appears, that divine impressions were made very early upon his mind; for when he was about seven years of age, he frequently had such alarming convictions for sin, as constrained him to cry aloud for mercy.

He was at one time reduced so low by sickness, that his Mother thought him near death, and intreated the Lord to prepare him for himself; but her apprehensions were removed by a powerful application of these words, “This sickness is not unto death:” And at the same time she was fully persuaded in her mind that the Lord would shine upon his soul, and give him to know the day of his visitation. As he grew up, he was made sensible of his guilty and lost condition by nature; and often retired into the fields at night, in great distress, to pray and seek the Lord. In

1794.

1794, t
clear f
living.

Being
desire f
to flee
years h
very ac
(especia
bid fair
Lord f
and his
ments a
his chil
The co
which l
is reaso
fatigue
cold to
thro’ th
the fan

Some
a seal o
faithful
of a C
The la
“The
markab
hearers

The
death.
consola
at othe
is reaso
from th
friends
wife ab
of him
the lad
withou
kept pa
sensible
and the
for his
But fro
a mont
earthly
From t

1794, the Lord heard his cry and saved him. He obtained a clear sense of pardon, and was filled with peace and joy in believing.

Being now a partaker of Gospel Salvation, he felt an earnest desire for the salvation of others, and soon began to exhort them to flee from the wrath to come. For between three and four years he officiated as an exhorter and local preacher, and was both very acceptable and useful. Indeed, his abilities as a preacher, (especially considering his youth,) were highly promising, and he bid fair for extensive usefulness in the Church of Christ. But the Lord seeth not as man doth: His judgments are unsearchable, and his ways past finding out. Yet we know that all his judgments are right, and that in love and faithfulness he doth afflict his children, and taketh the righteous away from the evil to come. The course of this young man was cut short by a consumption, which baffled all the means made use of for his recovery. There is reason to believe that his disorder was in part occasioned by the fatigue he underwent, and the frequent extremes of heat and cold to which he exposed himself in walking from place to place thro' the country to preach, and often returning home many miles the same night.

Some time after he began to be very unwell, he one day found a seal on the road, with these words engraven upon it, "*Be thou faithful unto death*;"—which, together, with the representation of a Cross and Crown, made a deep impression on his mind. The last discourse he preached was at Prescot, from Prov. x. 24. "The desire of the righteous shall be granted." He was remarkably assisted, and it was a time of refreshing to many of the hearers.

The last time I saw him, was about two months before his death. He was then, at times, graciously visited with divine consolations, and enabled to rejoice in God his Saviour: But at other times he was much dejected, and sorely tempted. There is reason to believe, that one principal cause of his distress arose from the extreme unwillingness he felt to leave his parents and friends. Being a very affectionate and engaging young man, and wife above his years, his father and mother were remarkably fond of him: Their life, in some sense, was bound up in the life of the lad; nor could they bear the thoughts of parting with him, without manifesting signs of the deepest affliction. Their distress kept pace with his complaints and increasing weakness. He was sensible of all this. Their tears, their anxious and wishful looks, and their earnest prayers and cries to heaven, both day and night, for his recovery, sunk into his soul, and bound him to the earth. But from the time he was confined to his room, which was about a month before his death, he was set at *perfect* liberty from every earthly tie, and only desired to depart and to be with the Lord. From that time he never lost a sense of the presence of God, and

the

the remainder of his life was one continued triumph in the Love of his adorable Redeemer.

On the Sunday before he was entirely confined to his room, a friend called to see him, and prayed with him, when he was greatly revived, and said to his Mother, "I shall be in heaven before you:—But,—O, live near God! What is death, but life!" At another time he said to his parents, "I am just at heaven's gate:—I have given you to the Lord; and he will assuredly take care of you. I am a sinner saved by grace." That night, being inexpressibly happy, tho' in great pain, he said,

"Labour is rest, and pain is sweet,

"When thou, my God, art here!"

When a party of friends came to see him, he exhorted them one by one to cleave to Jesus, and to sell all and follow him, adding, "Are not you willing to go to heaven with me?" On another such occasion he cried,—“O that I had wings like a dove, then would I flee away, and be at rest.” Being almost exhausted, he added,

"We are joining those who are gone before:—

"We there shall meet to part no more:—

And desired that the whole hymn might be sung, by which he was greatly elevated. "I love you all, he said, but I can freely part with you." To some other friends who called to see him, he said,—“I love you, my dear friends, and for this reason, because I know you love Jesus.” On one of them asking him, if Satan ever attempted to buffet him? he replied, "Yes; but I am enabled to look to Jesus, and immediately the tempter flies." To another friend he said, "I am as happy as I can live.—I am going to heaven." Then extending his arms, added, "I know that Jesus is standing with open arms ready to receive me."

He was particularly desirous for the neighbours to come and see him, that he might have an opportunity of still saying something for God. He gave each of them suitable advice, exhorting them to awake out of sleep, and turn unto the Lord; and, time after time, told them, "I lie in the arms of Jesus, and shall soon be with him. The whole world cannot save a soul;—but I am saved;—and that is sufficient." Often when afflicted with excruciating pain, he repeated these words, "O what a peace I enjoy! what a quietness within!" To a dear friend he said, "If we live to God while in health, he will not forsake us in affliction. The moment we give up all for Christ, that moment he takes possession of our souls."

He frequently lamented his past unfaithfulness, saying, "what a wretch I have been!" When one mentioned to him, the comfort of looking back on a well-spent life,—he quickly turned away

away his face from him, and replied with vehemence, "O, say no more of that ! say no more of that !—Christ is all."—

The manner in which he took leave of the family was very affecting. He called them all around him, and intreated his brothers and sisters to keep in the good way ; solemnly charging them, with many tears, to meet him in heaven : To his Father he said, " O Father, keep these children in the use of the means of grace : " They have been an unspeakable blessing to me. It is a great " privilege to know the way of salvation."—After praying for each of them by name, he tenderly embraced them, and bade them an affectionate farewell. He was particularly affected when he took leave of his eldest Brother, (who is also a local preacher,) and entreated him, by the most endearing considerations, to be sure to meet him in glory, that as they had lived, and prayed, and suffered together, and preached Christ to poor perishing sinners on earth, they might praise him in heaven together to all eternity. He took his youngest Brother in his arms, wept over him, and prayed the Lord to spare him and make him a good man ;—adding, " I know he will.—My heart says so."

On Easter Monday Mr. Snowden visited him, and found him rejoicing in the full assurance of hope. He said, " My heart is fixed, my heart is fixed." Some days after, revolving in his mind the choruses in which he had frequently joined, he said, " I " could sing once, and now I can scarcely speak ; but I shall soon " be in heaven, and O,

" What a rapturous song

" When the glorified throng,

" In the spirit of harmony join !"—

Here his voice failed, and he could utter no more. A few mornings before his death, when his pain was very violent, he whispered, " Christ is precious."—Some hours after he said, " Surely this is the happiest day I ever enjoyed." When he was so weak as not to be able to speak out, he very often whispered, " All is " well ! All is well ! " The night preceding his death, he expressed an apprehension, lest his extreme pain and want of rest might occasion a delirium : but added, " I am quite content." He passed a very restless night, yet frequently thanked the Lord for pain, and said, " Not my Will, but thine be done. O how my soul loves Jesus ! " The morning on which he died, and when he was evidently in the agonies of death, he said, " This " is hard work, but I would not be my own chuser." Soon after he lifted up his head with apparent triumph, and when his Father took hold of it, said, " I love Jesus best." A little before he departed, he uttered with a faltering voice, " Glory, glory, " glory to"—but had not strength to add more. He then drew his breath shorter, and shorter, till presently he whispered, " Sweet

VOL. XXII. June, 1799.

" Jesus !

“Jesus! sweet Jesus!” and quietly fell asleep. Thus did this amiable youth finish his course with joy, on the Sabbath morning, April 22, 1798, in the 23d year of his age.

THOMAS RUTHERFORD.

Free STRICTURES, on—“*An Address to candid and serious Men.*”
Tending to refute the Arguments brought forward in that Pamphlet in favour of the Restoration of all lapsed Intelligences.
By some FRIENDS of Revelation.*

GENTLEMEN,

THINKING ourselves to be candid and serious men, and therefore interested in the purport of your address, we read it with attention, and shall now deliver our opinion of its contents with the same freedom which you have taken in your animadversions on the sentiments of others.

What first particularly attracted our notice was, the various and contradictory epithets you apply to the same persons and characters. In the title page you call yourselves “Friends of mankind.” But as the avowed object of your address was to prove “the final recovery of ALL GOD’S CREATURES to holiness and happiness,” among whom the devils are included, would it not have been still more appropriate to have called yourselves *the friends of men and devils*?

The *candid* and *serious* to whom your piece is particularly addressed, you afterwards call your “dear fellow Christians,” and then divide them into three classes, “Calvinists, Arminians, and Deists.” The two former you address under the very endearing appellation of “brethren,” yet you charge them with holding “doctrines contrary to reason, revelation, and the attributes of Deity.” We are, therefore, at a loss to conceive wherein the brotherhood consists, except it be in the particulars specified. The Deists you treat with much greater lenity and respect than you do even your brethren; these you “rather pity than condemn,” as you think your *brethren* the *Calvinists* and *Arminians* have been the occasion, if not the sole cause of their infidelity.

In all this, we conceive, there is a manifest solecism, if not much palpable contradiction. Is it consistent conduct in those who would be thought genuine and zealous Christians, to acknowledge those to be their *brethren*, and *dear fellow Christians*, whose leading and fundamental sentiments are “contrary both to reason, revelation, and the attributes of GOD?” What besides a belief of the truth is the bond of union among Christians? Admitting the sincerity of your professions of brotherly attachment, it appears that your fraternity is very differently constituted

* Printed for M. GURNEY, No. 128, Holborn-Hill, Price 6d. 1799.

to

to that of the immediate followers of Christ, amongst whom the love of the truth was the only centre of amity: While yours is made up of "friends to mankind," and "enemies to reason, to revelation, and to God." This is your own statement.

That you should, in the exordium to your address, lament, in such pathetic language, the increase of error; and caution your readers against the attacks of infidelity; and yet acknowledge the *Deists* to be really *candid* and *serious* men, is to us paradoxical in the extreme. What other qualities than these are necessary for the investigation of truth? And do you verily believe the Scriptures to be so ambiguous, as to elude the search of rational creatures, in the pursuit of knowledge, who are truly serious and candid? For ourselves, we most firmly believe, that every important truth is stated in the Scriptures with so much perspicuity and strength of evidence, as to leave without excuse the man who reads them, and refuses his assent to their interesting contents. To suppose the contrary is to impeach both the Wisdom and Goodness of God; and to exculpate every Deist from the charge of guilt. Such an insinuation has, we think, as great a tendency to establish Deism as any proposition or sentiment whatever. And, when coming from professed friends of revelation, it will no doubt be regarded as a concession altogether subversive of the cause they undertake to defend.

When you particularly address the *Deist*, you appeal to *reason*, and the ideas he is supposed to entertain of the divine attributes. We admit that reason is sufficient to discover the necessity there is of a revelation from God, respecting those points which are above all others interesting to mankind. And we contend, that reason will lead a man to conclude, if ever such a revelation be granted, that it will be every way adequate to the ends proposed; and at the same time be attended with every requisite demonstration of its divine Original. Consequently, to suggest that the Bible we now have in our possession, is deficient in exhibiting these proofs of its divinity, so that an intelligent man may read it with *seriousness* and *candour*, and yet remain an unbeliever in the truths it contains, is either to contradict reason itself, or to give up the cause into the hands of infidels.

What you advance on the ground of the divine attributes, is altogether fallacious, because you are reasoning from premises of which you have no competent idea; and are under the necessity of taking certain things for granted, which ought first to be proved. That degree of *reason* which is capable of discovering the existence of a Divine Being, is equally sufficient to convince us that this Being is infinite in power, wisdom, and goodness: But how these perfections will be manifested, no man upon earth, or angel in heaven, knows any more than a stock or a stone, independent of existing facts, or of a divine revelation. Admit that the angels existed prior to the creation of this world, is it possible to imagine

that they could, by the power of ratiocination only, foresee that God would create such a system as the present? Could they, or could man after his fall, have discovered the necessity of the divine incarnation; or have inferred from what they knew of the divine attributes, that such an event would take place? To suppose this, or any thing of this nature possible, would be to deny the necessity of a divine revelation, and to contradict what the God of Truth has positively asserted. So what relates to the future manifestations of divine goodness, any further than the Scriptures make it evident, must remain a profound secret to every living man.

You argue, "That as God is the first cause of all, so he *should* seek the happiness of all his creatures, and deal justly with them; and we might ask, Where would be his justice in punishing a creature surrounded with infirmities, and exposed to temptations, as man is, endlessly, for the transgressions of a few years?" Here you insinuate, that as God made us, he *ought* also to make us happy, whether we will or not. And if he do not, you shew a strong inclination to represent him as not doing his duty. For you ask, "Where will be his justice?" which implies that in that case he will be a hideous, detestable monster! You likewise extenuate sin to a mere peccadillo, almost undeserving of any punishment whatever. First, in extenuation of man's guilt, you urge the *infirmities* of his nature, by which you seem to think him almost totally incapable of performing his duty. Secondly, the numerous temptations to which he is constantly exposed, still increasing the difficulty, if not rendering his obedience to the Divine Will absolutely impossible. Lastly, that the time allotted him in this life is so short, he has neither opportunity of cultivating virtuous principles, nor of committing many errors. If this be a just representation of the state of man in this world, we may safely conclude, that instead of his being punished to eternity for his present crimes, he will not be punished at all; as we are assured the just God doth not require from his creatures any thing beyond the abilities bestowed, or the opportunities afforded. Especially as his goodness and mercy are indisputably infinite, we may reasonably expect he will candidly overlook and pardon a few inconsiderable errors, if indeed there be any thing to pardon, which, upon your hypothesis, is at least extremely doubtful. And we see, according to this statement, no great necessity for the sufferings and death of Christ. That a God of unbounded munificence should take pleasure in bruising his only begotten Son, and putting him to grief, for the sins of mankind, which are supposed to be of so trivial a nature, and which their own sufferings would in a short time completely expiate, is, in our conception of things, neither a just nor an honourable representation of his character.

This opinion, we think, cancels all the high obligations of love and gratitude which the Christian has been supposed to be under

to the Lord Jesus, for the unsearchable riches of his grace in the work of redemption; for the sinner in a short time could have performed the same work himself, that is, have suffered the full demerit of his own sins.

This view of man's condition in the present life, and of the magnitude of his guilt, makes repentance a work of supererogation, or at least reduces it to a mere ceremony; for who would think it expedient to make a confession of sin with deep contrition, who imagines he was so circumstanced, that his errors have been the almost unavoidable consequence of the situation in which he was placed by the Divine Being? Men are already sufficiently prone to palliate their crimes, and need no such plea as this doctrine furnishes, to justify their evil practices.

If "God," as you affirm, "*should* seek the happiness of all his creatures, and his power will accomplish what his wisdom planned, and his goodness willed," we ask, How it came to pass that there should be so much evil and misery in the world, as there confessedly is? Is it for the happiness of mankind that they should be both wicked and miserable? Or has not God yet begun to seek the happiness of his creatures? It becomes you, Gentlemen, to develop this mystery; and to shew how the fall of man, the wickedness of the *Antediluvians*, of the *Canaanites*, of the *Jews*, &c. &c. together with the dreadful judgments inflicted on them, harmonize with your system. Has God hitherto accomplished by his power whatever his wisdom planned, or his goodness willed? If this hath been the case, it will follow, that God never did as yet will the holiness or happiness of all his creatures, as they have generally from the beginning been both very wicked and very miserable. And if it hath not been yet the case, that the power of God has co-operated with his will effectually to prevent the entrance of sin, and its consequent evils into the world, how does it appear, from a consideration of the divine attributes only, as they have been already exercised in the government of the world, that his power will finally accomplish what his goodness wills respecting the happiness of all his creatures? Why not then prevent their being miserable at all? As God is infinitely good and infinitely powerful, he must be too good to will the existence of sin, and too powerful not to be able to prevent it; must we therefore infer that there never was either physical or moral evil in the world? This would be to contradict the experience of all ages: Yet it is precisely your own argument. Had Adam, prior to his offence, entertained the same ideas of the divine attributes, and of their operation in the government of the universe, as you do, he would no doubt have concluded that he should never experience a reverse in his situation; but that the power of God would be employed to preserve him from every possible evil. Yet had he encouraged such a hope, we know from the event that he would have been disappointed. Satan, indeed, appears to have adopted

adopted this argument in his reasoning with Eve, and by this it was that he too well succeeded. He suggests, that they had totally mistaken the meaning of what God had spoken concerning the fruit of the tree of the knowledge of good and evil. He argues from the wisdom of God, that he certainly knew the excellent properties the fruit possessed, and the happy consequences that would ensue from their eating it; he throws out hints concerning the goodness of God; and that all things being created for the pleasure and happiness of man, it could not comport with reason that he should be precluded the enjoyment of a tree possessed of such excellent qualities; in a word, a tree that *was good for food, and a tree to be desired to make one wise*. Consequently that every idea they ought to form of the divine attributes, forbade them to suppose that the fruit of this tree should be prohibited. Believing this doctrine, in opposition to what God had expressly asserted, they ventured to eat, and thereby brought ruin and misery on themselves, and on all their posterity.

To argue from the divine perfections by mere inference, is indeed a very convenient way of proving an assertion, which is altogether unsupported by positive evidence. In this case a man has only to take it for granted, that he has an adequate idea of all the divine attributes, then to say, how a Being possessed of such attributes "*should*" conduct himself towards his creatures; and it will follow, that in this very manner, and in no other, God will and must of necessity conduct himself towards all the works of his hands. But if the major proposition should prove illusory and unfounded, the argument is of no force. In the present instance, the assumption is too great for a finite understanding, and the conclusion therefore necessarily falls to the ground, because even *the foolishness of God is wiser than men. And as the heavens are high above the earth, so are his ways above our ways, and his thoughts above our thoughts*. Man is but *of yesterday and knows nothing*. It becomes him, therefore, to think and to speak of God with at least some degree of modesty and reverence. He is a Being of ineffable glory and perfection; and if he were to be severe to mark our innumerable offences, what flesh could stand before him, or answer for one among a thousand?

We shall only remark further on this part of the subject, that those who believe the Scriptures, do most assuredly believe in the immensity of the divine goodness, as extended to all his creatures, in that way which shall redound most to the honour of all his infinite perfections; and so as not to leave the minutest stain upon his character, or the remotest cause of complaint either of injustice, or of unkindness, in his conduct to a single individual; but, on the contrary, if rational beings had a just sense of their obligations, they would see abundant cause to love him with all their heart, soul, mind, and strength. Yet his people dare not dispute with him about the propriety of what he has revealed, but with
the

the disposition of little children receive his testimony, and, with confidence in his veracity, wait the issue.

In addition to the arguments you deduce from reason and the divine attributes, you quote certain passages from the inspired writings, which you presume are favourable to your hypothesis: The propriety of which quotations, for the purpose alledged, we shall now consider. But we beg leave to premise, that the only safe and certain way of explaining any passage in the Old Testament, which is quoted and explained in the New, is to consult, first of all, what the New Testament writers have said concerning it, and then to abide by their interpretation, as the only just and proper one; remembering, that they had the Divine Spirit to lead them into all truth; consequently, that every explanation which is in substance and meaning different from that which they have given, is to be rejected as false. We are confident of the propriety of this rule, and of the absolute necessity of attending to it.

The first passage you have cited is Gen. xxviii. 14. "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed." Which we find also quoted and explained by the Apostle, Gal. iii. 8—26. There it is referred to Christ, and supposed to receive its accomplishment in all those who believe the gospel; "So then they which be of faith are blessed with faithful Abraham." Gal. iii. 9.—and that the rest of mankind are not interested in that promise, but remain under the curse; "For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them:" v. 10.—that the blessing of Abraham comes upon all Gentile believers, and consists in their receiving the Spirit of Adoption; "That the blessing of Abraham might come on the Gentiles thro' Jesus Christ; that we might receive the promise of the Spirit thro' faith. But the Scripture hath concluded all under sin, that the promise, by faith, of Jesus Christ, might be given to them that believe. For ye are all the children of God by faith in Christ Jesus:" v. 14, 22, 26.—This is then the import and meaning of that promise made to Abraham at different times, and repeated to Isaac and Jacob; "And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." Gen. xii. 3.—"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Gen. xviii. 18.—"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. xxii. 18.—"And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: And in thy seed shall all the nations of the earth be blessed." Gen. xxvi. 4.—"And thy seed

seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." Gen. xxviii. 14.—according to the explanation given of it by an inspired writer; which we are fully prepared to receive as the only just and true one, and consequently to reject yours as spurious.

We have also the same objection to your next quotation; "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it," Isaiah xxv. 7, 8.—which we find explained 1 Cor. xv. 54, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." The Apostle, it seems, understood the prophecy to relate to the resurrection, and to have its accomplishment in that event. Upon his authority we receive this as the true meaning, and reject your comment as a manifest perversion of the text.

You next cite for the same purpose Isaiah xlv. 23, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." This is explained in Rom. xiv. 11, "For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." And Phil. ii. 10, "That at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth." In the first passage it is expressly applied to the time of the universal judgment; and the latter, to make the Apostle a consistent writer, must be understood in the same manner.

Your quotations from the New Testament are equally irrelevant and inappropriate. You quote the declaration of the angel, recorded Luke ii. 10. "And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people:" which cannot, however, be fairly construed into a promise, or even an indication, that all mankind, much less all the infernal spirits, shall be finally saved from sin and misery. According to your hypothesis, you had to prove that *devils*, as well as unbelievers of the human race, would in the end be liberated from the prison of hell. In pursuance of this design you first quoted the promise made to Abraham, that in his seed "all the nations of the earth should be blessed," as if you thought the devils to be one of those nations; and now you adduce, for the same purpose, the words of the angel, that the important event he had to announce, would be "good tidings of great joy to all people," as if the devils were included; although we are assured
our

our L
could
to the
it; for
though
the fa
be fair
herds.
from t
all its
mity b
seed; i
iii. 15.
made a
one, ju
the rig
justifica
quities
nately
ous dea
messag
debted
the gos
tion wh
general
of their
in their
not the
traitor
portion

An Acc
CA
La
CAP
he
sequent
being a
self con
bob of
country
* Thi
Letters
or Call
Vol.

our Lord took not upon him the nature of angels. How then could the birth of the Messiah be a propitious event with regard to them? We know, at the time, the devils did not so consider it; for they would have prevented it if possible, because they thought that he came only to torment them. Nor, indeed, can the salvation of the whole human race, in the final issue of events, be fairly inferred from the declaration of the angel to the shepherds. If Christ came to redeem mankind without exception, from the effects of the first transgression which brought death, and all its concomitant evils, into the world:—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel," Gen. iii. 15.—"For as in Adam all die, even so in Christ shall all be made alive," 1 Cor. xv. 22.—"Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life," Rom. v. 18.—If salvation from personal iniquities, and the punishment they merit, be held out indiscriminately to mankind, through faith in the virtue of Christ's vicarious death and resurrection, and some wilfully reject the heavenly message, and chuse rather to perish in their sins, than to be indebted to the sovereignty of divine grace for their recovery, is not the gospel nevertheless glad tidings in itself, as well as in the direction which it bears even to those very persons who reject it?—If a general amnesty be proclaimed to an army of rebels, on condition of their returning to their allegiance, and some of them yet persist in their unreasonable opposition, and perish in their obstinacy, was not the proclamation an act of clemency and good news to every traitor? Surely the goodness of a prince is not diminished in proportion as it is despised. The doctrine is absurd in the extreme.

[To be concluded in our next.]

An Account of the SHIPWRECK and CAPTIVITY of DONALD CAMPBELL, of Barbreck, Esq; in his Journey over Land to India, in the year 1782.*

CAPTAIN CAMPBELL, previous to the journey in which he met with the disasters and sufferings recorded in the subsequent Narrative, had resided some years in India; his Father being a Colonel in the East-India Company's service, and he himself commanded a Regiment of Cavalry in the service of the Nabob of the Carnatic. Upon his return from India to his native country, his repose was interrupted by some disagreeable family

* This extraordinary Narrative is extracted from Capt. Campbell's Letters to his son, printed at London in 1795, in one volume quarto, or Cullen and Co. No. 54, Pall-Mall, price one guinea.

VOL. XXII. JUNE 1799.

affairs

affairs, which determined him to visit the East-Indies once more: Accordingly he left London in the month of May, 1781, and travelled thro' the Low Countries, Germany, and Italy. At Trieste, he embarked for Alexandria, in Egypt. When he arrived in that city, the plague raged there, and all the roads were blocked up by the Arabs. These circumstances compelled him to sail for Aleppo; but when he arrived at that place the caravan was gone, and he was obliged to travel over land by a route never gone before by any European. After surmounting many difficulties, he reached Busheer; but was obliged to remain there till a Company's frigate, commanded by Captain Hardy, and soon expected, should afford him an opportunity of proceeding to Bombay. Time, however, brought that period about, and he took his passage, and arrived safe at Bombay, where he soon after embarked on board a Portuguese vessel, being the only conveyance that offered, to proceed to Madras: She was first bound to Goa, and arrived safely at that island, where he was received with great politeness, and treated with the most friendly attention, by Mr. Henshaw, the English resident.

Capt. Campbell was impatient to get from Goa, and yet looked forward to his departure with a secret uneasiness, for which he declares himself unable to account.—He wished to proceed, and yet some secret foreboding whispered to his heart that he was on the verge of calamity: “So powerful was it,” says he, “and so obstinate, that I could neither reason away its admonitions, nor resist it's impressions; and something incessantly told me, in as plain language as if a human being spoke, that I should suffer a dreadful misfortune. As I had all my life been an enemy to superstition, I felt my spirit insulted, and my understanding degraded by the involuntary victory which I allowed to this impression:—I combated it with reason, with ridicule, with self-contempt,—all in vain: In spite of me, I became the very slave of gloomy presentiment; and in order to get the succedaneous aid of a friend's reason, as well as to be prepared, I communicated the state of my feelings to Mr. Henshaw. In vain he endeavoured to cheer me: All he could do was to give me his counsel; in consequence of which I actually settled all my affairs up to that day, made my will, left it with Mr. Henshaw, and, full of dreadful forebodings of shipwreck, went on board a Portuguese snow bound to Madras.

“It was now the 18th of May 1782, when we sailed from Goa. The hemisphere had been for some days overcast with clouds: Some light showers of rain had fallen; and it certainly did not tend to raise my spirits, and free me from my ominous apprehensions, to hear that those circumstances indicated an approaching gale of wind. I observed, moreover, that the vessel was much too deep in the water, being greatly overloaded—that she was in many respects defective, and, as the seamen say, ill-found, and in short

very

very unfit to encounter a gale of wind of any violence. I scorned, however, to yield to those united impressions, and determined to proceed.

"On the 19th, the sky was obscured by immense fleeces of clouds, surcharged with inflammable matter; and in the evening, the rain fell in torrents, the firmament darkened apace, sudden night came on, and the horrors of extreme darkness were rendered still more horrible by the peals of thunder which rent the air, and the frequent flashes of lightning, which served only to shew the horror of our situation, and leave us in increased darkness: Meantime the wind became more violent, blowing on the shore; and a heavy sea, raised by its force, united with it to make our state more formidable.

"By day-light on the morning of the 20th, the gale had increased to a furious tempest; and the sea, keeping pace with it, ran mountains high; and as it kept invariably to the same point, the captain and officers became seriously alarmed, and almost persuaded that the south-west monsoon had set in, which, if it were so, would render it absolutely impossible for us to weather the coast. All that day, however, we kept as close as the violence of the weather would allow us to the wind; but the sea canted her head so to leeward, that she made more lee than head-way; and the rigging was so strained with the work, that we had little hope of keeping off the shore, unless the wind changed, of which there was not now the smallest probability. During the night there was no intermission of the storm: Many of the sails flew into ribbons; some of the rigging was carried away, and such exertions were made, that, before morning, every stick that could possibly be struck was down upon the deck.

"About 7 o'clock on the morning of the 21st, I was alarmed by an unusual noise upon the deck, and running up, perceived that every remaining sail in the vessel, the fore-sail alone excepted, was totally carried away. The sight was horrible, and the whole vessel presented a spectacle as dreadful to the feelings as mortifying to human pride. Fear had produced, not only all the helplessness of despondency, but all the mischievous freaks of insanity. In one place stood the captain, raving, stamping, and tearing his hair in handfuls from his head.—Here, some of the crew were cast upon their knees, clasping their hands, and praying, with all the extravagance of horror painted in their faces.—There, others were flogging their images with all their might, calling upon them to allay the storm. One of our passengers, who was purser of an English East Indiaman, had got hold of a case-bottle of rum, and with an air of distraction and deep despair imprinted in his face, was stalking about in his shirt. I perceived him to be on the point of serving it about, in large tumblers, to the few undismayed people; and well convinced, that, so far from allevi-

ating, it would sharpen the horrors of their mind, I went forward, and with much difficulty prevented him.

"Having accomplished this point, I applied myself to the captain, and endeavoured to bring him back (if possible) to his recollection, and to a sense of what he owed to his duty as a commander; and to his dignity as a man: I exhorted him to encourage the sailors by his example; and strove to raise his spirits, by saying that the storm did not appear to me by any means so terrible as I had before experienced.

"While I was thus employed, we shipped a sea on the star-board side, which I really thought would have sent us down. The vessel seemed to sink beneath its weight, shivered, and remained motionless!—It was a moment of critical suspense; fancy made me think I felt her gradually descending:—I gave myself up as gone, and summoned all my fortitude to bear approaching death with becoming manhood.

"Just at this crisis, the water, which rushed with incredible force thro' all parts of the vessel, brought out floating, and nearly suffocated, another English passenger, who was endeavouring to take a little repose in a small cabin boarded off from the deck: he was a very stout young man. Finding that the vessel was not, as I had thought, going immediately down, he joined me in exhorting the captain to his duty: We persuaded him to throw the guns overboard, as well as a number of trunks and packages with which the vessel was much encumbered: And with some little exertion, we got the pumps set a going."

The name of the English passenger just mentioned was Hall. He was a young man of a most amiable disposition, and with it possessed all that manly spirit that gives presence of mind in exigencies of danger. He and Capt. Campbell having, with great difficulty, got some hands to stick to the pumps, stood at the wheel, at once to assist the men, and prevent them from quitting it: And, altho' hopeless, determined that no effort practicable on their parts should be wanting to the preservation of the vessel. The water, however, gained upon the pumps, notwithstanding every effort; and it evidently appeared that they could not keep her long above water.

At 10 o'clock the wind seemed to increase, and amounted to a downright hurricane: The sky was so entirely obscured with black clouds, and the rain fell so thick, that objects were not discernible from the wheel to the ship's head. Soon the pumps were choaked, and could no longer be worked: Then dismay seized on all:—Nothing but unutterable despair, silent anguish, and horror, wrought up to frenzy, was to be seen; not a single soul was capable of an effort to be useful:—All seemed more desirous to extinguish their calamities by embracing death, than willing, by a painful exertion, to avoid it.

At about 11 o'clock they could plainly distinguish a dreadful roaring noise, resembling that of waves rolling against rocks; but the darkness of the day, and the accompanying rains, prevented them from seeing any distance. At 12 o'clock, however, the weather cleared up a little, and both the wind and the sea seemed to have abated: The very expansion of the prospect round the ship was exhilarating; and as the weather grew better, and the sea less furious, the senses of the people returned, and the general stupefaction began to decrease. The weather continuing to clear up, they in some time discovered breakers and large rocks without side of them; so that it appeared they must have passed quite close to them, and were now fairly hemmed in between them and the land.

"In this very critical juncture," says our traveller, "the captain, entirely contrary to my opinion, adopted the dangerous resolution of letting go an anchor, to bring her up with her head to the sea: But, tho' no seaman, my common sense told me that she could never ride it out, but must directly go down. The event nearly justified my judgment; for she had scarcely been at anchor, before an enormous sea rolling over her, overwhelmed and filled her with water, and every one on board concluded that she was certainly sinking. On the instant, a Lascar, with a presence of mind worthy an old English mariner, took an axe, ran forward, and cut the cable."

On finding herself free, the vessel again floated, and made an effort to right herself; but she was almost completely water-logged, and heeled to larboard so much, that the gunnel lay under water. They then endeavoured to steer as fast as they could for the land, which they knew could not be at any great distance, tho' they were unable to discover it thro' the hazy weather: The fore-sail was loosened; by great efforts in bailing, she righted a little, her gunnel was got above water, and they scudded as well as they could before the wind, which still blew hard on shore; and about two o'clock the land appeared at a small distance a-head.

The uncertainty they were under with regard to the shore before them, which they had reason to believe was part of Hyder Alli's dominions, where they should meet with the most rigorous treatment, if not ultimate death, was forgotten in the joyful hope of saving life, and they scudded toward the shore in all the exulting transports of a people just snatched from the jaws of death.

This gleam of happiness, however, continued not long: A tremendous sea rolling after them, broke over their stern, tore every thing before it, stove in the steerage, carried away the rudder, shivered the wheel to pieces, and tore up the very ring-bolts of the deck,—conveyed the men who stood at the wheel forward, and swept them overboard. Captain Campbell was standing at
the

the time, near the wheel, and fortunately had hold of the taffarel; which enabled him to resist in part the weight of the wave. He was, however, swept off his feet, and dashed against the main-mast. The jerk from the taffarel, which he held very tenaciously, seemed as if it would have dislocated his arms; it broke, however, the impetus of his motion, and in all probability saved him from being dashed to pieces against the mast.

"I floundered about," says he, "in the water at the foot of the mast, till at length I got on my feet, and seized a rope, which I held in a state of great embarrassment, dubious what I should do to extricate myself. At this instant I perceived that Mr. Hall had got upon the capstern, and was waving his hand to me to follow his example: This I wished to do, tho' it was an enterprise of some risk and difficulty: For, if I lost the hold I had, a single motion of the vessel, or a full wave, would certainly carry me overboard. I made a bold push, however, and fortunately accomplished it. Having attained this station, I could the better survey the wreck, and saw that the water was nearly breast high on the quarter-deck (for the vessel was deep-waisted); and I perceived the unfortunate English purser standing where the water was most shallow, as if watching with patient expectation its rising, and awaiting death: I called to him to come to us, but he shook his head in despair, and said, in a lamentable tone, "It is all over with us! God have mercy upon us:"—then seated himself with seeming composure on a chair which happened to be tolling about in the wreck of the deck, and in a few minutes afterwards was washed into the sea along with it.

"During this universal wreck of things, the horror I was in could not prevent me from observing a very curious circumstance, which at any other time would have excited laughter, tho' now it produced no other emotion than surprise. We happened to be in part laden with mangoes, of which the island of Goa is known to produce the finest in the world, some of them lay in baskets on the poop: A little black boy, in the moment of greatest danger, had got seated by them, devouring them voraciously, and crying all the time most bitterly at the horrors of his situation!

"The vessel now got completely water-logged; and as the larboard side was gradually going down, the deck, and of course the capstern, became too nearly perpendicular for us to continue on it: We therefore foresaw the necessity of quitting it, and got upon the starboard side, holding fast by the gunnel, and allowing our bodies and legs to yield to the sea as it broke over us. Thus we continued for some time: At length the severity of the labour so entirely exhausted our strength and spirits, that we began to have serious intentions of letting go our hold, and yielding ourselves up at once to the fury of the waves.

"The

"The vessel, which all this time drifted with the sea and wind, gradually approached the shore, and at length struck the ground, which for an instant revived our almost departed hopes; but we soon found that it did not in the smallest degree better our situation. Again I began to yield to utter despair—again I thought of letting go my hold, and sinking at once: It is impossible, thought I, ever to escape—why, then, prolong, for a few minutes, a painful existence that must at last be given up? While I was employed in this train of reflection, I perceived some of the people collecting together, talking, and holding a consultation: It immediately occurred to me, that they were devising some plan for escaping from the wreck, and getting on shore: And, so natural is it for man to cling to his fellow-creatures for support in difficult or dangerous exigences, that I proposed to Mr. Hall to join them, and take a share in the execution of the plan;—observing to him at the same time, that I was determined at all events to quit the vessel, and trust to the protection and guidance of a superintending Providence for the rest.

"Observing, as I said before, the people consulting together, and resolving to join them, I therefore made an effort to get to the lee shrouds, where they were standing, or rather clinging; but before I could accomplish it, I lost my hold, fell down the hatchway (the gratings having been carried away with the long-boat), and was for some minutes entangled there among a heap of packages, which the violent fluctuations of the water had collected on the lee side. As the vessel moved with the sea, and the water flowed in, the packages and I were rolled together;—sometimes one, sometimes another uppermost; so that I began to be apprehensive I should not be able to extricate myself: However, I grasped something that lay in my way, made a vigorous spring, and gained the lee shrouds. Mr. Hall, who followed me, in seizing the shrouds, was driven against me with such violence, that I could scarcely retain my hold of the rigging.

"Compelled by the perilous situation in which I stood, I called out to him for God's sake to keep off, for that I was rendered quite breathless and worn out: He generously endeavoured to make way for me, and, in so doing, unfortunately lost his hold, and went down under the ship's side. Never, shall I forget my sensations at this melancholy incident:—I would have given millions of worlds that I could have recalled the words which made him move; my mind was wound up to the last pitch of anguish: I may truly say, that this was the most bitter of all the bitter moments of my life, compared with which the other circumstances of the shipwreck seemed lessened:—For I had insensibly acquired an unusual esteem and warm attachment for him. and was doubtful whether, after being even the innocent occasion of his falling, I ought to take further pains to preserve my own life. All those sensations were passing with the rapidity of lightning thro' my thoughts,

thoughts, when, as much to my astonishment as to my joy, I saw him borne by a returning wave, and thrown among the very packages from which I had but just before, with such labour and difficulty, extricated myself. In the end he proved equally fortunate, but, after a much longer and harder struggle, and after sustaining much more injury.

[*To be continued.*]

CONVERSION of a DEIST.

I Was educated in the fear of God, and taught to obey his commands, under the hope of an eternal reward, and the fear of eternal punishment. I often thought, What a weariness it is to serve the Lord! how hard are his ways! Yet I dragged on, shunning (in a tolerable measure) outward sins; thinking the object well worthy of the pains. Very early in life I discovered a strong propensity to reading, and being (by the pious care of my mother) kept in a great measure from the company of the idle and prophane, I had a good deal of opportunity to indulge my favourite passion. By this means, and the conversation of a few serious friends, I acquired a degree of religious knowledge, which I vainly thought sufficient for every purpose. But thinking it improper to attach myself to any description of religion, only because I was bred in it; I determined to examine into the foundation of my belief. Judging the being of a God to be the foundation of all religion, I resolved first to examine into the proofs on which that belief depended, but this required a train of reasoning to which I had not been accustomed; I was therefore at a stand; till meeting with a tract on the subject, I determined to examine it with the utmost attention. At first I had much difficulty to comprehend the author's meaning, till by dint of study and application, coming a little into the spirit of the arguments, I thought them inconclusive: This engaged me to examine every part thereof, till at length I drew a new theorem, quite the reverse of what was intended; and became fully persuaded in my foolish mind, that an infinite Being could not exist, that all things came by nature, &c.

I now began to form new schemes for my conduct, having no future life to look for, I had only the present to enjoy. But considering that all my connections were of a pious turn, I should be hated, if they knew my new opinion; I determined therefore to conceal it; in this I was much encouraged by looking round on the world, most of whom professed to believe in a future state, and yet lived as if their profession was all a lie: This I thought impossible, and therefore judged the bulk of mankind to be like myself, public christians, but private atheists.

In this state I continued about five or six years: Till forming a connection with some Deists, I thought it no longer necessary
to

to conc
frequ
ject, til
self,) th
In orde
existen
I found
pearing
son mu
defect i
opinion
low cap

About
jects, t
whereve
gument
gave up
Christia
and the
midst of
upon th
the Tru
of educ
ing it:
had eve
clining
and to
true, (a
by havin
for etern
nothing
appetite
therefor
of relig
should b
of hell.
ed, tha
though
truth of
reach, t
determin
to wait
tery, w

Thusa
me into
labyrinth
light to
VOL.

to conceal my opinion from them ; I therefore avowed it, and had frequent opportunities of friendly and amusing debates on the subject, till, (these men being more acquainted with nature than myself,) they brought me to believe the Being and Providence of God. In order to justify the latter, it became necessary to believe a future existence, in which virtue might be rewarded, and vice punished ; I found no difficulty in forming a plan of judicature, which appearing to me to be agreeable to reason, I thought the God of reason must needs follow ; till on a re-examination, I found some defect in it, and formed a new one : Thus, by frequent change of opinion, I began to feel the task of judging too hard for my shallow capacity.

About this time, I grew so fond of debating on religious subjects, that I cared not which side of the argument I took up, wherever I could find an opponent ; till by using the various arguments on all sides, I felt their force on all sides ; and at length gave up all claim to any opinion ; and thought, that not only the Christian, the Deist, and the Atheist, but even the Mahometan, and the Pagan, had each an equal claim to credit. Yet in the midst of all this chaos of my soul, the Spirit of God still moved upon the waters : Something within told me that I had rejected the Truth to embrace a Lye ; this I attributed to the prejudice of education, and piqued myself as a man of reason in overcoming it : In this state I fell deeper into sin and wickedness than I had ever done, till being much reduced in circumstances, and declining in health, I began to be out of humour with the world, and to reflect, What, if the christian religion should at last prove true, (as I cannot be sure that it is not,) what a loss do I sustain by having rejected it ? no less than exchanging eternal happiness for eternal misery : And if it should prove a delusion, I shall lose nothing by re-embracing it, but the indulgence of a few sinful appetites, which I had very little means or power to enjoy : I therefore determined to break off my sins, and live in a round of religious duties ; in hopes yet to obtain heaven, if there should be such a place, and on either side I should be in no danger of hell. While I was forming my new scheme of life, I recollected, that christianity promised no salvation without Faith ; now, though I had no other idea of faith than a firm persuasion of the truth of a proposition, yet this appeared so entirely out of my reach, that I considered my whole project as lost at once ; and determined to give myself no farther trouble about it, but sit down to wait the event, just as a man who purchases a chance in a Lottery, waits the event of blank or prize.

Thus was my pride of reason humbled, for instead of leading me into all truth, as I had vainly expected, it had led me into a labyrinth of doubt and darkness, without affording one ray of light to help me out. Thus likewise was I shewn the vanity of

all my hopes of saving myself. These two great obstacles to my entering the kingdom of heaven as a little child, being removed, I was not suffered to continue long in ignorance ; for one day taking up a news-paper, I saw an advertisement, importing, That the Rev. Mr. Batten would read a course of Lectures on the evidences of Christianity : This, thought I, I ought to attend ; for if he appears to make good his point, I shall obtain such a measure of faith, as may enable me to resume my scheme of reformation with some probability of success. However, living at a distance, the weather proving unfavourable, and my state of health much declining, I heard but few of the Lectures, and thereby gained no more than a persuasion that Christianity was the most excellent religion in the world with respect to its moral influence, and therefore the most probable to be true : But this not amounting to my idea of faith, went no farther for the present. Soon after, I took a room, where a family of professing christians lived on the same floor. These I observed had but small means of subsistence, and yet were never distressed as I had frequently been ; I therefore supposed that they were assisted by those of the religion to which they belonged. I immediately determined to frequent the same place of worship, and endeavour to learn their manner of speaking, that I might on occasion find friends likewise. With no better view than this, I entered the house of God after the commencement of the sermon, when almost the first sentence I heard, struck me as something more rational than I expected to hear amongst the Methodists, from whom I expected nothing but predestination with all its train of consequences, which appeared to me in the highest degree absurd : but from the above circumstance I found I was in some measure mistaken ; and began to think their doctrines thus modulated, might agree with many passages of scripture which occurred to my mind. This engaged me in a new train of thinking and reflecting ; in which I found many of the supposed contradictions which I had objected to in the Bible, to be perfectly reconcilable, and some doctrines to be more agreeable to scripture and reason, than I had ever supposed ; so that I began to be fast verging to a belief of some of the Methodist doctrines, till one day I recoiled on myself, with,—What am I about ? forming opinions on the basis of Scripture, without knowing whether the Scriptures be true ! Let me first examine the authority whereon they are founded, and if that be good, then I may build opinion thereon, without forfeiting the character of a rational Being.

I then sat down to recollect the arguments which I had been accustomed to make use of, for and against the sacred authority of religion ; but in spite of all my endeavours, I could by no means recollect any thing like an argument on the subject ; every thing of the kind was totally obliterated from my memory. Yea, I felt it as impossible to doubt of any thing I might find in the sacred

writings
knew th
mediate
scribe th
bore dov

Reco
had thro
cisely) a
and p
doubt
" But i
out :
" have
" what
" comp
" he wh
" the er
" flax sh
" till m
" which

Being
fears, w
hear the
convers
converse
mention
Predestin
conversa
instead o
mistaken
pend on
God, wi
of Origin
objection
liable to,
never di
question
cast away
viour, an
on that
conclude
I then sa
with the

That
could ear
but that
tion, I c
ing at ler

writings, as to doubt of my own existence, and as sensibly I knew that this conviction came from no other cause than the immediate energy of the divine Spirit ; it is impossible for me to describe the degree of certainty that then broke in upon my soul, it bore down all before it ;—it beggars all description.

Recovering a little from the surprise which this influx of light had thrown me into, my reflections were nearly (I believe precisely) as follows : “ Since then there is a future state of rewards and punishments, in what predicament do I stand ? Lost undoubtedly should I be, if called this moment to the awful Bar ! “ But it is said, “ He that cometh unto me, I will in no wise cast out : Well then, I will arise, and go to my Father ; and I shall “ have no cause to fear. But since repentance is a work of time, “ what if I should be called into eternity before I have time to “ compleat it, is there not danger from that quarter ? No, for “ he who has begun a good work in my soul, will carry it on to “ the end : A bruised reed shall he not break, and the smoking “ flax shall he not quench : My life therefore will be preserved “ till my salvation is secured, if I am not wanting to myself, “ which I am determined not to be.”

Being thus delivered thro’ divine grace, from those anxious fears, which harrassed and distracted my mind, I now began to hear the Word for myself, and to embrace every opportunity of conversing on religious subjects ; altho’ I had none that would converse with me on the things of God, except the family above mentioned ; and they being fully prepossessed with the doctrine of Predestination, all their discourse turned on that hinge ; so that our conversations were little else than disputations on that head ; which instead of profiting, rather distressed my mind, lest I should be mistaken in a matter of such importance. However I did not depend on my own reason to guide me, but applied to the word of God, with prayer, and thereby was soon delivered. The doctrine of Original Sin, was for some time a great difficulty to me, on this objection :—How can a child dying in its infancy, be any way liable to, or concerned in the wrath of God, for sins which he never did, nor ever could commit ? However I reflected, this question does not concern me,—I have committed sins enough to cast away a thousand souls if I had them ; therefore, I need a Saviour, and a Saviour I must seek. By this means I remained easy on that head, till that Scripture came to my mind, “ He hath concluded all under sin, that he might have mercy upon all ;”—I then saw that the doctrine of Original Sin was consistent both with the mercy and justice of God.

That man could know on earth that his sins were pardoned, I could easily believe to be the privilege of a highly favoured few ; but that it was the privilege of all, and necessary to eternal Salvation, I could not for a considerable time come into : however being at length convinced, I began to seek it with earnestness ; And

having often heard that the blessing might be immediately obtained, I often wondered that I did not receive it ; particularly one day,—having been reading the Psalms in the Common Prayer-Book, I laid down the book, and went on my knees to prayer with great earnestness for the pardon of my sins ; but not finding any sensible answer, I rose greatly afflicted and wondering why the heavens should be as brass to my prayers ; when casting my eye casually on the book as it lay, I read the last verse of the 27th Psalm, “ O tarry thou the Lord’s leisure,” &c. This I considered as an answer sent to me ; but I received it in a wrong light, just as if I had been soliciting some great man for a favour, and he had answered me,—Wait my leisure, and I will do it ;—I would cease to importune him ;—so I continued to make the pardon of my sins an article of prayer, but left off to wrestle for the blessing, depending on the promise just mentioned, that it should be done at some future time. Thus I went on for a considerable time, not making any progress in religion, but rather declining ; till roused by some awakening sermons, I began to see my error and danger, and was now more in earnest than ever. I then joined the Methodist Society, and soon after found peace with God. May I continue in that peace, persevering in his ways, and glorifying his ever blessed name, that he has enabled me to subscribe myself,

A Brand plucked from the burning.

EXTRACTS from LETTERS wrote by the Rev. Mr. WESLEY
to a MEMBER of his SOCIETY.

[Continued from page 256.]

L E T T E R XXII.

September 15, 1770.

TO use the grace given, is the certain way to obtain more grace. To use all the faith you have, will bring an increase of faith : But this word is of very wide extent ; it takes in the full exercise of every talent wherewith we are intrusted. This comprizes the whole compass both of inward and outward religion. That you may be able steadily and effectually to attend to this, you have need of that prayer, “ Give me understanding that I may keep thy law ; yea, that I may keep it with my whole heart.” This is to “ make the best of life,” which cannot be done without growing in grace. I believe it would help you,—to read and consider the sermon on Self-denial, in the 4th volume, and that on universal conscientiousness, in the Christian Library.

A sense of wants and weaknesses, with various trials and temptations, will do you no real hurt, tho’ they occasion heaviness for a time, and abate your joy in the Lord. It is wrong so to attend to this, as to weaken your faith : And yet in the general, it is not wrong,—“ to form your estimate of the state of your soul from your sensations :” Not indeed from these alone ; but from these

these in
cannot ju
variable
degree, c
love, joy
know no

What
the state
I will no
The fra
more co
habitually
state, roo
thority t
He who
long as i
to cease
I would

Unles
you will
admonit
who give
to the M
the root
after a fe
parel, m
life ; bu
or happi

THE
not
sanctifica

There
I well un
gressor st
true, all
on the o
that all
voluntar
pel law.

Altho
come,”
perfect,
we only
than a fl

these in conjunction with your words and actions. It is true, we cannot judge of ourselves, by the measure of our joy; the most variable of all our sensations, and frequently depending in a great degree, on the state of our blood and spirits. But if you take love, joy, peace, meekness, gentleness, and resignation together, I know no surer rule whereby to judge of your state to God-ward.

What is the difference between "the frame of my mind, and the state of my soul?" Is there the difference of an hair's-breadth? I will not affirm it. If there be any at all, perhaps it is this: The *frame* may mean a single, transient sensation; the *state* a more complicated and lasting sensation; something which we *habitually feel*. By *frame*, some may mean, *fleeting passions*; by *state*, *rooted tempers*. But I do not know, that we have any authority to use the terms thus, or to distinguish one from the other. He whose mind is in a good frame, is certainly a good man, as long as it so continues. I would therefore no more require you, to cease from judging of your state by your frame of mind, than I would require you to cease from breathing.

Unless you deal very closely with those committed to your care, you will not give an account of them with joy. Advices and admonitions at a distance, will do little harm or good. To those who give into dress you might read or recommend the "Advice to the Methodists,"—on that head. It would be proper to go to the root of the matter once or twice: Then to let it sleep; and after a few weeks, try again. A Methodist using fine or gay apparel, *must* suffer loss in her soul, altho' she may retain a little life; but she never will attain an high degree, either of holiness or happiness.

L E T T E R XXIII.

May 31, 1771.

THE dealings of God with man are infinitely varied, and cannot be confined to any general rule: Both in justification and sanctification he often acts in a manner we cannot account for.

There cannot be a more proper phrase than that you used, and I well understand your meaning;—yet it is sure you are *a transgressor still*, namely, of the perfect, *adamic law*. But tho' it be true, *all sin is a transgression of this law*; yet it is by no means true, on the other hand, (tho' we have so often taken it for granted,) that *all transgressions of this law are sin*: no; not at all: Only all voluntary transgressions of it: none else are sins against the Gospel law.

Altho' we have "faith's abiding impression realizing things to come," yet as long as we are in the body, we have but an imperfect, shadowy knowledge of the things of eternity. For now we only see them in a glass, *a mirror*, which gives us no more than a shadow of them; therefore we see them *darkly*, or in a *riddle*,

riddle, as St. Paul speaks. The whole invisible world is as yet a riddle to us : and it seems to be in this sense, that some writers speak so much of *the night*, or *darkness of faith* ; namely, when opposed to *light*, i. e. to the view of things which we shall have, when the veil of flesh and blood is removed.

Those reasonings concerning the *measure* of holiness, (a curious, not useful question) are not *inconsistent* with pure love, but they tend to damp it ; and were you to pursue them far, they would lead you into unbelief.

What you feel is certainly a degree of *anger*, but not of *sinful anger* : There ought to be in us, (as there was in our LORD) not barely a perception in the understanding, that this, or that is evil ; but also an emotion of mind, a sensation or passion suitable there-to :—This anger at *sin*, accompanied with love and compassion to the *sinner*, is so far from being itself a sin, that it is rather a duty. St. Paul's word is—*not easily provoked*,—to any paroxysm of *anger* : neither are *you* : Nevertheless, I suppose there is in you, when you feel a proper anger at sin, a hurrying motion of the blood and spirits, which is an imperfection, and will be done away.

L E T T E R XXIV.

June 25, 1771.

UNDoubtedly the reward which is purchased for us by the blood of the covenant, will be proportioned to what we *are*, (thro' grace,) what we *do*, and what we *suffer*. Whatever therefore prevents our doing good, prevents our receiving so full a reward : And what can countervail that loss ? It is certainly right, that we should bear one another's burdens ; that we should weep with them that weep, and for them that weep not for themselves. " When JESUS saw them weeping, he *troubled himself* ;"—he willingly sustained that emotion ; he voluntarily suffered that sorrow : And it is good for us to tread in his steps. " But how far ?" Just so far as does not disqualify us for any other part of our duty ; so far as softens, not unnerves the mind ; as makes us more, not less zealous of good works.

Undoubtedly there are various kinds, and various degrees of communion with God : We cannot confine it to one only : It may take in the exercise of every affection, either single, or variously mixt together ; and may run thro' all our outward employments. The most desirable prayer is that, where we can quite pour out our soul, and freely talk with God. But it is not this alone which is acceptable to him. " I love one, (said an holy man), " that perseveres in dry duty." Beware of thinking even this is labour lost. God does much work in the heart even at those seasons.

" And when the soul, sighing to be approv'd,
Says,—*Could I love!*—and stops ;—God writeth—*Lov'd!*"

And

And yet
go on un
without
this is the

I thin
So do tw
want mo
forward,

Peace

A S lo
the
standing
the soul,
doubt on
the princ
will not
cannot p
unrighte

I rejoin
are emi
ceiving a

My ca
as long a
the peop
believe.

You h
are so m
grace wi
ther will
need car
to repro
should b
doubt sh

In th
depth of
all along
love of G
But mar
plained,
your hea
ing, I t
darkness
and that
cloud w

And yet the comfort is, that you need not rest here: You may go on until all your heart is love; till you rejoice evermore, pray without ceasing, and in every thing give thanks. You know, *this is the will of God* concerning you, in Christ Jesus.

I think M—P— enjoys this, and grows in grace continually. So do two or three more members in this society. But they sadly want more searching Preachers; and those that would help them forward, by explaining the deep things of God.

Peace be with your spirit.

L E T T E R XXV.

July 13, 1771.

AS long as we dwell in an house of clay, it is liable to affect the mind; sometimes by dulling, or darkening the understanding, and sometimes more directly by damping and depressing the soul, and sinking it into distress and heaviness. In this state, doubt or fear, of one kind or another, will naturally arise. And the prince of this world, who well knows whereof we are made, will not fail to improve the occasion, in order to disturb, tho' he cannot pollute the heart, which God hath cleansed from all unrighteousness.

I rejoice with you concerning poor M—M—. Persons who are eminently dutiful to their parents, hardly ever fail of receiving a reward, even in the present world.

My call to America is not yet clear. I have no business there, as long as they can do without me. At present I am a debtor to the people of England and Ireland, and especially to them that believe.

You have a delicate part to act with regard to P—: There are so many great defects in her natural temper, that a deal of grace will be required to make her altogether a Christian: Neither will grace shine in her, as it would in others. You have need carefully to encourage what is of God in her, and tenderly to reprove what is of nature. I am afraid for P—D—, lest she should be less zealous of good works than she was formerly. I doubt she has at present little encouragement thereto.

In the thirteenth of Corinthians you have the height and depth of genuine perfection: And it is observable, St. Paul speaks all along of the love of our neighbour, (flowing indeed from the love of God.) Mr. De Renty is an excellent pattern of this. But many things in his fellowship with God, will not be explained, till the Holy Spirit explains them by writing them on your heart. That darkness which often clouds your understanding, I take to be quite preternatural. I believe the spirit of darkness spreads a mist over your mind, so far as he is permitted; and that the best remedy is simply to look up to God, and the cloud will flee away at *his* presence. I am, &c.

JOHN WESLEY.
POETRY.

HAPPINESS, A POEM.

From Dr. COTTON's VISIONS for the Entertainment and
Instruction of younger Minds.

YE ductile youths, whose rising sun
Hath many circles still to run;
Who wisely with the pilot's chart,
To steer thro' life the' unsteady heart;
And, all the thoughtful voyage past,
To gain a happy port at last:
Attend a Seer's instructive Song;
For moral truths to dreams belong.

I saw this wondrous Vision soon,
Long ere my sun had reach'd its noon;
Just when the rising beard began
To grace my chin, and call me man.

One night, when balmy slumbers shed
Their peaceful poppies o'er my head,
My fancy led me to explore
A thousand scenes unknown before.
I saw a plain extended wide,
And crowds pour'd in from every side;
All seem'd to start a different game,
Yet all declar'd their views the same:
The chase was HAPPINESS, I found;
But all, alas! enchanted ground!

Indeed, I judg'd it wondrous strange,
To see the giddy numbers range
Thro' roads which promis'd nought, at best,
But sorrow to the human breast.
Methought, if blifs was all their view,
Why did they different paths pursue?
As Parnell says*, my bosom wrought
With travail of uncertain thought;
And, as an Angel help'd the Dean,
My angel chose to intervene.
The dress of each was much the same;
And VIRTUE † was my Seraph's name.
When thus the angel silence broke;
Her voice was music as she spoke:

“Attend, O man! nor leave my side,
“And safety shall thy footsteps guide;
“Such truths I'll teach, such secrets show,
“As none but favour'd mortals know.”

She said;—and straight we march'd along
To join Ambition's active throng:

* See the HERMIT, VOL. XVII. for 1794, pa. 107.

† VIRTUE, in this Poem, signifies *true Religion*;—including the Fi-
your and the Image of God. Crowds

Crowds urg'd on crowds with eager pace,
 And happy he who led the race.
 Axes and daggers lay unseen
 In ambuscade along the green:
 While vapours shed delusive light,
 And bubbles mock'd the distant sight.

We saw a shining mountain rise,
 Whose tow'ring summit reach'd the skies;
 The slopes were steep, and form'd of glass,
 Painful and hazardous to pass:
 Courtiers and statesmen led the way;
 The faithless paths their steps betray;
 This moment seen aloft to soar,
 The next to fall, and rise no more.
 'Twas here Ambition kept her court,
 A phantom of gigantic port:
 The fav'rite that sustain'd her throne
 Was Falsehood, by her vizard known;
 Next stood Mistrust, with frequent sigh,
 Disorder'd look, and squinting eye;
 While meagre Envy claim'd a place;
 And Jealousy, with jaundic'd face.

"But where is Happiness?" I cried.
 My guardian turn'd, and thus replied:
 "Mortal, by Folly still beguil'd,
 "Thou hast not yet outstripp'd the child;
 "Thou who hast twenty winters seen
 "(I hardly think thee past fifteen)
 "To ask if Happiness can dwell
 "With every dirty imp of hell!
 "Go to the school-boy; he shall preach
 "What twenty winters cannot teach;
 "He'll tell thee, from his weekly theme,
 "That thy pursuit is all a dream;
 "That Bliss,—ambitious views disowns,
 "And self-dependent, laughs at thrones;
 "Prefers the shades, and lowly seats,
 "Whither fair Innocence retreats.
 "So the coy lily of the vale
 "Shuns eminence, and loves the dale."

I blush'd; and now we cross'd the plain,
 To find the money-getting train;
 Those silent, snug, commercial bands,
 With busy looks, and dirty hands.
 Amidst these thoughtful crowds, the old
 Plac'd all their happiness in gold;
 And surely, if there's bliss below,
 These hoary heads the secret know.

We journey'd with the plodding crew,
 When soon a temple rose to view;
 A Gothic pile! with moss o'ergrown;
 Strong were the walls, and built with stone.
 Without a thousand mastiffs wait;
 A thousand bolts secure the gate.
 We sought admission long in vain;
 For here all favours sell for gain.
 The greedy porter yields to gold;
 His fee receiv'd, the gates unfold.
 Assembled nations here we found,
 And view'd the cringing herds around,
 Who daily sacrific'd to Wealth
 Their honour, conscience, peace, and health.
 I saw no charms that could engage;
 The god appear'd like sordid age,
 With hooked nose, and famish'd jaws,
 But serpent's eyes, and harpy claws;
 Behind stood Fear, that restless sprite,
 Which haunts the watches of the night;
 And viper Care, that stings so deep,
 Whose deadly venom murders sleep.

We hasten now to Pleasure's bow'rs,
 Where the gay tribes sit crown'd with flow'rs:
 Here Beauty every charm display'd,
 And Love inflam'd the yielding maid;
 Delicious wine our taste employs;
 The crimson bowl exalts our joys.
 I felt its gen'rous power, and thought
 The pearl was found that long I sought.
 Determin'd here to fix my home,
 I blest'd the change, nor wish'd to roam:
 The Seraph disapprov'd my stay;
 Spread her fair plumes, and wing'd away.

Alas! whene'er we talk of blifs,
 How prone is man to judge amiss!
 See, a long train of ills conspires
 To scourge our uncontroll'd desires;
 Like summer swarms diseases crowd,
 Each bears a crutch, or each a shroud:
 Fever, that thirsty fury, came,
 With inextinguishable flame;
 Consumption, sworn ally of Death!
 Crept slowly on with panting breath;
 Gout roar'd, and shew'd his throbbing feet;
 And Dropsy took the drunkard's seat;
 Stone brought his tort'ring racks; and near
 Sat Palsy, shaking in his chair.

A mangled

A mangled youth, beneath a shade,
 A melancholy scene display'd:
 His noseless face, and loathsome stains,
 Proclaim'd the poison in his veins;
 He rais'd his eyes, he smote his breast,
 He wept aloud, and thus address'd:

"Forbear the harlot's false embrace,
 "Tho' lewdness wear an angel's face:
 "Be wise, by my experience taught;
 "I die, alas! for want of thought!"

As he who travels Lybia's plains,
 Where the fierce lion lawless reigns,
 Is seiz'd with fear and wild dismay,
 When the grim foe obstructs his way;
 My soul was pierc'd with equal fright,
 My tott'ring limbs oppos'd my flight:
 I call'd on Virtue, but in vain;
 Her absence quicken'd every pain.
 At length the flighted angel heard;
 The dear refulgent form appear'd.

"Presumptuous youth!" she said, and frown'd,
 (My heart-strings flutter'd at the sound);

"Who turns to me reluctant ears,
 "Shall shed repeated floods of tears.
 "These rivers shall for ever last;
 "There's no retracting what is past:
 "Nor think avenging ills to shun;
 "Play a false card, and you're undone.

"Of Pleasure's gilded baits beware,
 "Nor tempt the Syren's fatal snare:
 "Forego this curs'd, detested place;
 "Abhor the strumpet, and her race.
 "Had you those softer paths pursu'd,
 "Perdition, stripling, had ensu'd:
 "Yes, fly—you stand upon its brink;
 "To-morrow is too late to think.

"Indeed, unwelcome truths I tell,
 "But mark my sacred lesson well:
 "With me whoever lives at strife,
 "Loses his better friend for life;
 "With me who lives in friendship's ties,
 "Finds all that's sought for by the wise:
 "Folly exclaims, and well she may,
 "Because I take her mask away;
 "If once I bring her to the sun,
 "The painted harlot is undone.
 "But prize, my child, oh prize my rules,
 "And leave Deception to her fools.

"Ambition

4 AP 54

4 II 54

METHODIST MAGAZINE



MR. OWEN DAVIES.

*— Preacher of the Gospel.
Aged 44.*

Me

MEMOIR

DURING had f
of different
that count
lament, tha
fellow-crea
ed for this
distress of
into the co
poral affair
from God
mind upon
grants are
practical in
ciples thro
lytes, to t
nation of
tendency t
religious m
themselves
countera
down tam
of the livi
resolution
matters o
suppressed
approbati
said,—“
worthy m
vented ;
sneers of
emigrants
the basest
met with

On the
Baltimor
for the I
winds, v
VOL.

T H E

Methodist Magazine,

For J U L Y, 1799.

MEMOIRS of the LIFE of Mr. JOHN KINGSTON,
PREACHER of the GOSPEL.

[Continued from page 265.]

DURING my travels thro' various parts of North America, I had frequent opportunities of conversing with men of piety of different denominations, respecting the state of Religion in that country; and they seemed universally to acknowledge and lament, that the fear of God did not influence the minds of their fellow-creatures as it had done in times past. The reasons assigned for this general tendency to practical atheism, were, 1. The distress of nations having caused a great influx of men and money into the country, and consequently greater prosperity in their temporal affairs. This, as is generally the case, turns the attention from God, and the things of Grace and Glory, and fixes the mind upon earthly and transitory objects. 2. Among the emigrants are a great number of Frenchmen, who are professed and practical infidels; these have disseminated their pernicious principles thro' the United States, and are continually making proselytes, to the great injury of society at large. Their open profanation of the Sabbath-day at New York, had such an evident tendency to corrupt the morals of the people, that many of the religious merchants and tradesmen found it expedient, to form themselves into a body, and use their united efforts, in order to counteract the poison of infidelity; they resolved no longer to sit down tamely and suffer the police of their city, and the Sabbaths of the living God to be so shamefully abused. In pursuance of this resolution, where-ever they found billiard-tables, or any other matters offensive to religion and good order, they immediately suppressed them. For this good work they have undoubtedly the approbation of their own consciences, as well as of him who has said,—“Remember the Sabbath-day to keep it holy.” If these worthy men persist in their exertions, much evil may be prevented; and altho' their upright conduct exposes them to the sneers of infidels; yet it must be remembered, that the French emigrants, in attempting to heathenize the Americans, manifest the basest ingratitude for the hospitality and asylum they have met with in that country.

On the 10th of April, 1796, I bade farewell to my friends in Baltimore, and embarked on board the William, Capt. Wallace, for the Island of St. Kitt's. For some days we had boisterous winds, with severe lightning, and a heavy sea; but in the midst

VOL. XXII. JULY, 1799.

of

of these inconveniencies, I was enabled to rejoice in the Lord, and commit myself to him in confidence that he would be my salvation; well knowing that the stormy winds are in his hands, and that he can controul them at pleasure. I could read, write, and pray in my cabbin, which afforded me much satisfaction; and the Lord gave me all things richly to enjoy. In the latitude of Bermuda we met with baffling and contrary winds, accompanied with dark and rainy weather. Indeed once we were upon our beam-ends, and Death stared us in the face; but divine Providence interposed and rescued us from the impending danger. I felt much concern for the poor sailors, who were hard worked almost day and night; and when they did attempt to get a little rest from their toil, they could find no comfortable place for repose, on account of the heavy seas which were constantly breaking over the vessel.

On the 25th, the weather became more moderate, the sun shone clear, and we had a fair wind the remainder of the voyage. On the 2d of May, after a passage of 23 days, we arrived at St. Kitt's, where I had the happiness of spending a few days with the Missionaries and the societies, in this and the Island of Nevis, and rejoiced to find the work of the Lord prospering among them. Being appointed to labour in Dominico, with Mr. Baxter, we sailed for that Island; and on our way stopped at Antigua. Mr. Warrener and our old friends, received us with great affection. Antigua, St. Kitt's, and Nevis, experienced the wonderful Providence of the Almighty, in being preserved from that desolating and horrible calamity of war, which had spread destruction thro' the neighbouring Islands of Grenada and St. Vincent's.

May 26. We arrived at Dominico, and waited upon Governor Hamilton, who received us with great politeness, and after enquiring into the nature of our mission, dismissed us with assurances of his protection. In this Island we found no Ministers, but only a popish priest, whose conversation seemed adapted to humour the vices of the people. Mr. Baxter preached a very useful discourse to a crowd of coloured people, who listened with serious attention. Some Whites were present, but they behaved in their usual manner, scoffing and ridiculing every thing that had the appearance of devotion.

On the 3d of June, Mr. Baxter embarked for Antigua, and I was left alone to combat the powers of darkness in the dissipated Island of Dominico. I entered upon my business by visiting all that I could of Mr. Mc Cornack's converts, and formed a class of 20 members. As far as I can learn, Mr. Mc Cornack died a martyr to the wickedness of the people. The Lord was pleased to stand by and support me in my labours; the congregations increased, and new members were added to the Society. The coloured people appeared ripe for the Gospel; but the Whites seemed under the power of the wicked one; they were not content to serve him themselves, but persecuted all who deserted his cause, and

and to
charit
illiber

Jul
alarm
the ap
sistent
judgm
"The
every
vader.
mitting
tired to

In t
health,
of the
vine C
baptism
But I v
vailed
was co
in danc
in the
body a
termin
some o
of the

By t
two m
Sabbath
up of p
when sp
sion of

Sept.
soldier
crime.
by two
terested
while th
stopped
wives an
in a stran

In the
the Islar
and man
this gav
against r

and turned to the Lord. I think I may say, without breach of charity, that the White Inhabitants of this Island, are the most illiberal, ignorant, and wicked that I ever knew.

July 19, the Island was under great terror upon hearing the alarm guns fired at the different forts. This was occasioned by the appearance of some strange vessels off the coast. How inconsistent are the men who know not God ! They can hear of death, judgment, and eternity, without emotion ; but the report, that—*“The French are coming !”* fills them with anxiety and terror ; and every effort is used to defend themselves against the rapacious invader. During this general alarm, I was kept in peace, and committing body and soul into the hands of Israel's Watchman, I retired to rest, and slept sweetly free from harm.

In the month of August, I found myself in tolerable good health, and the Lord gave his blessing to my labours ; a number of the coloured people appeared to be under the influence of divine Grace, forty of whom were added to the Society. At the baptism of several adults, we found a peculiar blessing from above. But I was often grieved at the ungodliness which generally prevailed thro' the Island, particularly on the Lord's-day, when it was common to see a company of Blacks employing themselves in dancing, and near them, another company of Whites engaged in the same laborious exercise, as if they intended to destroy body and soul as quick as possible, and for that purpose were determined to spare no cost nor pains. And yet I was informed, that some of these white dancers would have attended the Sacrament of the Lord, if they had had a fashionable priest.

By the latter end of August, the Society was encreased to sixty-two members ; but only two of them were Whites. On the Sabbath days my congregations were large and serious, and made up of persons of all colours : Frequently I felt liberty of mind when speaking to them, and our Society-meeting at the conclusion of the Lord's-day, was a refreshing season to us all.

Sept. 1. On this day I saw a very affecting scene ; a Palatine soldier who had shot his officer, was executed for this dreadful crime. On his way to the place of execution, he was attended by two popish priests, who seemed, in their way, to be much interested for the criminal : one of them continued to repeat prayers, while the other carried a crucifix, which the poor man frequently stopped to embrace. Both the murderer and the officer, have left wives and children behind them, to lament the sad catastrophe, in a strange country and far from home.

In the month of September, the work continued to prosper in the Island : Many were under the influence of divine impressions, and manifested a desire to seek the salvation of their souls : But this gave great offence to the ungodly, who were highly enraged against me, and combined together to do me a mischief ; but the

Lord preserved me from falling into their hands. However I thought it prudent not to attempt to preach on the estates in the country, except where I had written invitations from the proprietors.

In the beginning of October, I felt great cause to bless the Father of Mercies, for giving me peace and success in my labours. The congregations, both morning and evening, were larger than ever, and the divine power reached the hearts of many. A young gentleman, who happened to be on a visit in this island, came to hear me preach, and likewise called upon me at my own house. He seemed to be under very serious impressions; and informed me that his parents were many years members of the Methodist Society in Europe, that they both died happy in the Lord; and that their admonitions and pious example were continually before his mind. His conversation and behaviour were so christian-like, that I entertained great hopes he was a brand plucked from the burning.

The pleasing expectations which I had conceived of seeing the work of God spread thro' Dominico, were defeated by the spirit of persecution, which now shewed itself more than ever. On the 5th of October, accounts were received that Governor Hamilton died at Antigua, where he went on a visit. On the 17th, Mr. Metcalf, Colonel of the St. George's Regiment, summoned me to appear in the field as a soldier, on the next Sunday morning. I waited on the Colonel, and begged he would be so good as to excuse me, as on that day I was fully employed in the duties of religious worship. He treated me with kindness, and advised me to wait on the President, whom, he believed, as I was a Missionary, would exempt me from military duty. Accordingly, I appeared before the President; but contrary to all expectation, my petition was treated with contempt, and without any preamble, I was commanded to quit the Island. This I was compelled to obey; and bidding farewell to my afflicted friends, on the 6th of November, I landed at St. Vincent's.

At St. Vincent's I had the happiness of meeting again with my friend and fellow-labourer Mr. Pattison. And notwithstanding the miseries occasioned by the war against the Caribs in this Island, the work of God has prospered in his hands more than could be expected. The congregations were very large, and some of the religious Negroes came from ten to fifteen miles, on a Saturday night, after the toils and labour of the week, in order to meet their brethren on Sunday morning at six o'clock. Thus did the poor Blacks evince their love for the means of Grace which the enlightened Europeans slight and neglect. Many of them were awakened to a sense of their lost estate by nature, and others were rejoicing in a consciousness of the divine favour and peace. About this time I received letters from Antigua, Nevis, and St. Kitt's, with

with information, that the work was prospering among the Negroes in those Islands.

On Christmas-day we held a Love-Feast, at which were present a great number of converted Blacks; many of whom, from the fulness of their hearts, testified the great things which the Lord had done for their souls. To hear them praise God in their simple manner, and express their thanks for his kindness in sending the Missionaries among them, and even blessing the ship that brought us to them, was more affecting than words can express.

On the 21st of January, 1797, I arrived at Grenada, in order to supply the place of Mr. Hallett, whose health was upon the decline, and which obliged him to make a tour of the Islands from leeward to windward. After preaching about a month in Grenada, I had the satisfaction of seeing the congregations increase, and some of them anxiously inquiring the way to Zion. My desires were enlarged to devote myself more abundantly to the glory of God and the work of the ministry, and I had in general, an abiding sense of the divine goodness and favour, accompanied with a godly sorrow for my short-comings, and wanderings. One Sunday while I was preaching in the Carolina Barracks, on —“Be ye reconciled to God,” my own soul was as a watered garden; and I believe a divine blessing overflowed the hearts of the people. I continued in Grenada till the month of May, and had abundant reason to praise God for his manifold benefits, and the kindness and affection of his people. At this time Mr. Hallett returned from his voyage, greatly recovered, and entered upon his mission with renewed strength.

[*To be continued.*]

A SERMON on the DANGER OF QUENCHING THE SPIRIT.

[Concluded from pa. 271.]

II. **I**N the preceding part of this Discourse, I endeavoured to point out some of the common ways by which the Holy Spirit is quenched; I shall now attempt in the second place, to enumerate the bad consequences which will inevitably attend a conduct so dangerous and criminal.

I. *By quenching the Spirit*, all your graces are weakened: What the Prophet said of the Jewish polity, may be said of the body of graces, “the whole head is sick, and the whole heart is faint.” Paleness covers every face, and feebleness seizes every limb. “The vine no longer flourishes, nor the pomegranates bud,” Cant. vi. 11. The Spouse of Christ ceases to be “beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners,” chap. vi. 5. “The king’s daughter is no more glorious within, neither is her raiment of wrought gold,” Psalm xlv. 13.

But

But this lamentation must be taken up: "O how is the gold become dim, and the wine mixed with water! The white garments are defiled," and no longer fit to appear before the King. The eye of the soul is closed, and ceases to behold a reconciled God in Christ Jesus." "Iniquity has crept in, and love is waxed cold." Hope staggers, and enters not within the veil. Meekness is degenerated into anger upon provoking occasions, and patience into fretfulness when things go amiss: A firm trust in Providence, is lapsed into anxious cares, and perplexing fears; pious zeal is turned into rash and severe censures, or bitter invectives; and humility is changed into pride and self-conceit. "Oh! how is the holy city become an harlot!" This is the miserable fruit of *quenching the Spirit*.

2. *All your corruptions are strengthened.* Those sins which you thought were dead, and would never trouble you more, arise, and assault you on every side. Evil passions, fiercer for having been restrained for a time, cry for gratification and indulgence. Those things which once you could have trampled under your feet with ease, now easily beset you. The pleasing, or profitable sin, which once was unable to bribe your conscience, gain your attention, or win your approbation, now goes near to do them all. Being thorn of your locks, tho' you go out and shake yourselves, as at other times, yet you find the Philistines upon you, and you are unable to resist them. Where is now that holy triumph in the strength and power of God, and that easy conquest you made over every foe? Once you walked victorious over the conquered field, strewed with the broken bones and shattered limbs of your vanquished enemies; but now they rise up, and attack you again in all the hideous forms of spiritual war. How dangerous is your once safe and pleasant road become! The deceitfulness of sin has darkened your hearts; the smother of your passions has blinded your eyes; and the grieved Spirit of God has withdrawn his power from you. The whole odium of your corrupt nature is stirred up, and the Strength of Israel is departed. This is the sad effects of forsaking *your first love*.

3. Another consequence of *quenching the Spirit is, the diminishing of your spiritual comforts.* In the day of your espousal, and time of your primitive sincerity, the candle of the Lord shone upon your head, and you saw the glory of the Lord in the person of Jesus Christ. The Spirit of God bare witness with your spirits, that you were the children of God. The love of God was shed abroad in your hearts, by the Holy Ghost given unto you, and you rejoiced with joy unspeakable and full of glory. A throne of grace, easy of access, always presented itself unto your pleasant and flowing petitions. Oh! what sweet communion and fellowship you once had with the Father and the Son thro' the Spirit! Your days were spent in innocent pleasure, and your nights in sweet repose, in the arms and under the inspection of
your

your best
glory; th
them you
God for
presence
reality,
things no
the perfo
heavens
prayers.
disquietu
yours a
numbne
an arme
"your l
spring of
votion th
of your
prospect
the turtl
of the g
together
holy con

4. W
of dece
would n
not app
tify. I
and nig
serving
ever cry
election
dinary
numbne
he need
things
tions, t
of eter
in the g
he must
will be
suaded
the un
always
being t
holines
kind of
And I

your best Beloved. The ordinances of God were emblems of glory; the house of God, the gate of heaven unto you; and in them you anticipated the pleasures which are at the right hand of God for ever. But Oh! how is the scene changed! The loving presence of your Redeemer is eclipsed, and you no longer have, in reality, the substance of things hoped for, nor the evidence of things not seen. Hardness of heart, and heaviness, and pain in the performance of any thing that is good, seize upon you. The heavens are as brass, (many times) and the earth as iron to your prayers. Your days are full of distraction, and your nights of disquietude. It would be the greatest abuse of language to call yours a life of *walking with God*. Dryness, barrenness, and numbness are in your soul, and spiritual want comes upon you as an armed man. Desolation and woe are before your eyes, and "your leanness, your leanness! testifieth unto your face." The spring of heavenly comforts, is become as waters which fail. Devotion thrills no more thro' all the powers of your soul, and veins of your body. Your eyes are not entertained with beautiful prospects of the promised land; nor your ears with the melody of the turtle dove. You find by woeful experience, that the abuse of the *graces*, and withdrawing of the *comforts* of the Spirit, go together. This is the miserable end of "departing from the holy commandment committed unto you."

4. Where the *Spirit is quenched*, a door is open for the entrance of deceiving and sin-encouraging opinions. The Antinomian would never dream of Christ having abolished the law, if he did not apprehend it to restrain some lust, which he is willing to gratify. If it was his continual delight, if he meditated in it day and night, he would be far from desiring a dispensation from observing its blessed precepts. The ravished preacher would scarce ever cry out, with such exultation, "Oh the sweetness of God's election," if he did not think himself disengaged from extraordinary strictness and self-denial, by his being of the favourite number. As long as the pilot keeps his eye upon his compass, he needs not turn star-gazer: But when a man will not in all things hearken unto the voice of the Spirit, nor follow its directions, then he must look for his title to glory among the records of eternity; and when he can no longer read God's love to him, in the gentle characters of his love for and likeness to God, then he must attempt to spell it out of his *secret decrees*: For very few will be reduced to *this* shift, but upon *this* occasion. I am persuaded there never would be any torturing of scripture, to prove the unconditional perseverance of the saints, if the Holy Ghost always bare a full and clear testimony to the conscience of our being the sons of God. But when we cease to persevere in strict holiness of heart and life, we must try if we can find out another kind of perseverance, which will answer our purpose without it. And I cannot conceive why there should be such stickling for the
being

being clothed in the *personal obedience* of Christ imputed, expressly contrary to the Apostle's words, FAITH IS ACCOUNTED UNTO US FOR RIGHTEOUSNESS, if it was not to cover some filthiness, which will not bear the light. The generous and noble principles of God's impartiality, Christ's universal atonement, and the Spirit's personal, inherent sanctification, are generally espoused and stood by, as long as the Spirit is preserved unquenched; but if we put out the internal light, and still must be guessing at God, and his ways, it is no wonder we run into errors. Man must have a real, or an imaginary light, and if the light of the Spirit is put out, and its heat extinguished, he will set up reason, and what he calls orthodoxy, in the room of the true light, and warm himself at sparks of his own kindling, when the genuine heat fails. What wretched shifts are they reduced to, who cease to be led by the Spirit of God!

5, And lastly; *By quenching the Spirit, our salvation is endangered.* It is an old maxim, and true as old, "He that sins against the remedy, must perish without the remedy." The holy Spirit is the only effectual remedy for our fallen nature: He alone can cure our disordered souls. By quenching the Spirit, we prevent the cure: And if we so sin against him, as to cause his departure from us, then we are undone for ever. "My Spirit (saith the Lord) shall not always strive with man." If you will see no time to cease quenching the Spirit, the Spirit will see a time to cease striving. "If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy, under two or three witnesses; of how much sorer punishment suppose you, shall he be thought worthy, who has [quenched the Spirit,] trodden under foot the Son of God, and counted the Blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace?" Heb. x. 26—29. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; and having tasted of the good word of God, and the powers of the world to come; if they shall fall away, to renew them to repentance: Seeing they crucify to themselves the Son of God afresh, and put him to an open shame," chap. vi. 4, 5, 6. "The man that draweth back, my soul shall have no pleasure in him, saith the Lord." Fruitless branches, and barren fig-trees, must be cast into the fire, John xv. 6. and Luke xiii. 9. "If the righteous man depart from his righteousness, and commit iniquity, and doth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: In his trespasses that he hath trespassed, and in his sin that he hath sinned, in them shall he die," Ezek. xviii. 24. "For if after you have escaped the

the pol
Saviour
come,
have be
ness, th
mandm
that th
prove t
the for
If any
he has
on whi
which
it shall
righteo
"they
to the
give et
that sta
high-m
you wi

III.
the Spi

1. F
speed t
me not

2. I
that he
will yo
will yo
you th
come f
fician,
souls,
health
love o
great
would
bassy
and se
take i
errand
counse
into th

3. C
sus
Vor

the pollutions of the world, thro' the knowledge of our Lord and Saviour Jesus Christ, you are again entangled therein and overcome, your latter end is worse than the beginning. For it would have been better for you not to have known the way of righteousness, than after you have known it, to depart from the holy commandment delivered unto you," 2 Pet. ii. 20, 21. "You know that these are but an inconsiderable part of the scriptures, which prove the danger of quenching the Spirit. If any one feels not the force of them, it is because he is past feeling; twice dead: If any one believes not the truth of them, we know from whom he has taken his creed: "*Ye shall not die*;" was the main pillar on which the serpent raised the ruin of mankind. The plan on which the Judge of all men goes, is, "The soul that sinneth it shall die." Depend not then on the courtesy of your past righteousness; but dare to give Satan the lie; and aver, that "they who commend themselves unto God in well-doing," (unto the end) "seeking glory, honour, and immortality, he will give eternal life." Learn every day what that meaneth: "Let him that standeth, take heed lest he fall," 1 Cor. x. 12. "Be not high-minded, but fear." If once you lose a sense of your danger, you will fall into the danger no longer feared. This brings me,

III. To offer some arguments to dissuade you from quenching the Spirit.

1. But O Lord, who is sufficient for this! Give me good speed to-day. Put acceptable words into my mouth. And let me not labour in vain, nor spend my strength for nought.

2. Do you value the love of God? It was out of pure love that he sent his Spirit to sanctify and renew your nature. And will you so requite his love? Oh! unwise and ungrateful patients, will you offend your kind Physician? Oh! foolish mariners, will you throw your pilot over board in a storm? The Holy Ghost is come from heaven, to guide you unto heaven. The blessed Physician, who alone can, and gladly would cure your distempered souls, offers you his service. Have you no care for your spiritual health? Nor any gratitude in your heart, that ye so abuse the love of God? In sending his Spirit, he hath expressed the greatest love and care for you. What would you think,—how would you take it,—if you were to send your servant on an embassy of kindness to your friend, and he treated him shamefully, and sent him away grieved and with contempt? How will God take it, think you, who hath sent his Spirit unto you, upon an errand of infinite importance, to save your souls, if you slight his counsels, resist his motions, and will not suffer him to guide you into the land of uprightness?

3. Quenching the Spirit, thwarts the gracious design Christ Jesus had in coming into the world, and living and dying for

you. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." But you will not let him redeem, nor purify you. Will you not have the blood of Christ upon your heads, if you will not suffer the Spirit to sprinkle it upon your hearts? How will you answer for this behaviour in the day of judgment? Must all heaven be set to work, to contrive and bring about your salvation, and will you not concur in the blessed design? Shall the Wisdom of God be employed in forming, and the power of God in executing a scheme for your redemption, and will you frustrate it by quenching the Spirit? Will you render all that pain and torture, all those mortal cries and groans, and all those bitter agonies which the Son of God underwent, in vain on your account? Shall all his great undertaking be lost on you? Every drop of blood which flowed from the veins of the Lamb of God, pleads with the most powerful oratory, *quench not the Spirit!* If any one had offered to lay down his life to ransom yours, would you not think it your indispensable duty to serve and oblige him in whatsoever you could? The blessed Jesus has not only offered, but actually laid down his life to redeem your souls from destruction: And will you still slight, and despise his love, by quenching his Spirit? Oh! my brethren, have you no generous sentiments left? Is humanity quite extinguished in your nature? Open your eyes, think what you are doing, and trample no more upon the Son of God, and the blood of the covenant, by grieving the Spirit.

4. Consider how many kind offices the Spirit hath performed for you. 1. *He convinced you of sin*; opened your eyes when they were fast closed in spiritual death, and brought you out of darkness into the marvellous light of the Gospel. He alone could awaken your consciences, and shew you your danger; and will you put him from you, and sink again into darkness and deception? Do you long to be again under the power of satan? If you harden your hearts, and sin against God, it is at the mercy of the Spirit whether ever you are convinced of your danger and folly, until the flames of hell do it, and then it will be too late to remedy it. 2. *He assured you of pardon*. When your conscience was awakened, neither the angels in heaven, nor the ministers of the gospel on earth, nor all the promises in the Bible could appease it, until the Spirit assured you of your part in the Redeemer's blood, and bare witness with your conscience that you were a child of God. And will you not hearken unto the heavenly messenger? Is he no longer worthy to be heard? Must the pernicious suggestions of the devil, and the corrupted and naughty heart, be attended to and followed, and not the wholesome instructions of the Spirit? Oh! monstrous wickedness and folly! Will you even imitate the deaf adder, stop your ears to the charmer, charm he ever so wisely! 3. *He began the good work of sanctifica-*

tion in
your m
power
And ho
laid the
gun in
perfect
comfort

He dire
renewe
forts; i

And sh
comfor
ness!
mon su
Spirit?

5. T
him.
Spirit:
into th
he turn
lxiii. i
dead fo
those v
frowns
sceptre
to mak
ble, to
Be not
if you
your so
faithfu
cheeks
cove na
ministe
you, a
many
God's

tion in your souls, drew the out-lines of holiness, and sowed in your minds the seeds of a divine life; — suspended the direful power of sin, and set up the kingdom of heaven in your heart. And how shall the blessed work be finished, but by his hands who laid the foundation? Oh! ye unhappy creatures; “have you begun in the Spirit, and are you so foolish as to think of being made perfect by the works of the flesh?” 4. *The Holy Spirit has often comforted you, when you were in distress;—*

“Thro’ various dangers, snares, and deaths,
“He gently clear’d your way,
“And thro’ the pleasing snares of vice,
“More to be fear’d than they.”

He directed your intricate paths, and stayed your sinking footsteps, renewed your diminished strength, and supplied your wasted comforts; so that you could often say,—

“So many wonderful gleams of light,
“And gentle ardours from above,
“Have made us fit like seraphs bright,
“Some moments on a throne of love.”

And shall this blessed Comforter be neglected, and his precious comforts be suppressed, for foolish vanities? Oh! egregious madness! Oh! unexampled perverseness! What fiend of uncommon subtilty, hath bewitched you, that you should quench the Spirit?

5. The Spirit is able to punish all the affronts which you offer him. We hear how it fared with the old world, who resisted the Spirit: An universal deluge swept them off the face of the earth into their own place. The Jews “vexed his Holy Spirit, and he turned to be their enemy and fought against them,” Isaiah lxiii. 10. And Ananias and Sapphira his wife, were struck down dead for lying to the Holy Ghost, Acts v. 3. “It is fitting that those who will not be obedient to the motions, should feel the frowns of the Spirit; and those who will not bow to the golden sceptre, should be broken in pieces by the iron rod. ’Tis enough to make ones blood stand still in the veins, and ones flesh to tremble, to think what will become of those who quench the Spirit! Be not so cruel to your own flesh; have pity on your poor bodies, if you have none on your souls; for they must also partake with your souls in endless torments! Do not break the hearts of the faithful! you know not how many briny tears run down their cheeks in secret, because you keep not your first love, nor the covenant of your God inviolate! Have compassion on your ministers, who labour among you in the gospel, and watch over you, as those who must give account: Let them not have so many heavy hearts, to go with to the throne of grace. For God’s sake, and for your poor soul’s sake, *quench not the Spirit!*

6. And lastly: The things for which you quench the Spirit are very insignificant, or mean and base.

There is not a greater inequality between a dunghill, and a diamond, than between the lusts you prefer, and the grace you abuse. Can it be wise to forego peace of conscience, for the sake of joining with others in trifling and impertinent conversation? Can it be advantageous to diminish your heavenly treasure, for the sake of being rich upon earth? Must a base lust be gratified, an evil appetite indulged, and a wicked, and devilish passion countenanced, rather than the good motions, the blessed drawings, and the wholesome instructions of the Spirit? Are not all earthly comforts deceitful? The greatest confluence of worldly blessings cannot make you solidly happy, if joy in the Holy Ghost is withdrawn. When was it well with you, but when you enjoyed the presence of God? In all your wanderings, what have you met with, but frequent disappointments and vexation? When did you return from a modish visit, but with a heavy heart? When did you suffer a foolish and fond affection to take place in your soul, but it cost you smart? When you desired to be rich, you fell into temptation, and a snare, and into many foolish, and hurtful lusts, which drowned you in distress, and pierced you thro' with many sorrows. Where your deceitful heart promised you pleasure, you met with pain; and nothing hath attended you, but shame and galling reflections. Oh! think how you have raised the hopes and expectation of hell; while the heavens have gathered blackness over your guilty heads. You have gratified the worst enemy you had, and grieved your best and only friend. While those devils, which tempted you to quench the Spirit, have carried encouraging intelligence to the bottomless pit; the angels of God have had complaints to pour in his ear against you. Oh! my dear brethren, let me not leave you as I found you in this matter: I must prevail with you, or you will be undone. Give me your consent in this thing. I ask not your money nor applause, but your firm resolution never more to quench the Spirit. Do it not by trifling conversation, by foolish and hurtful desires, nor by lukewarmness, slothfulness, and indifference in the precious ordinances of God. Deny me not this last, best request. I intreat you by all the blessed influences of the Holy Ghost; by all the glorious graces of the gospel; by all the prevalent oratory that is in the mortal groans, and expiring agonies Christ endured; by all that speaking blood he shed, and the blessings he purchased for you; by all the heavy reflections of a dying hour; by all the horrors of an expiring moment; and by all the terror and majesty of the approaching judgment-day; by all the weeping and wailing in hell; and all the rapturous joys of heaven;—as you would live happy, die safely, and reign gloriously with Christ in heaven, **QUENCH NOT THE SPIRIT.** Even so **LORD JESUS.** Amen.

The

The f
Edw
are
mar

“A
pressio
by its
period
thro’
sistent
vited
good-m
not a
find th
trines
that th
rit, wa
tomed
could
But hi
that th
applied
prejudi
the Me
stituted
mined

For
dence.
us, if
and int
neglect
concern
though
mentio
soon c
fied by
mulatin
perien
rable p
frequ
those w
of inst
prayer-
a gift o

About
him for
in the e

The following particulars of the Experience and Death of Mr. EDWARD BENSON, a Member of the Society in Snowsfields, are collected from the account written by one who was intimately acquainted with him.

“ ABOUT twelve or fourteen years ago Brother BENSON began to hear the Gospel of Christ, which made such impressions upon his mind, that his conduct was rightly influenced by its salutary power; and I believe, for the greatest part of that period, he enjoyed a consciousness that God was reconciled to him thro’ Christ Jesus; and his walk and conversation were consistent with his profession. About three years ago, a friend invited him to hear a sermon at Snowsfields Chapel,—which he good-naturedly complied with. Under that discourse, he was not a little surprized, as he afterwards acknowledged to me, to find that what he had been taught to conceive concerning the Doctrines preached by the Methodists, to be entirely false. He saw that the doctrines of Grace were taught as clear, and that of merit, was exploded as much, as by any minister he had been accustomed to attend;—that man is a rebellious guilty creature, and could lay no claim to the favour of God but thro’ Christ Jesus: But his attention was more particularly engaged when he heard that the religion of Jesus is a religion of Love, and that this was applied to the hearts of the people with energy and affection. His prejudices being removed, he diligently attended the ministry of the Methodists, and being made acquainted with the discipline instituted in our societies, so highly approved of it, that he determined to cast in his lot amongst us.

For a season however he was depressed by his natural self-diffidence. But upon hearing that he had a desire to associate with us, if any one would take him by the hand, I called upon him and introduced him to my class, which from that time he never neglected. Previous to his receiving a society ticket, he felt much concern, lest he should come short of the standard which he thought our rules prescribed, for his walk and conversation, and mentioned it to me with most genuine sincerity. However he soon contracted such an affection for the people, and was so edified by the means of Grace, that I was under no necessity of stimulating him to attend upon them. He generally spoke his experience with artless simplicity, and at the same time with admirable propriety; and I believe the members of the class were as frequently edified by his judicious remarks upon the experience of those who spoke before him, as by any thing which I said by way of instruction, reproof, or encouragement. At our monthly prayer-meetings, he heartily joined with us, and was endued with a gift of prayer that was a general blessing.

About a year ago he was afflicted with sickness, which confined him some weeks. During his illness, he was remarkably happy in the enjoyment of the presence and blessing of God. Soon after
his

his recovery, the Lord was pleased to shew him the remains of his corrupt nature, and the necessity of being thoroughly cleansed from it: Altho' he constantly enjoyed a lively sense of the divine favour, and at the worst of times, retained his confidence in the Lord, yet he frequently groaned under his burden, and fervently prayed for a compleat deliverance. He was likewise much concerned for the general prosperity of religion; and one subject of his prayer was, That God would spare those lives that were in any measure serviceable to the interests of the Redeemer's kingdom.

On the Tuesday evening previous to his last sickness, I called upon him as usual; and in our way to the class-meeting, asked him what he thought of Mr. Pawson's sermon on Sunday, at Snowfields, from these words, "We therefore receiving a kingdom which cannot be moved, let us have Grace whereby we may serve God acceptably, with reverence and godly fear?" He immediately replied in such animating expressions, as evinced that he had heard with great attention, and had received the most reviving encouragement from the discourse. At the class, he likewise spoke with great animation, and expressed the benefits he constantly felt under the means of Grace. Little did I then think it would be the last time we should enjoy the happiness of his company.

The next Tuesday, I called upon him again; but found that he had taken to his bed two or three days: It appeared from what I learned from Mrs. Benson, that he thought the sickness would be unto Death. The Friday preceding, he had been out upon business, and returned home much fatigued and poorly; but said to Mrs. Benson, "I wish you would get me the pen and ink, and my books, as I have a great many things to write; and I advise you to go to the chapel, and get all the good you can." When she returned home, Mr. Benson said to her,—“I am affected in a very uncommon way, and am apprehensive you will find it of some serious consequence.” Having a few minutes to spare, I went up to him, and found him in a very comfortable frame. He told me, that his mind was then engaged in meditating upon those words,—“Jesus hath liv'd,—hath died for me.”

The Sunday following, when I visited him in company with Mr. Jones, it happened to be a favourable interval, for tho' the fever had at times much deranged his mental powers, yet he was then perfectly sensible and recollected. Upon enquiring into the state of his soul, he answered, “I am perfectly composed, and resigned to the will of God; and altho' I feel extreme pain and weakness, yet I have no anxiety with respect to the removal of them. With regard to my soul, I am as happy and comfortable as I can well be, having no doubt of my acceptance:” and added,—“Jesus hath liv'd and died for me.” After prayer, we intimated an apprehension that the length of our visit might incom-

mode

mode
all the
pleasur
comfor
shall
—“G
feel m
and co
me, th
times
endeav
world;
me:
attribu
of my

A fr
frequen
best of
“Come
he said
pain, if
I had a
away:

are con
died for
Upon h
“Fear n
when yo

The l
to know
upon th
favourab
son obse
was able
on my ac

A day
that for a
tremity f
returned,
more!”
signs that
he had vi
recovered
arms of h

I do no
me more
idea,—ho

mode him:---He replied, "No: If you were to pray with me all the night long, I could listen with the greatest attention and pleasure." Upon observing to him, "We have had many comfortable opportunities with our Bermondsey friends, what shall I say to them next Tuesday evening when I see them again?" ---"Give my love to them,—he replied,—and tell them, that I feel myself much united to them;—and that I am very happy and comfortable; and what is remarkable, the Lord is so good to me, that he does not permit Satan to come near my habitation. In times past, I used to have fears upon this ground, when I have endeavoured to anticipate the period of my departure out of the world; but now the Lord does not suffer the enemy to approach me: And if at any time I seem uneasy, I hope my friends will attribute it to the nature of the disorder, and not to any uneasiness of my mind."

A friend who sat up with him, observed, that altho' he was frequently delirious, yet the intervals of sanity he employed to the best of purposes, chiefly in prayer. Some of his expressions were, "Come, Lord Jesus, and finish thy work." At another time he said, "What should I do, in the midst of this excruciating pain, if I had not a God to go to: When I was first taken ill I had a great cloud over my mind, but the Lord has taken it all away: And tho' I find my mind apt to wander, yet these words are continually sounding in my ears,—"Jesus hath liv'd, and died for me:" and I have no doubt but he died for all mankind." Upon his friend complaining of doubts and fears, he replied, "Fear not;—still keep in the good way;—and a time will come, when you will find it easier to believe."

The Physician calling upon him, Mrs. Benson was solicitous to know what was his judgment concerning her husband: And upon the Doctor's replying,—that the fever had taken an unfavourable turn,—she burst into a flood of tears, which Mr. Benson observing, he was much affected, and spoke as loud as he was able, "My dear, I beg you will not be so much concerned on my account: All things will go well with me."

A day or two before his departure, the pain increased so much, that for a moment he seemed to lose his fortitude, and in that extremity said, "O that I could die!" But his tranquility instantly returned, and he cried out in a rapture of joy,—"Life for evermore!" And when he lost the power of speaking, he still gave signs that the Lord was with him. Previous to the closing scene, he had violent convulsions; but when they subsided, he gradually recovered his serenity of countenance, till he fell asleep in the arms of his divine Master.

I do not remember that the death of any friend has affected me more for many years: Never was I so much struck with the idea,—how thin is the partition between this world, and the world
of -

of spirits! O may I, as a watchful servant, be ever attentive to the commands of our great Master! be ever listening, in the ways which he hath appointed, when he shall speak to me, in heart-welcome language,—“Come away!” Then there will be no impropriety in adopting the lines of the Poet:

We claim acquaintance with the skies,
Upwards our spirits hourly rise,
And there our thoughts employ;
When Heaven shall sign our grand release,
We are no strangers to the place,
The business, or the joy.

Feb. 10, 1799.

J. FREEMAN,

An Account of Mr. JOHN HADDOCK, Merchant, of Rye, in Suffex; in a Letter to Mr. SAMUEL WOOLMER.

MR. JOHN HADDOCK was born at Rye in 1768. Early in youth his mind was impressed with a sense of his Duty to God, and the necessity of a preparation for eternity; and at the same time, his heart was so affected with the sight of poor distressed objects, that he has been known to relieve them, when his money failed, by giving them part of the wearing apparel which he had then on; and when he grew up to years of maturity this benevolent disposition continued to increase.

In 1787, his mind was thoroughly awakened and engaged to seek the Lord: This happy event was, in part, occasioned by the death of an elder brother, a most amiable and pious young man. The Lord enabled him to see the insufficiency of all created good, to render him either safe or happy; and he saw the vanity of the world, and the natural depravity of his heart, which induced him to cry earnestly to the Lord for a saving interest in the blessed Redeemer. On the evening of his brother's interment, the Lord spoke peace to his soul, gave him a satisfactory evidence of the pardon of his sins, and filled him with joy unspeakable and full of glory. Upon becoming a member of the Methodist Society, he exerted all his powers to promote the knowledge and fear of God among his fellow creatures. Soon after he entered into the marriage state, he engaged in a large field of business. To this he was induced, not thro' necessity, because his circumstances were sufficient for his own necessities, but in order to become more useful both to the souls and bodies of others. And this was further evinced by his increasing liberality, in proportion as the Lord increased his substance. The poor he supplied with bread, clothed the naked, and relieved the afflicted. Many distressed families to their great comfort, were partakers of his bounty. One instance permit me to relate: A few years before his death, a party of soldiers, being upon their march, called here to rest on their journey, and filled all the inns. It being wet and cold, many of the

the
As fo
he ha
for m
durin
As
natur
emph
solid
other
was r
In
which
action
ted pu
own i
spread
heart
were l
vation
is evin
built a
the mu
of ma
comm
But
certain
move
probab
India
dock
how m
cidents
them a
yond
ship's
and be
beach.
mediate
fever.
unwear
ness w
versity.
dock. th
commit
gether.
he repli
VOL.

the poor women and children were almost perishing with cold: As soon as Mr. Haddock heard of their distressing circumstances, he hastened to their relief; and his house and heart found room for near fifty of them, who were gratuitously accommodated during their stay.

As a member of civil society, he was highly esteemed; his natural and acquired abilities rendering him equal almost to any employment; being possessed of a clear and strong understanding, solid judgment, and great discernment into the characters of others. He had a natural turn for close logical reasoning, which was much improved by reading and conversation.

In the Church of Christ, he was an ornament to the cause which he had embraced. His prudence in counsel, firmness in action, generosity in giving, fervency in prayer, and the unspotted purity of his character, combined with a humble sense of his own imperfections, united to render him an able instrument in spreading abroad the glories of his Lord and Master. Many a heart oppressed with grief, or deeply laden with the guilt of sin, were happily directed to the Lord Jesus Christ, and found salvation in the time of distress. His zeal for the Redeemer's cause, is evinced by the chapel, and the house adjoining to it, which he built at his own expence. Sometimes, indeed, he regretted, that the multiplicity of business in which he was involved, robbed him of many precious moments, which he wished to spend in closer communion with his God.

But how mysterious are the ways of Providence! and how uncertain are all things here below! The Lord was pleased to remove him from us, in the midst of his usefulness. His death was probably occasioned by the following circumstances. An East-India ship being unfortunately wrecked near this coast, Mr. Haddock was anxiously concerned for the poor sufferers, knowing how men of base principles are ready to plunder them on such accidents; he therefore repaired to the sea-coast in order to render them all the service in his power. He exerted himself almost beyond the bounds of prudence, in order to save as much of the ship's cargo as possible. After wading in the water a long time, and being thoroughly wet, he changed his clothes on the open beach. This is supposed to be the cause of his death; as he immediately caught a violent cold, attended with severe pain and fever. For three weeks he laboured under great affliction, with unwearied patience and fortitude, and his soul enjoyed that happiness which God affords to his children in the time of their adversity. The day preceding his death, he informed Mrs. Haddock that he believed the Lord was about to separate them, and committed her to the care of that God who first united them together. Next day, Mrs. Haddock asking him if he was happy? he replied, "I have confidence in God." From that time he

spoke but little, and at the close of the day fell asleep in Jesus. Mrs. Haddock has lost a most affectionate husband, his father a dutiful son, his sisters a much beloved brother, and I believe his memory is engraven on the hearts of all who knew him. May the Lord sanctify this awful dispensation to us all, that while in health we may redeem the time, and devote our strength and powers to his glory; and in the hour of sickness and death, may find him to be our support and everlasting portion.

Your affectionate Friend,

Rye, July 20, 1798.

S. S.

~~~~~  
Account of the Conversion and happy Death of Mrs. HILL, of Mistlethorn, near Manningtree, in Essex. Taken from a Memoir written by her Husband, Mr. ABRAHAM HILL, Shipwright.

**M**RS. HILL, was taught in her youth to attend upon the ordinances of the established church, and to live a sober moral life; and that by so doing, she would be in a safe and sure way to Heaven: But with regard to the work of conversion, she was utterly a stranger to it, and consequently imagined that she should be justified in the sight of God, and obtain the pardon of her sins, because she happily escaped the gross abominations that too generally prevail in the world. In 1777, being then in her 28th year, she began to attend upon the Lord's Supper, which from that time she seldom neglected. Notwithstanding which her conscience was unawakened; her heart was dark and hard, and she saw no need of being born of God, and made a new creature by regenerating Grace. Pride and anger had frequently dominion over her, but these she looked upon as small sins, and thought that the Almighty took no notice of them. In 1780, we removed from Ipswich (the place of her nativity) to Mistlethorn. About this time, the Methodists began to preach in that place, which made a great noise among the people, many of whom spoke all manner of evil, both of the preachers, and those who heard them. She hearkened to these reports, and suffered her mind to be greatly prejudiced against the Methodists. She declared, that as she was of the true church, she would keep to it; and with regard to that strictness of Religion which the Methodists taught, she saw no need of it; and as to the knowledge of the forgiveness of sins, she did not believe it possible that any could attain to it; and for these reasons she resolved never to hear the Methodists.

Notwithstanding her ignorance of the Truth, and bitterness against those who followed after it, yet the Grace of God was secretly striving with her, and removed by degrees her prejudices, and she began to think and speak more favourably of the Methodists.

About



About this time, that eminent minister of the Lord Jesus Christ, the Rev. Mr. JOHN WESLEY, came to preach at Mistlethorn, and the Lord gave her a desire to hear him; but she was prevented by sickness that night. However the next morning, being something better, she attended upon his ministry, and the word came with power to her heart, and proved the means of her conversion. She soon perceived, that all the evil-reports and invectives which she had heard against the Methodists, were utterly false, and void of foundation. From that time she resolved to hear the preachers whenever she had opportunity; and soon after joined the Society.

No sooner were her resolutions bent to seek the Lord in good earnest, than, greatly to her surprize, she found her name cast out as evil; those who were her friends, and had highly esteemed her as a good moral christian, now reviled her, as one who was striving to be righteous over much; and used every argument in their power to persuade her, that it was the greatest folly in the world to follow such a poor deluded people as the Methodists were. But these reproaches she disregarded; the salvation of her soul appeared of more importance than the approbation of the world; and the Truth sinking deeper into her heart, engaged all her affections on its side. The more she regarded the impressions and teachings of the Holy Spirit, and the more her convictions increased: In consequence of which she saw her dangerous state, and that she had too long trusted in the form without the power. The sandy foundation, with all the pleasing hopes built upon it, vanished away. Mr. Wesley's Sermon on 1 Cor. xiii. 1—3, at this time fell into her hands, which she read with attention and understanding, and saw clearly how far she was from that pure Love there described. The light which now visited her soul was attended with power, and she felt herself to be a fallen creature, corrupt and deformed by sin, and guilty in the sight of God. The burden of sin became intolerable. The very brutes she envied, and looked upon every creature to be happy that felt not that hell which her conscience was oppressed with. At night she durst not drop asleep, for fear she should awake in everlasting darkness. The enemy of souls took advantage of her distress, and endeavoured to persuade her, that it had been far better never to have heard the Methodists, for then she would not have had so much to answer for. But the Grace of God overturned the devices of the enemy, and convinced her, that if she now turned back, her condemnation would be greatly aggravated: and that Jesus Christ was ready to save to the uttermost every wretched sinner, who would come unto God by him.

Having obtained encouragement and help from above, she applied in fervent prayer and faith to the Friend of Sinners; and found him to be a Friend indeed. He spoke peace to her conscience, removed the burden under which she groaned, and gave

her the witness that he had blotted out all her sins, and was now her reconciled God. All was love, joy, and peace within: She gloried in her great Deliverer: His ways were delightfully pleasant; and he gave her a hope full of immortality. Being now brought into the liberty of the children of God, she persevered for a considerable time in the good way, and struggled thro' the various difficulties and temptations which young converts are frequently exercised with, till she hearkened to the suggestions of the enemy, and gave place to evil reasonings with respect to the reality of the work of Grace in her soul. This brought feebleness upon her mind, attended with loss of courage and confidence. Sometimes she was afraid that her conversion was not real, and after all her profession, she would perish at last. This brought her into a state of despondency, which overwhelmed her spirit with bitter anguish. She had not a heart to go to the Lord in fervent prayer; and as for the class-meetings, she thought she had no right to those special privileges, because of her vileness and unworthiness. When under the word, the threatnings she readily embraced; but as for the promises, she dared not to lay any claim to them. But in the midst of this distress the Lord supported her, and encouraged her to fly unto him by faith and prayer. He rebuked the enemy, and broke the snare in which she was entangled; the dark cloud that interposed between her and heaven, vanished away, and she rejoiced again in the God of her salvation.

Being of a bilious habit, and afflicted at times with violent pain in her stomach, she often thought that this disorder would be the messenger to call her into eternity. On the 6th of May, 1786, she had a violent attack from her disorder, which returned at intervals during the next week. In the midst of this affliction she was exercised for a short space with sore temptations, but the Lord interposed;—he delivered her soul, and enabled her to rejoice in his loving kindness and tender mercy. The week after she was greatly afflicted, yet notwithstanding the severity of the pain, she patiently submitted to the Will of God, without murmuring or repining, and resigned her body and soul into his hands. Having given up all hopes of recovery, she rejoiced in hope of a glorious immortality. Tears of joy flowed from her eyes, and she blessed and praised the Lord for the great mercies vouchsafed unto her. She was unfeignedly thankful that the Lord had brought her out of ignorance and darkness, and joined her to his people; and altho' she had suffered some little persecution and reproach on that account, yet it was nothing when compared to the consolations of Christ.

Having obtained some relief from the violent pain, she still rejoiced in the Lord, and not being able to sleep, spent the night in prayer and praise. After languishing some days in pain and weakness, she began to entertain faint hopes of recovery, especially as she felt great attachment to her children, and was much concerned

berned  
much  
ness, an  
ings, v  
to Jesu  
her shi  
though  
restorat  
to perf  
perience  
hearken  
had me  
afraid t

In th  
tinually  
of Grac  
cuser; t  
ness tur  
on her  
Peace to  
to Parac  
whole ti  
for heav  
Glory h  
with him  
her hap  
the invis  
for her.

The da  
she was  
expressed  
the king  
lowing v  
turous j



turned for their future well-being. Her thoughts being turned too much to these concerns, the enemy took advantage of her weakness, and assaulted her with floods of suggestions and subtle reasonings, which so embarrassed her mind, that instead of looking up to Jesus in humble confidence and calm resignation, she laid aside her shield, and fell into unbelief and darkness; this rendered the thoughts of death terrible, and she felt too much anxiety for a restoration to health. The enemy strove by repeated temptations to persuade her that all her religion was vain, and her past experience mere imagination; he accused her of her readiness to hearken to him; and condemned her for the sins which the Lord had mercifully forgiven. Sometimes she lost all hope, and was afraid that she should perish within sight of the good land.

In the midst of this fore conflict, prayer was made for her continually; and while some friends were supplicating the Throne of Grace in her behalf, the Lord answered, and rebuked the accuser; the cloud of unbelief was removed, and the night of darkness turned into joyful day. The Sun of Righteousness arose upon her with healing in his wings, and discovered his Love and Peace to her trembling soul, which she held fast till her removal to Paradise. All her desires were centered in the Lord, and her whole time and strength employed in prayer, praise, and longings for heaven. Being asked if she was happy?—"Yes, she replied: Glory be to the Name of the Lord, I desire nothing but to be with him. Come, Lord Jesus, come quickly!" For some days her happiness was great beyond expression, and she looked into the invisible world with blessed anticipation of the felicity prepared for her.

The day before her decease, notwithstanding her great weakness, she was strong in the Lord; and bidding farewell to her friends, expressed great confidence that they should all presently meet in the kingdom of Heaven. Next day, while I read to her the following verses, at her request, her whole soul was filled with rapturous joy and inexpressible love:

O happy, happy place,  
Where saints and angels meet!  
There we shall see each other's face,  
And all our brethren greet!  
The Church of the First-born  
We shall with them be blest,—  
And crown'd with endless joy return,  
To our eternal Rest!  
To gather home his own,  
God shall his angels send;  
And bid our bliss on earth begun,  
In deathless Triumph end!

Soon

Soon after, she resigned her soul into the hands of her blessed Redeemer, leaving the Sabbath here below, for the eternal Rest above, June 11, 1786.

ABRAHAM HILL.

A short Account of the Death of Mrs. MAYNE, of Freame-Mount, in the County of Monaghan, Ireland.

**P**REVIOUS to her last illness, Mrs. MAYNE experienced a considerable degree of the fear of God, and anxiously desired to obtain that peace which passeth all understanding, and which flows from a consciousness of his pardoning Love. She kept up a correspondence with several pious persons, and was unfeignedly thankful for every admonition and reproof, as well as for the directions and encouragement they favoured her with, respecting the salvation of her soul; and she hearkened with attention to those who spoke faithfully to her about the great concerns of Eternity, always esteeming them as her surest friends.

In July, 1795, she went to Enniskillen to see one of her sisters; but divine Wisdom saw good to deny her that pleasure; for her sister was called into Eternity the night before she arrived there. She returned home unwell; but we thought the complaint was only a cold, and therefore were not apprehensive of danger. However in a few days, several bad symptoms appearing, and a consultation of physicians being called, they gave their opinion that she was consumptive.

The state of her mind at this time will best appear from the following circumstance: A faithful friend, with whom she corresponded, wrote these lines to her:—"How very good the Lord is, in sometimes afflicting you: I believe it is because he loves your soul: Oh! if you loved it half as well as he does, what care would you take to purify it! You would search every corner, lest any secret sin should still remain; lest any degree of unholiness should prevent its compleat happiness." A few days after, Mrs. Mayne noted down these reflections upon her friend's letter:

"I have not been warned by the sense of God's all-seeing providence, to take heed to my ways. The goodness and mercy of God, have not had that effect on my heart, to make me, (as it ought,) desire to please him before and above all things. I greatly fear, the consideration of God's power and justice does not make me afraid to provoke and offend him more than man. I am too careful and anxious about outward things. I have too often, (God Almighty forgive me for it!) mentioned the name of God, and of his Son Jesus Christ, lightly in common conversation. I fear I do not read the Scriptures, and observe them, in order to make them the rule of my life. I

"do



"do not keep the Lord's day as I ought. I have not daily praised the Lord for mercies received. My prayers and praises are cold and languid.

"I am not mindful as I ought to be, of my part of the Covenant made with God in baptism. Neither have I been careful to live suitable to my sacramental profession and solemn engagements. I am afraid I have received the Lord's Supper without a stedfast purpose to lead a new life. I have delighted to grieve people. I have mentioned my neighbour's faults, when neither the glory of God, nor the good of others, made it necessary. I encourage backbiters by giving too easy credit to their slanders. I do not shew gratitude to my benefactors. I do not enforce upon my mind, as oft as I ought, to live as peaceable as possible with all men. I have wasted my time in idleness and vanity.

"I have not daily improved my time to the best advantage. I have not exercised a daily care over my deceitful heart, resisting its importunities. I am sure I have not, as I ought, implored the aid and assistance of the Holy Spirit, to renew and sanctify me, or else I should have obtained it long before this. Oh! most righteous God! in mercy make me truly good, I humbly beseech thee. I do not study as I ought, to improve my understanding to God's glory and the good of mankind. I do not, as much as I should, endeavour after a meek and quiet spirit. I have been angry without cause, and often pettish and froward in little things, and upon mistakes and involuntary errors in others, for want of reviewing things in their just nature, weight, and measure. I have committed excess in sleeping. I do not fast, or pray, as I ought.

"God Almighty enable me to give my children such an education, as may, thro' his grace, and the merits of my adorable Redeemer, bring them to everlasting life. I have provoked my husband, and have not borne with his infirmities. I have been very remiss in suffering my servants to neglect their duty to Almighty God. I have not had daily devotions in my family, which, oh! may God forgive, and enable me to attend to this duty for the future: And may my sins every day grow less, and my virtues more; thro' our Lord Jesus Christ, and the assistance of his Holy Spirit. Amen, so be it, I beseech thee, oh heavenly Father."

I. M.

She was not only careful to find out the lurking evils of her heart, and lament their dangerous tendency; but she pleaded with the Lord to remove them; and for this end searched for those promises on which he causes his servants to depend; and on these she grounded her petitions. The following fragment was found among her papers:

"A new

“A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart, and I will give you an heart of flesh.” Lord! thou hast promised to give a new heart; behold, I come to have this thy promise fulfilled in myself: Help thou mine unbelief. My present heart is vile; convince me more how vile it is: And O! change it thoroughly, according to thy promise, for Christ’s sake.”

She was brought to-bed two months before her time, of a living child, which, however, the Lord was pleased to take to himself a few hours after its birth. Hitherto it had been her constant practice to supplicate the throne of mercy even during her illness, several times a day; and though often solicited by her friends to sit during prayer, yet she never would consent; although so reduced, that it was with difficulty she could be raised from her knees. When pressed on this head, she replied, “My mind is never so comfortable, as when my body is in the most humble posture.” On Sunday morning she gave up all hopes of recovery. She said, “I am convinced that the will of God is best.” Nevertheless she seemed uneasy, and asked me to pray to God to spare her a little longer, that she might live more devoted to him. She complained of her attachment to the world, and owned that she was desirous of life, and found reluctance to be removed from a young family, (five in number, the eldest only ten years old,) and a loving husband. After prayer we received the Lord’s Supper; it was a comfortable season: She then desired me to read the Death of Lady Ann Dawson; on which she prayed that her latter end might be like her’s. That night she was taken very ill with a cold fit. She called for my brother, (her husband,) and seemed revived at seeing him, saying, “The will of God be done—it is almost over: O make the poor little children good; do make them good.” She then recommended several poor people to his protection, and desired him to act towards the poor as she would herself, that they might not miss her. In the evening a friend asked, how she was? “How, said she, would you feel, if this night you were to part from your husband and children; such are my feelings.” She still complained of want of resignation.

On Tuesday, being taken very ill, she begged we might go to prayer; I found much comfort in petitioning the Lord to pour out his blessings upon her: When we arose, she cried out, “now I am resigned: I am now willing to die, or to suffer: O my God, how good thou art to me, a worthless wretch!” Then with great emphasis, she repeated the following lines:

“O what shall I do, My Saviour to praise,  
 “So faithful and true, So plenteous in grace,  
 “So strong to deliver, So good to redeem,  
 “The weakest believer, That hangs upon him.

“Glor  
 who de  
 tented  
 to best  
 In th  
 J—, be  
 speak:  
 of my  
 and wa  
 Mother  
 doing so  
 before y  
 own acc  
 Her p  
 of a bro  
 affliction  
 to say,  
 death;”  
 the Lor  
 days an  
 period to  
 of that l  
 As a pro  
 a particu  
 a star in  
 being ob  
 yet will r  
 Her b  
 pain in h  
 therefore  
 not able  
 her mind  
 Fletcher’s  
 While th  
 join with  
 time.  
 “Fare  
 False  
 Poiso  
 But I  
 He  
 Above  
 Ascen  
 Stoop  
 The  
 With  
 \*She was the  
 Vol. X



"Glory be to God, how shall I praise him! What do they lose who do not give up their whole hearts to the Lord, but are contented with a small portion of that peace, which God is willing to bestow so abundantly."

In the evening her Mother and Sister arrived: her Friend Mrs. J—, begged she would not exhaust herself too much in striving to speak: Her reply was, "Oh no! my subject shall be altogether of my God." She met their tears with surprising resolution, and was not at all agitated. The next evening she said to her Mother, "Do not grieve for me? rather rejoice that the Lord is doing so much for your children,\* preparing and removing them before you. I am happy in my mind, and feel no sorrow on my own account."

Her physician, Dr. K—, who attended her with the affection of a brother, (and who used to assist her in attending the bed of affliction, and distributing medicines to the poor,) was often heard to say, "I never saw any one who had conquered the fear of death;" she therefore took an opportunity of telling him what the Lord had done for her soul; adding, "I have been for two days anxiously expecting the happy moment which will put a period to my present sufferings, and admit me into the possession of that happiness I hope for, thro' the merits of Jesus Christ." As a proof of her reliance on the sure mercies of Christ, she told a particular friend, "I have no remaining care: And I trust to be a star in his crown to all eternity." On Saturday, some friends being obliged to leave her, "Well, said she, tho' all forsake me, yet will not my God."

Her breathing now became very bad, attended by a violent pain in her stomach, so that it was with difficulty she spoke; she therefore desired those who sat by her, to speak to her, as she was not able to speak to them, or to read any thing that would lead her mind up to heaven. Next to the Bible she preferred Mr. Fletcher's Letters, and Mrs. Rowe's Devotions of the heart. While the following lines were read to her, her soul seemed to join with every sentence, and begged it might be read a second time.

"Farewell, thou restless world, whose unsound joy,  
False hopes, and vain pursuits, man's life destroy;  
Poison in golden cups thou gav'st to me;  
But I no longer have to do with thee.

How blest am I, whom contemplation bears,  
Above this veil of complicated cares:  
Ascend, my soul, uncheck'd thy ready wings,  
Stoop not to mingle with created things;  
The smiling, or the frowning world, survey  
With calm indifference,—scene of children's play;

\*She was the 4th within 12 months. Were not these taken from the evil to come?

Vol. XXII. July, 1799.

Where

338 The Restoration of all lapsed Intelligences considered.

Where all is tinsel, and a transient show,  
And nothing lasts—but vanity and woe.”

Monday, October 19, she was much worse, on which she observed, “Tho’ I find myself much weaker, yet I feel no unpleasant sensation on account of it.” She appeared pleased at every change that bespoke her speedy removal. This week she caused her children to be brought to her, and took her final farewell of them, with a resolution and greatness of soul, that surprised all who beheld her. She gave each of them (who were capable of receiving it,) a suitable exhortation; telling them, if they would be good, and love God, they should dwell with angels for ever.

Some time before, having written and signed a Dedication of herself to God, she now desired me to read it for her: She then called us to prayer, and earnestly intreated the Lord to pardon wherein she had not punctually adhered to its contents: And wherein she had, she rendered the glory to his grace.

The Friday before her removal, she told me with a kind of triumph, that “Dr. K—, had given up his hopes; that he thought her much lower than when he visited her before.” She also earnestly exhorted me to be steadfast, and not to let difficulties, or opposition, hinder me from finishing my course with joy.

On Saturday, she was greatly distressed, with a hard, short cough, which prevented her getting any sleep; yet still she was enabled to wait with patience the will of heaven. At night her difficulty of swallowing increased, so that it was very painful to take any nourishment. That morning on which she was to be united to her God for ever, she seemed to be apprised that it would be her last; and said to me, “Will it, (referring to her death,) be to-day, or to-morrow?” I answered, that this was in the hands of infinite wisdom, and he knew the best time. She then called my brother; but when he came to her bedside, she could only give him a look of tender affection, expressive of that love which she always bore him; and so bid adieu to the transitory scenes of this fleeting world, on Sunday morning, November 1, 1795, in the 26th year of her age; leaving behind her an example of suffering patience; and a full evidence that love is stronger than death.

C. M.

Free STRICTURES, on “*An Address to candid and serious Men.*”

[ *Concluded from page 293.* ]

THE 1 Tim. ii. 1—5, is likewise quoted as affording a direct proof of universal salvation: (“I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty,

neftly  
Savio  
the k  
diato  
ceiv  
there  
cond  
it) th  
bonest  
out o  
quiet  
that C  
the tr  
will o  
keep  
the w  
it is fa  
is nev  
chargi  
the wo  
text n  
ledge  
have n  
imagin  
words  
fall sho  
fal rest  
cally m  
concern  
the falv  
for all  
equally  
supplic  
devils,  
whethe  
sistent i  
your in  
genuine  
Your  
God is  
avoid a  
observe  
latter te  
idea att  
But you  
tion, in  
to denot  
contract



neſty. For this is good and acceptable in the ſight of God our Saviour; who will have all men to be ſaved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.”) We conceive that nothing was farther from the Apoſtle’s deſign. He is there recommending prayer and thankſgiving for all ranks and conditions of men; and for this purpoſe (as he himſelf expreſſes it) *that we may lead a quiet and peaceable life in all godlineſs and honeſty*. But what, in reaſon and good ſenſe, has the deliverance out of hell of wicked men and devils, to do with the ſaints living quietly and peaceably in this life? And though it is there ſaid, that God *will have all men to be ſaved, and come to the knowledge of the truth*, it cannot intend that this is the abſolute unfrustrable will of God. We know it is the will of God that all men ſhould keep the moral law; but we alſo know this is not the caſe. It is the will of God that all who hear the goſpel ſhould receive it; but it is far otherwiſe in fact. Who will affirm that the will of God is never in any inſtance fruſtrated? To ſay this, would be tacitly charging God with all the wickedneſs and miſery which exiſts in the world. Indeed it is evident, that the ſalvation intended in the text now recited, is that ſalvation which comes through the knowledge of the truth; for ſo it is expreſſed: Conſequently, it can have no relation whatever to an univerſal reſtoration, which you imagine will be effected by means of hell torments. Take the words in their moſt abſolute and unlimited ſenſe, they, even then, fall ſhort of the purpoſe for which they were quoted, the univerſal reſtoration of all lapsed intelligences; for *men* only are ſpecifically mentioned; and nothing is ſaid, either directly or indirectly, concerning apoſtate *angels*. And as the will of God reſpecting the ſalvation of all men, is the alledged reaſon why we are to pray for all; if the devils alſo will be ſaved, the ſame reaſon will equally apply to them alſo, and by a parity of argument, *prayers, ſupplications, and giving of thanks*, ſhould be made for the prince of devils, and all his infernal associates. But we have not heard, whether the advocates for univerſal ſalvation, are perfectly conſiſtent in this matter. In ſine, we are confidently perſuaded, that your interpretation of this paſſage, is altogether foreign to its genuine and obvious meaning.

Your next paſſage is 1 Tim. iv. 10, where we are informed, that God *is the Saviour of all men, but eſpecially of thoſe that believe*. To avoid a palpable abſurdity, ſome of your brethren have ſhrewdly obſerved, that *reſtoration* and *ſalvation* are diſtinct things; that the latter term is never employed by the inſpired writers to expreſs the idea attached to the former. This diſtinction is founded in truth. But you have confounded them throughout your addreſs. *Salvation*, in Scripture, is applied only to conſcious intelligent beings, to denote their deliverance from actual ſin, and the guilt thereby contracted. *Reſtoration* is uſed only when ſpeaking of thoſe crea-

tures who suffer through the offence of man, but are themselves incapable of moral obligations. Accordingly we read of all *things* being restored (Matt. xvii. 11,) and of the times of restitution of all *things*, (Acts iii. 21.) Notwithstanding the reason of this distinction is obvious, your brethren just alluded to have invented another, for which we can discover no reason, except that which arises out of the absurdity of the system itself. See *observations* at the end of Scarlett's translation of the New Testament under the word *Restore*, &c. where we have the following remarkable words: "To say God our Saviour willeth that all men should be saved, is contrary to the sentiments of the Apostle, who well knew that all men would not be saved; for in Col. iii. 6, he says, "The wrath of God is coming on the children of disobedience;" therefore could not have advised Timothy to pray for what he knew never could be." Accordingly the verse in question is rendered in that translation, "For to this end we both labour and suffer reproach, because we trust in the living God, who is the *Restorer* of all men, especially of the faithful." But that all men will *not* be saved; and yet that all men will certainly be made *holy and happy*, is what we cannot comprehend. We, therefore, leave the solution of this problem to those adepts in metaphysical disquisition, who are able to demonstrate that two things may be in all respects the same, and yet specifically different from each other.

The word *salvation* does not always signify deliverance from sin, and future misery. It sometimes means deliverance from temporal evils: "As Moses said unto the people, Fear ye not; stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever," Exod. xiv. 13,— "It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword," Psalm cxliv. 10.—Thou wentest forth for the salvation of thy people, even for salvation with thine anointed," Hab. iii. 13.— "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him," James v. 15, and in many other places. That this is the meaning of the word in 1 Tim. iv. 10, there can be no doubt. It is spoken of the present time, "God is." And a preserving providence is extended to all mankind, but especially to them that believe. This passage therefore, has no reference whatever to the subject in question.

You now direct our attention to Eph. i. 10, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." and Col. i. 20, "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Here we have to enquire what is intended by the *dispensation of the fulness of times*; and if we turn to Gal. iv. 4. we shall

Th  
shall find  
ing of C  
sent fort  
then the  
of light  
lines of  
Christ is  
things,  
as under  
over all  
He cann  
of the th  
and dom  
world, b  
doubt, i  
is there  
which th  
pretation  
liation, a  
the spirit  
as that fo  
of things  
commod  
11,) "E  
taught (v  
is said, "t  
stitution  
place at l  
sal judgm  
vantage i  
namely,  
to substan  
You p  
your do  
the punish  
serving,  
things th  
we shall  
has been  
why you  
you know  
sides whi  
as those  
eternity;  
signified  
case in al  
Aaron, i  
of the w



shall find it explained of the dispensation of grace by the appearing of Christ. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." So then *the dispensation of the fulness of times*, means the dispensation of light, grace, and truth under the gospel, whereby all the outlines of former types and prophecies are completely filled up; for Christ is the fulness and perfection of all; and it is in him that all things, both in heaven and in earth, are now gathered together, as under one head. "He is Lord of all," Acts x. 36. "Head over all things, and all things are put under his feet," Eph. i. 22. He cannot ascend higher in dignity or glory; for he is in the midst of the throne, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," Eph. i. 21. This, no doubt, is the *reconciliation* intended, Col. i. 20, for the Apostle is there describing the high dignity, and universal dominion, to which the Son of God is now exalted. According to your interpretation of the text, how shall we understand the word *reconciliation*, as it applies to things in *heaven*? Do the holy angels, or the spirits of just men made perfect, need any such reconciliation as that for which you contend? And as the text mentions nothing of things in *hell*, how can you, with any degree of propriety, accommodate it to your hypothesis? It is said of Elias, (Matt. xvii. 11,) "He shall first come and restore all things:" which we are taught (v. 13,) to understand of John the Baptist. Of Christ it is said, "Whom the heavens must receive until the times of restitution of all things," (Acts iii. 21,) which will, therefore, take place at his second advent, and consequently prior to the universal judgment. From these passages, then, you can derive no advantage in support of your system. One thing only is evident; namely, that you have been long anxiously in quest of witnesses to substantiate your doctrine, and can find none.

You proceed to obviate what you call "*the grand objection to your doctrine*," which is, "the word *everlasting* being applied to the punishment of the wicked." You attempt to do this by observing, that "the same word is applied in our translation, to things that have had an end;" and you give some instances. Now we shall not, for the present, controvert this statement, though it has been controverted, and we think, with success. But we ask, why you have chosen to refer only to the Old Testament, which you know was not written in the same language as the New? Besides which, it was written under a typical dispensation; so that as those words respected the *type*, they could not signify absolute eternity; but consider them as ultimately pointing to the thing signified: they could intend nothing less. This is especially the case in all the instances you have mentioned. The priesthood of Aaron, in the spirit and intention of it, was, in the strictest sense of the word, *everlasting*; for it was a figure of the priesthood of  
the

the Son of God. "But Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us," Heb. ix. 11, 12. This observation applies to every other typical institute, and figurative adumbration, all of which, for the same reason, may be truly said to be everlasting. So the inhabitants of Sodom, &c. are said to be *suffering the vengeance of eternal fire*; both because the fire by which they were consumed, was an emblem of the fire of hell; and because they did then enter into that awful state *where the worm never dieth, and where the fire shall never be quenched*.

But yet, admitting it could be proved that the word translated *everlasting, eternal, for ever and ever*, &c. does sometimes, even in the New Testament, signify a period of limited duration, does it thence follow that it never is used to denote *endless* existence? As well might you argue, that because creatures are sometimes called *gods*, therefore that term is never used to express *absolute divinity*. You say, "The word cannot in its own nature mean endless, but an age, or hidden period." If so, we have no revelation concerning the endless duration of future glory; for this is uniformly expressed by the same terms, which are used in reference to the punishment of the wicked, and sometimes in the same sentence, denoting an exact contrast. The word which the inspired writers constantly use to express as well the duration of certain states and conditions of creatures, as the permanency of the divine perfections, and the dispensations both of grace and of punitive justice, occurs in the New Testament no less than one hundred and ninety-nine times. To say then that this word is "in its own nature" vague and equivocal, tends to sap the foundation of all confidence in the divine testimony, and to render the Scriptures of equal insignificance with blank paper. Words are intended to express ideas; but if the meaning of a word be indeterminate, the use of it can be only calculated to deceive or to perplex. And to impute such a practice to the Apostles (not to say to the Holy Spirit by whom they were inspired), is too horrid to be contemplated without the utmost indignation. The present encrease of Deism is deeply lamented by every sincere friend to revelation; but nothing can contribute so effectually to the propagation of deistical sentiments, as insinuations from the professed advocates of divine truth, of imperfection and ambiguity in the inspired writings; and an obscurity in what relates to the everlasting state of saints and sinners, as it is a leading and fundamental doctrine in the evangelical-system, would be sufficient, if it could be proved, to sink the reputation, and destroy the validity of the Scriptures for ever. Whatever relates to the character or kingdom of the Son of God, is described by the epithet (*æonian*) everlasting, or eternal; and at the same time, without any mark of distinction, to denote the duration of hell



hell torments. Now, if it be, *in its own nature*, so equivocal and ambiguous as you insinuate, what must we think of the wisdom or the integrity of those writers, who uniformly made use of it on subjects of such infinite moment; when, if at any time, as good writers and as honest men, they should have been the most scrupulously accurate and explicit? If this be a fair specimen of divine wisdom and divine goodness, as much as we deplore the increase of infidelity, we think the Deists are perfectly justified in the rejection of a book, which either is altogether unintelligible, or else more eminently calculated to deceive, than any other book that ever was obtruded upon mankind.

For ourselves we firmly believe, that of the seventy-one times the Greek adjective (*æonian*) translated *everlasting*, *eternal*, &c. &c. occurs in the New Testament, it never once means any other than *endless*, or *never-ending*. In answer to this, the words of Paul to Philemon, respecting Onesimus, are quoted with confidence: "*For perhaps he therefore departed for a season, that thou shouldest receive him for ever*," (v. 15.) But from the words which immediately follow, it is evident the Apostle had respect, not to the civil connection which had formerly subsisted, but to their union in spirit, as brethren in the faith, which death itself could not dissolve. So that, even in this place, the word means nothing less than *endless* duration.

What we have more particularly to complain of, is, that you should take away the key of knowledge from the common people, and give that as a revelation from God, which neither they nor yourselves can comprehend. You have expelled from the New Testament the plain English phrases *eternal*, *everlasting*, *for ever*, *world without end*, &c. &c. and you have supplied their place with a word from a dead language, of which they know nothing; and of the meaning of which you know as little. For you cannot translate it, because, by your account, it has no meaning; or else means every thing, or nothing, just as fancy may dictate. Hence we have, for divine truth, such uncouth, unintelligible phrases as the following: *æonian* God, *æonian* gospel, *æonian* life, *æonian* consolation, *æonian* covenant, *æonian* punishment; that Christ shall reign *æonianly*, &c. &c. which can convey no instruction to any living man, learned or unlearned: And you might as well have substituted the cabalistic word *abracadabra*. It is hard, gentlemen, extremely hard, that nine hundred and ninety-nine individuals out of a thousand, at least, should be thus tantalized, by having the Bible put into their hands, and by being told it is a revelation from God, concerning matters of infinite moment, and every way calculated to make them supremely happy, if they receive it in its true light; when, looking into this sacred volume for the important information promised, they there read of an *æonian* God, who regards his people with an *æonian* love, has made with them in Christ an *æonian* covenant, provided for them

an *æonian* salvation, together with an *æonian* righteousness, thro' which they shall now experience *æonian* consolation, and finally possess *æonian* life, in an *æonian* kingdom; but that if they reject and despise all this, they will be compelled to suffer *æonian* punishment. In this case, how great their disappointment and mortification! They apply to you for an explanation of the word *æonian*, upon the meaning of which the true import of every sentence depends. You tell them it means, "an age, or hidden period," and might be translated "*agical*, or *age lasting*." We may easily conceive how well qualified these persons will be, from such instructions, to give a reason of the hope that is in them. The most natural conclusion, indeed, is, that they will relinquish all farther researches of this kind, and commence Deists. A revelation founded in mysticism; every where accompanied with insuperable difficulties; replete with contradictions, and terminating in vague conjecture; cannot, without blasphemy, be imputed to that Being who *is light, and in whom there is no darkness at all*.

If there be any thing in your address which betrays greater inattention to the word of truth, than what we have already noticed, it is your application of some passages in the book of Revelation. You quote ch. xxi. 1—3. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: And there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband—And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—This relates to a period prior to the universal judgment, tho' subsequent to the conflagration; for between those two events there will be a thousand years of blessedness to the saints, on the *new earth*; who will be raised at the time of the conflagration, and the wicked not till the thousand years shall be finished, when the judgment will commence. "For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with him. For this we say unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: And the dead in Christ shall rise first: Then we which are alive, and remain, shall be caught up, together with them, in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv. 14—17. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day:

day.  
heaven  
2 Peter  
a new  
into m  
heaven  
me, fai  
"But  
years' v  
the tho  
prison.  
and the  
is the  
things v  
Rev. x  
contain  
the first  
the aw  
saints w  
kingdom  
xxv. 34  
And wh  
ner in w  
doctrine  
you appl  
made ho  
mongers,  
and upon  
just, l  
still, (Re  
larly unl  
quoted b  
it was br  
the point  
they wer  
Findin  
we shall  
First.  
form of  
specific p  
instances  
the comp  
can find o  
to draw c  
to the pa  
Because  
lation of  
VOL.



day. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Peter iii. 7, 8, 13. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. lxxv. 17. And lxxvi. 22. "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." "But the rest of the dead lived not again, until the thousand years were finished: This is the first resurrection. And when the thousand years are expired, Satan shall be loosed out of his prison. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: And the dead were judged out of those things which were written in the books, according to their works," Rev. xx. 5, 7, 12. The two last chapters of the Revelation, contain a description of the glory and felicity of the church, after the first resurrection, on the earth in its renovated state; but when the awful procedures of the last judgment shall be closed, the saints will be received into other and higher mansions, even *the kingdom prepared for them from the foundation of the world*, (Mat. xxv. 34,) said to be *reserved for them in heaven*, (1 Pet. i. 4.) And what proves to a demonstration, as well the injudicious manner in which you quote Scripture, as the absolute falshood of the doctrine you wish to establish, is, that in this description, which you apply to the state when all mankind, as well as devils, shall be made holy and happy, we read of *dogs, and forcerers, and whoremongers, and murderers, and idolaters, and liars*, as being excluded; and upon whom this sentence is said to be pronounced, *He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still*, (Rev. xxii. 11.—15.) You are, it must be confessed, singularly unhappy in the choice of your passages. Not one have you quoted but what either directly militates against the doctrine which it was brought to countenance, or else has no relation whatever to the point in question. Yet we will do you the justice to suppose, they were the best you could produce.

Finding nothing further in your address which is at all material, we shall close the present strictures by observing—

First. That no inferences deduced from the ideas we naturally form of the divine attributes, can be admitted as proof of any specific proposition, which relates to his government in particular instances: (1.) Because our conceptions are totally inadequate to the comprehension of what is absolutely infinite. *None by wisdom can find out God.* (2.) Because different persons will be disposed to draw different conclusions from the same premises, according to the particular systems which they have severally adopted. (3.) Because God having, in his infinite goodness, vouchsafed a revelation of himself in the Scriptures, and of whatever is at all in-

teresting to us in the present state, it is unnecessary for us to have recourse to the mere dictates of reason, in the investigation of important truths. Such an appeal to reason, under these circumstances, would supersede the divine testimony, and render it altogether useless. If reason be sufficient to lead us to the true knowledge of God, what need then of a revelation? And if the revelation be perfect, why recur to a mode of abstract reasoning on the divine attributes, with which, it is confessed, we are but very imperfectly acquainted? If reason be an infallible guide, follow that; but if the Scriptures only be so, follow them.

Secondly. The Scriptures are either perfect or imperfect. If imperfect, they are not to be implicitly regarded; and their divinity may be justly questioned. If perfect, the sincere soul who pays due attention, can neither remain in ignorance, nor be deceived. Ambiguity is a species of imperfection; and it is that kind of imperfection which the Scriptures solemnly and repeatedly disclaim. Nothing can be more ambiguous than to apply the same term uniformly to things which are extremely dissimilar, and without any mark of distinction. For example, to apply the same term to the being of God, to the duration of Christ, and the endless felicity of the saints; and at the same time to the misery of the wicked, unless they will each of them be of the same duration, is the excess of ambiguity. Nor is this ambiguity diminished by explaining the word to signify *hidden*, or *age*, or any thing else; for still the same word, be it what it may, is used to express duration, either endless or limited, just as men's prejudices may happen to bias their judgments. Consequently there is no revelation concerning a future state, either of happiness or misery, as to their duration. And yet to make this known, was the great design of the gospel. If you mean to prove, that wicked men and devils will be liberated out of hell, you must point us to the text where it is expressed in so many words, as plainly as it is said, *their worm never dieth, and their fire shall never be quenched*. Against such evidence your inferences will weigh nothing. Strong language, bold assertions, specious surmise, sophistical reasoning, and even plausible inferences, or the most ingenious constructions, are altogether distinct from plain, direct, and unequivocal proof.

~~~~~  
CAPTAIN CAMPBELL'S SHIPWRECK and CAPTIVITY.

[Continued from pa. 300.]

"I Once more changed my station, and made my way to the poop, where I found myself rather more sheltered:—I earnestly wished Mr. Hall to be with me, and beckoned him to come near me; but he only answered by shaking his head, in a feeble, desponding manner—staring at the same time wildly about him. Even his spirit was subdued; and despair, I perceived, had begun to take possession of his mind.

" Being

"Being a little more at ease in my new station than I had been before, I had more time to deliberate, and more power to judge. I recollected, that, according to the course of time, the day was far gone, and the night quickly approaching: I reflected, that for any enterprise whatsoever, day was much preferable to night; and above all I considered, that the vessel could not hold long together:—I therefore thought, that the best mode I could adopt would be, to take to the water with the first buoyant thing I could see; and, as the wind and water both seemed to run to the shore, to take my chance in that way of reaching it. In pursuance of this resolution, I tore off my shirt, having before that thrown off the other parts of my dress,—and watching my opportunity, I saw a log of wood floating near the vessel, and, waving my hand to Mr. Hall as a last adieu, jumped after it. I had scarcely touched the log when a great sea snatched it from my hold: Still as it came near me, I grasped at it ineffectually, till at last it was completely carried away, but not before it had cut and battered and bruised me in several places, and in a manner that at any other time I should have thought dreadful.

"Death seemed inevitable; and all that occurred to me now to do, was to accelerate it, and get out of its pangs as speedily as possible; for, though I knew how to swim, the tremendous surf rendered swimming useless, and all hope from it would have been ridiculous. I therefore began to swallow as much water as possible; yet, still rising by the buoyant principle of the waves to the surface, my former thoughts began to recur; and whether it was that, or natural instinct, which survived the temporary impressions of despair, I know not; but I endeavoured to swim, which I had not done long, when I again discovered the log of wood I had lost floating near me, and with some difficulty caught it: Hardly had it been an instant in my hands, when I lost it again. I had often heard it said in Scotland, that if a man will throw himself flat on his back in the water, lie quite straight and stiff, and suffer himself to sink till the water gets into his ears, he will continue to float: This occurred to me now, and I determined to try the experiment; so I threw myself on my back in the manner I have described, and left myself to the disposal of Providence; nor was it long before I found the truth of the saying—for I floated with hardly an effort, and began for the first time to conceive something like hopes of preservation.

"After lying in this manner, committed to the discretion of the tides, I soon saw the vessel was at a considerable distance behind me. Liveliest hopes began to play about my heart, and joy fluttered with a thousand gay fancies in my mind: I began to form the favourable conclusion, that the tide was carrying me rapidly to land from the vessel, and that I should soon once more touch *terra firma*.

"This expectation was a cordial that revived my exhausted spirits: I took courage, and left myself still to the same all-directing Power that had hitherto preserved me, scarcely doubting that I should reach the land. Nor was I mistaken; for, in a short time more, without effort or exertion, and without once turning from off my back, I found myself strike against the sandy beach. Overjoyed to the highest pitch of transport at my providential deliverance, I made a convulsive spring, and ran up a little distance on the shore; but was so weak and worn down by fatigue, and so unable to clear my stomach of the salt water with which it was loaded, that I suddenly grew deadly sick, and apprehended that I had only exchanged one death for another; and in a minute or two fainted away."

When Capt. Campbell recovered from the swoon into which he had fallen, he found himself surrounded by a guard of armed soldiers, sepoy and pike-men. He immediately knew them to be the troops of Hyder Alli, and almost wished himself back into the waves again. Looking round, he saw that the people and effects which had been saved from the wreck were collected all together along with him.

"In this state we remained till it was dark. A Lascar* belonging to the vessel, perceiving that my nakedness gave me great concern, tore into two a piece of cloth which he had tied round his waist, and gave me one part of it, which afforded a short apron. Of all the acts of benevolence that I ever met with, this simple act of a poor, uninformed black man, struck me the most forcibly: It had kindness, disinterestedness and delicacy for its basis; and I have never since thought of it without wishing that I could meet the man, to reward him for his beneficence with a subsistence for life. The lower order of people of a certain Country, I know, would think a man in such circumstances as I was then in, a fitter object of pleasantry than pity.

"The vast quantity of salt water I had swallowed, still made me deadly sick in the stomach; However, after some time, I threw it up, and got great relief. I had hardly felt the comfortable effects of this, before I was ordered to march; Nine of us, all Lascars except myself were conveyed to a village at a few miles distance on the sea-side, where we were for the night put into a square place, walled round, open to the inclemency of the weather above and below, and filled with large logs of wood; it blew most violently, and the rain fell in torrents—while not one smooth plank could be found on which to stretch our fatigued and wasted bodies. Thus, naked, sick, exhausted with fatigue and fasting, drenched with wet, and unable to lie down, our misery might be supposed to be incapable of increase. But, alas! where are the bounds

* Natives of India, employed sometimes as sailors, sometimes for inferior offices in the army, such as pitching tents, drawing guns, &c. which

which
pains,
begge
wretc
tures
them
water

"T
fisted
mitted
proof
water,
fore f
I comp
it by t
and pa
the oth

"In
The th
self, fu
want
to the
ceive a
in orde
might

"A
brough
for us;
ly, this
moved
a guard
whole
circum
lieve it
of cala
ever re
Countr

"In
my no
HALL,
appeara
with m
the time

+ A f
cocoa-n

which can be set to human woe?—Thirst, that most dreadful of pains, occasioned by the drenching with salt water, seized us: we begged, we entreated, we clamoured for water; but the inhuman wretches, deaf to the groans and screeches of their fellow-creatures, (for some grew delirious with the agony of thirst), refused them even the cheap and miserable indulgence of a drop of water!

“The influence of the mind upon the body has been much insisted on by philosophers and physicians, and I believe will be admitted by all wise men. I was myself, in this instance, a striking proof of it; for, tho’ I had swallowed and thrown up so much salt-water, and tho’ my thirst had exceeded any thing I had ever before felt—yet, finding that water was not to be had or expected, I composed my mind to do without it, diverted my thoughts from it by the contemplation of the many other evils which beset me, and passed the night without that horrible agony experienced by the others.

“Indeed, a night of more exquisite horror cannot be imagined. The thoughts of being a prisoner to HYDER ALLI, was, of itself, sufficient to render me completely unhappy: But my utter want of clothes almost put me beside myself; and lying exposed to the open air, where I was glad to sit close to the Lascars to receive a little heat from their bodies, and to hold open my mouth in order to catch a drop of the descending rain, was a state that might be considered as the highest refinement upon misery.

“About four o’clock in the morning, a little cold rice was brought us to eat, and water was dug out of a hole near the spot for us; but as all things in this life are good or bad merely relatively, this wretched fare was some refreshment to us. I was then removed to the ruins of a toddy-hut,* separated from the rest, and a guard set over me. Here I had full room for reflection. The whole of my situation appeared before me with all its aggravating circumstances of horror; and to any one who considers it, I believe it will appear that it was hardly possible to fill the bitter cup of calamity fuller. For there was no probability of my being ever released, as my captivity was unlikely to be known to my Country, or by my friends.

“In this state I was, when, to my utter astonishment, and to my no less joy, the amiable companion of my shipwreck, Mr. HALL, appeared before me. I scarcely knew how to think his appearance reality, as I understood that the Lascars then along with me were all that were saved from the wreck; and he was, at the time I parted with him, so exhausted both in body and mind,

† A small temporary hut, where toddy (a liquor extracted from the cocoa-nut tree) is sold.

that I thought he would be the last who could escape. He, however, shook me by the hand; and, sitting down, told me that he had given me up for lost, and remained with the vessel until the tide, having ebbed, left her almost dry—that, immediately on getting ashore, and being taken prisoner, he made inquiries about me, and heard that I had been saved—that, finding this, his joy was such as to make him almost forget his own misfortunes—and, exerting all his entreaties not to be separated from me, they had been so far indulgent to him, and had brought him to me, that we might be companions in bondage. He added, that out of eleven Europeans and fifty-six Lascars who were on board, only he and I of the former, and fourteen of the latter, were saved from the wreck, the rest having been drowned in the attempt, excepting some who, overcome with terror, anguish and anxiety, and exhausted with fatigue, had bid a formal adieu to their companions, let go their hold, and calmly and voluntarily given themselves up to the deep. Perceiving that Mr. Hall stood as much in need of relief as I did when the Lascar relieved me by dividing his cloth, I took mine off, tore it in two, and gave him half of it: Our misery may well be conceived from this, if other circumstances were wanting, that such a thing as a rag of linen, not worth six-pence, was a very material accommodation to us both.

“My pleasure at escaping shipwreck was by no means as great as the agony my mind underwent at the prospect now before me was poignant. I, who had been already some years in India, and had opportunities of hearing, as well from my Father as from other Officers in the Service, what the disposition of the Tyrant in whose power I had now fallen was, knew too well the horrors of my situation to feel any thing like hope. The unmerciful disposition of HYDER, and all those in authority under him, and the cruel policy of the Eastern Chiefs, making the life of any one, particularly a British prisoner, at the best a precarious tenure, I did not know the moment when death might be inflicted upon me with perhaps a thousand aggravating circumstances: And at all events, the affairs which demanded my presence in India so very importunately as to urge me to all the fatigues and hardships of a passage over land, were, of themselves, sufficient to make my mind uneasy; but the abject state of want and nakedness in which it seemed I was likely to remain, struck a deep and damp horror to my heart, and almost unman'd me.

“Mr. HALL and I, however, endeavoured with all our might to stem the headlong torrent of our fate—Melancholy preyed deeply and openly upon him, while I concealed mine, and endeavoured to cheer the sinking spirits of that noble youth. “For some days we lay in this place, exposed to the weather, without even the slender comfort of a little straw to cover the ground beneath

neath
by an
upon
Natur

“A
cars, v
to a co
selves
was fa
ing an
mate c
we we
heavy
We h
under
then w
ing mo
nap; a
rity by

“T
the cou
went e
endure
and no
the bar
tance
quench
pricked
evince
arrived
nore—
venty g
imment

“It
Biddan
under
evening
dar, or
victuals

“Wh
collected
thro' th
with stre
cern po
symptom
them w
faces we

neath us;—our food boiled rice, served very sparingly twice a-day by an old woman, who just threw a handful or more of it to each upon a very dirty board, which we devoured with those spoons Nature gave us,

“ At the end of that time, we, and, along with us, the Lascars, were ordered to proceed into the country, and drove on foot to a considerable distance, in order to render up an account of ourselves to persons belonging to Government, authorised to take it. It was far advanced in the morning when we moved, without receiving any sort of sustenance; and were marched in that wasting climate eight hours, without breaking our fast; during which time we were exposed alternately to the scorching heat of the sun and heavy torrents of rain, which raised painful blisters on our skin; We had often to stand exposed to the weather, or to lie down, under the pressures of fatigue and weakness, on the bare ground; then wait an hour, or more, at the door of some insolent, unfeeling monster, until he finished his dinner, or took his afternoon's nap; and when this was over, drove forward with wanton barbarity by the people who attended us.

“ Two days after this, we were moved again, and marched up the country by a long and circuitous route, in which we underwent every hardship that cruelty could inflict, or human fortitude endure;—now blistered with the heat, now drenched with the rain, and now chilled with the night damps,—destitute of any place but the bare earth to rest or lay our heads on, with only a scanty pittance of boiled rice for our support;—often without water to quench our thirst, and constantly goaded by the guards, who pricked us with their bayonets every now and then, at once to evince their power, entertain the spectators, and mortify us. We arrived at Hydernagur, the metropolis of the province of Biddanore—a fort of considerable strength, mounting upwards of seventy guns, containing a large garrison of men, and possessed of immense wealth.

“ It was about two o'clock in the morning, when we arrived at Biddanore: The day was extremely hot, and we were kept out under the full heat of that broiling sun till six o'clock in the evening, before we were admitted to an audience of the Jemadar, or Governor of the place, without having a mouthful of victuals offered to us after the fatiguing march of the morning.

“ While we stood in this forlorn state, a vast concourse of people collected about, and viewed us with curiosity. Looking round thro' those who stood nearest, I observed some men gazing at me with strong marks of emotion, and a mixture of wonder and concern portrayed in their countenances. Surprised to see such symptoms of humanity in a Mysorian Indian, I looked at them with more scrutinizing attention, and thought that their faces were familiar to me. Catching my eye, they looked at me insignificantly,

significantly, as tho' they would express their regard and respect for me, if they dared; and I then began to recollect that they were formerly privates in my regiment of cavalry, and were then prisoners at large with HYDER.

"I was not less surpris'd that those poor fellows should recognise me in my present miserable fallen state, than affected at the sympathetic feeling they disclosed. I returned their look with a private nod of recognition; but, seeing that they were afraid to speak to me, and fearing I might injure them by disclosing our acquaintance, I forebore any thing more. The guilty souls of despotic Governments are perpetually alive to suspicion: Every look alarms them; and alarm or suspicion never fails to be followed up with proscription or death.

"Men, when in the fullness of power and pride of office, very seldom give themselves time to reflect upon the instability of human greatness, and the uncertainty of earthly contingencies. When, invested with all the trappings of authority, I commanded the regiment to which those poor fellows belonged, I would have thought that he spoke wildly indeed who could have alledged that it was possible I could ever become an object of their pity—that I should stand naked and degraded before them, and they be afraid to acknowledge me: But, tho' I should have thought so then, it was yet some comfort to me, when that unfortunate event did come to pass, to reflect, that, when in power, I made such use of it as to excite emotions in their bosoms of affection and respect. Did the tyrant and overbearing insolent Chiefs consider this, and govern themselves by its instructions, they would go into the field with the consoling reflection, that no gun would be levelled at their head except that of the common enemy—a thing that does not always happen.

"Had we been made prisoners of war in battle against an enemy, there is no law of Nature or Nations, no rule of reason or principle of equity, that could palliate such treatment as that which we now received: But, cast by misfortune and shipwreck on their shore, we were entitled to solace and protection. The worst wretches who hang out false beacons on the Western Coasts of England, to allure ships to their destruction, would not be cruel without temptation; and, if they did not expect to gain some profit by it, would rather decline knocking their fellow-creatures in the head: But those barbarians, without any profit but what a malignant heart derives from the miseries of others, or any pleasure but what proceeds from their pain, exercised upon us the most wanton cruelty. Compared with such treatment, instant death would have been an act of mercy to us; and we should have had reason to bless the hand that inflicted it.

[To be continued.]

A LETTER

A LE

Reve

TH

m

at this

blessing

commen

formerl

new th

whateve

the hap

people's

dent you

diligence

great sp

He kne

"Simon

pressions

produce

in priva

to be a t

within u

way not

up into

converse

ing to its

our whol

effectual,

to serve t

tinually t

Brethren

honourab

particular

tendency

and adapt

But yo

these thin

dare say i

moured w

would rat

yea, and

vantages t

are in the

follow it b

stop here,

VOL. 2

A LETTER from BISHOP LEIGHTON, To the Synod of DUMBLAIN.

Reverend Brethren,

Glasgow, April 6th, 1671.

THE superadded burden that I have here, sits so hard upon me, that I cannot escape from under it, to be with you at this time; but my heart and desires shall be with you, for a blessing from above, upon your meeting. I have nothing to recommend to you, but if you please to take a review of things formerly agreed upon, and such as you judge most useful, to renew the appointment of putting them in practice, and to add whatever further shall occur to your thoughts, that may promote the happy discharge of your ministry, and the good of your people's souls. I know I need not remind you, for I am confident you daily think of it, that the great principle of fidelity and diligence, and good success in that great work, is LOVE, and the great spring of love to souls, is love to HIM that bought them. He knew it well himself, and gave us to know it when he said, "*Simon, lovest thou me? feed my sheep, feed my lambs.*" Deep impressions of his blessed Name upon our hearts, will not fail to produce lively expressions of it, not only in words and discourses, in private and public, but will make the whole tract of our lives to be a true copy and transcript of his holy Life: And if this be within us, any sparks of that divine Love, you know, the best way not only to preserve them, but to excite them and blow them up into a flame, is by the Breath of Prayer. Oh! Prayer, the converse of the soul with God, the breath of God in man returning to its original; frequent and fervent prayer, the better half of our whole work, and that which makes the other half lively and effectual, as that holy company tells us, when designing Deacons to serve the tables, they add, "But we will give ourselves continually to prayer, and the ministry of the word." And is it not, Brethren, our unspeakable advantage, beyond all the gainful and honourable employments of the world, that the whole work of our particular calling is a kind of living in heaven? and beside its tendency to the saving of the souls of others, is all along so proper and adapted to the purifying and saving our own,

But you will possibly say, What does he himself that speaks these things unto us? Alas! I am ashamed to tell you;—all I dare say is this, I think I see the beauty of holiness, and am enamoured with it, tho' I attain it not; and how little soever I attain, would rather live and die in the pursuit of it, than in the pursuit, yea, and possession and enjoyment, tho' unpursued, of all the advantages that this world affords. And I trust, dear brethren, you are in the same opinion, and have the same desire and design, and follow it both more diligently and with better success. But I will stop here, lest I should forget myself, and possibly run on till I have

Vol. XXII. July, 1799.

3 B

have wearied you, if I have not done that already; and yet if it be so, I will hope for easy pardon at your hands, as of a fault I have not been accustomed to heretofore, nor am likely hereafter often to be guilty of.

To the all-powerful Grace of our great Lord and Master, I commend you and your flocks, and your whole work amongst them, and do earnestly intreat your prayers for your unworthiest, but most affectionate brother and servant, R. LEIGHTON,

From Mr. GEORGE CLARK, to Mr. JOHN PAWSON.

My dear Brother,

London, Sept. 1771.

AS I believe the religion of Jesus Christ far surpasses the highest conception of man, having that amazing power to change the soul, from the most diabolical wickedness, into the very nature and image of God; therefore I cannot but highly esteem those whom he hath set apart for preaching the Gospel. They are men greatly beloved, and highly honoured, to whom it is given to preach the word with the demonstration of the Spirit, and with power. And what a treasure of divine knowledge, power, and love, does the Lord impart to those who are found faithful! Making one a son of thunder, another a son of consolation; setting their faces as a flint against all their enemies, and giving them patience in all the sufferings which they are called to endure for the sake of the Gospel.

I thank God, my brother, on your behalf; and I trust there is not in you an unstable mind; but that you are determined, thro' the help of God, to suffer all the reproach the men of the world may cast upon you. And are you not also fully resolved to testify to all, both by your life and doctrine, that men may so know and love God, as to serve him without painful fear, in righteousness and holiness, although for this you may be lightly esteemed by some persons?

And as you see the necessity of continuing in the love of God, and increasing in self-knowledge; so you will be upon your guard against self-pleasing, that bane of all Christians, and more especially of all Preachers. But I trust you are more sensible than ever, that you are not your own; and that you always live in the presence of him who hath called you to be a soldier; having your eye fixed on his glory; finding your soul delighted in his word, and the work he hath called you to; and that your whole heart is engaged to save the souls among whom you labour.

We are all called to be active, watchful, and vigilant; but preachers more especially, as you have the powers of hell immediately engaged against you, because if they could gain the victory over you, you would not fall alone, but it is highly probable, that

many

many
want
broug
any p
your
the ti
Christ
somet
the de
the rig
motive
First,
degree
Spirit,
lives, a
glory o
Lord n
labour,
the wo
we are
which
your p
abunda
dren th
immort
been fa
the Lon
is led to
faith wh
ing of th
that we
which,
bled to t
giving u
we are a
joice in
ourselves
gage us t
spirits fin
You u
among u
the witne
lively hop
will ende
ashamed
Yet I
sin, in su

many others would fall with you: And at the same time, for want of a preacher, many are kept in darkness, and are never brought into the good way. I write not thus because I have any particular fear concerning you, as I have been a witness of your manner of life, and well know that you endeavour to redeem the time, and to approve yourself to all men as the servant of Christ: But the experience of twenty-four years has made me somewhat acquainted with the weakness of human nature, and the devices of satan, so that I feel the force of these words, "If the righteous scarcely be saved," &c. Yet this is not the only motive of my writing to you: Love does really constrain me. First, For your own soul, that you may not fall short in any degree of that peace and love which flows from the witness of the Spirit, given to those in the ministry, that they employ their lives, and every gift bestowed upon them, in order to advance the glory of God. 2. For the sake of the people unto whom the Lord may send you; being assured of the good success of your labour, and well knowing that the power of God, does accompany the word of every faithful preacher. 3. For myself; for altho' we are absent in body, yet I do not forget the light and strength which I have received from your public discourses, and also from your private conversation. And I have a lively hope of more abundant joy, when I shall see you before the Lord, with the children that he hath graciously given you. O the blessed hope of immortality! The rapture that has filled my soul when I have been favoured with a prospect of it! Eternal praises are due to the Lord Jesus for the purchase of this grace, whereby the soul is led to a proper knowledge of itself, and the blessedness of that faith which purifieth the heart, and renders it capable of partaking of the divine nature. Nor is it one of the least of his mercies, that we have the pure Gospel preached unto us, by receiving which, Christ becomes so exceedingly precious, that we are enabled to forego every pleasure of sense, and to take up every cross, giving up ourselves wholly to the teaching of his Spirit, so that we are as willing to know, and to feel every weakness, as to rejoice in hope of the glory of God. For we seek not now to please ourselves, but him, whose love so penetrates our souls, as to engage us to seek an entire conformity to his Will; neither can our spirits find solid rest till this is fully accomplished.

You understand the doctrine of entire sanctification as received among us; to the truth of which the Lord hath so often given the witness of his Spirit. Pray endeavour to lead the people to a lively hope of receiving it *now*. There are a few in Bristol who will endeavour to strengthen your hands; and I trust you are not ashamed of this truth, or afraid to confess it before all men.

Yet I know not how it is, (except it be a punishment for our sin, in suffering the enemy to get that dreadful advantage over us

in that extraordinary revival of the work of God,) that those preachers who received and testified of this great salvation, are but seldom heard to speak of it. But I hope that the Lord will enlarge your heart, and open your mouth to make known in every place, all the counsel of his Will.

As to myself, I think, thro' the mercy of God, that there is no decay, but rather an increase of faith, love, purity, and devotedness to him. I abide in constant tranquility, feeling a continual deadness to the world, and more solemn and constant views of death, and the world of spirits, to which I am hastening; endeavouring to improve the present time, and to approve myself to God in all things: For I fear lest I should come short in any degree of that holiness, or glory, which the Lord designs I should enjoy: That all is the free gift of God thro' Christ Jesus, I was never more sensible of than I am at present; having in general a lively sense of my own ignorance, weakness, and many infirmities, trembling at the thought of displeasing my God in any thing: Yet so confiding in him as to live free from anxious care either for soul or body, as to the time to come; believing that he will increase my faith and love, the littleness of which I daily feel, yet find no discouragement on that account; being filled with gratitude for that degree of salvation I now enjoy; and resting in certain expectation of receiving all that the Lord hath called me to possess.

I am, your affectionate Brother,

GEORGE CLARK.

~~~~~  
From Mr. MATHER, to Mrs. P.

My dear Friend,

Jan. 9, 1787.

**I**F the Band Leader had been well acquainted with the work of God in the souls of believers, he would not have robbed the poor man of the blessing of sanctification. Most people who enjoy this liberty, are inclined to judge of it by their inward sensations on some occasions: This is neither a safe nor comfortable way of trying their state, especially in a time of temptation; for then it is difficult to distinguish between the root of evil, and the temptation to it, because the reasonings which then take place, damp the joy, peace, and love, which they before were possessed of. You know my advice always was, not to reason whether it ever had been enjoyed, but now to believe, "and feel him nigh," to come to God just as we are, and there wait till he shines again upon his own work:—Advise the poor man so to do.

I am glad to find that you are more aware of evil-reasonings, and their sad effects, by your care to shun them; and that you guard against entering into temptation, by forgetting the things that are behind, and reaching forward to all which lies before:

And I am happy to observe in you an earnest desire of presenting yourself



yourself as a holy, living sacrifice to God. This will daily, yea momentarily, enable you to prove, that you are kept by his power, thro' faith, unto all the salvation which is ready to be revealed to you: Only remember,—you are saved by grace: hereby you will avoid dejection, when feeling the infirmities you complain of; and you will not be elated by any revelations made by God: Every one of which will tend to clothe you with humility, and prevent his gifts having a contrary effect upon your mind; even tho' you should be filled with all his communicable fulness, and the waste places in your soul be as the garden of Eden. Every such promise having its particular, as well as general signification; and what belongs to the body of the church, may also in its degree be the privilege of every believer. So far as you are thus urging your way, you will experience the emptiness of all created good, and the unspeakable felicity of a mind willing to surrender all unto God: Sitting loose to every thing below, you will find no clog to an advance in holiness; but a freedom to fulfil every duty to which you are called. But even then, there is a continual need of living in the same spirit of sacrifice, that we may enjoy the comfort arising, from calling nothing we possess our own;—herein much watchfulness is necessary to perceive when the Lord calls us to offer up any of our enjoyments, or whatever else we hold dear, to him who has different ways of requiring them.

You are right in thinking the ornament of a meek and quiet spirit is of great price in the sight of God;—when thus adorned, we are in the surest way to abide in such a calm, heavenly, and spiritual frame, as will enable us to say, “not my will, but thine be done;”—whatever is of a contrary nature goes before a fall. As you find the Spirit of God drawing you after a full conformity to himself, it is a clear proof that he is near to impart to you a far higher degree of grace than you experience. A right temper of mind, affords that satisfaction which compensates for all that is sacrificed for it; because it places its possessors above the power of being provoked by whatever slights or insults they may meet with.

It gives me great satisfaction to find, that you experience as much happiness in pleading for the Church, as for your own soul. “He that watereth, shall be watered again.” But it is matter of lamentation, that many professors are so deeply engaged concerning the things which are seen, as to let those which are the objects of faith be overlooked.

It is no small happiness to us, that we are by Providence so placed, as to be out of the path of temptation to the things which men of the world are exposed to. May we so improve our privileges that we may be more fully devoted to God; otherwise we shall have an awful account to give, if after all these advantages there should be room to ask, “What do ye, more than others?”

I am, your's, &c.

A. MATHER.  
From

From Mr. GEORGE LAMBERTSON, to Mr. PETER JACO.

Dear Brother,

Leeds, Nov. 30, 1767.

A Neighbour of mine, remarkable for notorious wickedness, and a wretched husband to his wife, being in a deep consumption, I had for a long time a great desire to see him; but he would not admit any person of a religious character to come near him. However about a month before his death, I went to his wife, and said, "Will it be agreeable to your husband, to ask him how he does?" She answered, "I am afraid it will not, but I will go and speak to him." He returned answer by her,—"I want no such company." However, his wife going up stairs again to take something that was wanting, I thought, "If I do not see him at this time, I never shall;" upon which I took courage and followed her into his room. No one can imagine the anger which appeared in his countenance at first seeing me: However, I sat down and dropt a few words in the tenderest manner I possibly could, for fear of blocking up my way. When I left him, I asked if it would be agreeable to make him a short visit at times? to that he gave little answer. I repeated my visit soon; and then took a little more freedom with him, and set before him the danger of living and dying without an interest in Christ: he seemed now attentive, and I found more liberty to speak to him. I then asked, if it would be agreeable to offer up a few words to God in prayer in his behalf? he said, "There could be no great harm in it," and, to my surprise, went down on his knees. From this time I visited him twice every day till he left the world.

When the first week was ended, it pleased the Lord to shew him the wretched condition he was in. He was terrified at himself; perhaps he had as dreadful convictions as ever man had. Next morning I went as formerly: He said, "Mr. Lambertson, I've turned over such a night as never man did: I have seen hell, and those foul fiends in it! and that is my place! There's nothing for me but horror and despair; blackness and darkness, with devils and damned spirits for ever!" I answered, God has not shewn you hell to cast you into it, but to convince you that it is the place you deserve. He replied, "I am for misery!" I told him the blessed Jesus died for the vilest of the vile: But he replied, "I can have no part in his death; I've been such a wretch." I encouraged him to lay his soul at the feet of the blessed Jesus: he replied, "I will; but can such a thought enter into your mind that he will have mercy on me?" I answered, "I verily believe he will, if you continue there, crying for mercy." He said, "Oh! great is your faith for me!" Two days after this the Lord gave him a hope of pardon. The next visit that I made him, he said, "those foul fiends of hell, I hope, have nothing to do with me now: I shall be glad to see you every hour, if you please." You

You ma  
account.  
the bless  
continue  
been ver  
scarce ta  
praying,  
his depa  
refreshm  
blessed  
glad to f  
fins."  
"No, I  
clasped  
out his  
to say a  
"God b  
fins that  
This wa  
weeks b

EXTRA

HO  
sta  
cern the

The  
hope, w  
mark of  
any my  
fact, th  
they are  
fact;—a  
lieve no  
offices,

Ther  
It frequ  
be term  
devote  
wisdom  
this, w



You may now suppose how my heart was filled with joy on his account. This was his language, "My soul lies at the feet of the blessed Jesus, where you bid me lay it." I said, "Let it continue there, and if you perish, I'll perish with you!" He had been very inclinable to drink strong liquors before, but now would scarce take what would support him; he said, "It keeps me from praying, and it keeps me from my Saviour." The day before his departure, I asked him, if he would not chuse to take a little refreshment? his answer was, "I'll sup no more till I sup with my blessed Redeemer in his everlasting kingdom. I would now be glad to suffer something for Jesus, who suffered so much for my sins." I asked him if he had any fear of death? he replied, "No, not at all." For two hours he lay silent with his hands clasped together, looking up towards heaven, and then putting out his hand, took hold of his wife's, and said, "Did you want to say any thing to me, my dear?" and added, with a strong voice, "*God blefs thee! God blefs thee! God hath pardoned all the sins that ever I committed. God blefs you all!*" and then died. This was the more remarkable, as he had told his wife only five weeks before, that he would curse her to his latest breath.

From your unworthy servant and brother,

GEORGE LAMBERTSON.

EXTRACTS from LETTERS wrote by the Rev. Mr. WESLEY,  
To a MEMBER of his SOCIETY.

[Continued from page 307.]

# L E T T E R XXVI.

August 3d, 1771.

**H**OW wise are all the ways of God! and altho' in many instances they are past finding out, yet we may even now discern the designs of his Providence.

The Appendix to the Philosophy, and the Trinity Hymns, I hope, will settle you on that important point. It is a striking remark of Bishop Brown's, That we are not required to "believe any mystery," in the matter: The mystery does not lie in the fact, these Three are One; but in the *manner*, the accounting how they are one. But with this I have nothing to do. I believe the fact;—as to the manner (wherein the whole mystery lies) I believe nothing about it. The quaint device of styling them *three* offices, rather than persons, gives up the whole doctrine.

There is scarce any word of so extensive a sense as WISDOM. It frequently means the whole of religion: And indeed no one can be termed *thoroughly wise*, until he is altogether a christian. To devote all our thoughts and actions to God,—this is our highest wisdom: And so far as we inwardly or outwardly swerve from this, we walk as fools, not as wise. In order to be all devoted to

the Lord, even those who are renewed in love, still need the unction of the Holy One, to teach them in all circumstances the most excellent way, and to enable them so to watch and pray, that they may continually walk therein. It seems, my time for writing either on this or other subjects, is pretty well over: Only I am ready to add a word now and then, if Providence so require.

Persons are, in one sense, delivered from unbelief, when they are enabled to believe always; when they have faith's abiding impression, realizing things to come. For they can then no longer be termed unbelievers. When this is given in a very glorious manner, so that they are filled with faith, and are not able to doubt even for a moment, it is natural for them to say, "They are saved from all unbelief." The soul that is all light (as Lopez, when he said, "all is mid-day now,") may affirm, "I am saved from all darkness." And is not this the will of the Lord concerning you? Undoubtedly it is. Fear not then; reason not; only look up! Is He not nigh, even at the door? He is nigh that justifieth: He is nigh that sanctifieth: He is nigh that supplies all your wants! Take more out of his fulness, that you may love him more, praise him more, and serve him better. It is desirable to glorify God, like Mr. De Renty or Halyburton, in death, as well as in life: I am sorry for poor Miss H—; it is a mysterious providence.

## L E T T E R XXVII.

July 1, 1772.

**I**T is lost time to consider, Whether you write well or ill;—you speak from the heart, and that is enough. Unbelief is either total; the absence of faith; or partial, the want of more faith. In the latter sense, every believer may complain of unbelief, unless when he is filled with faith and the Holy Ghost. Then it is all mid-day. Yet even then, we may pray, "Lord increase our faith."

We learn to think,—by reading and meditating on what we read; by conversing with sensible people; and by every thing that improves the heart. Since purity of heart (as Mr. Norris observes,) both clears the medium thro' which we see, and strengthens the faculty, mechanical rules avail little, unless one had opportunity of learning the elements of logic; but it is a miserable task to learn them without an instructor.

Entire Resignation implies entire Love. Give him your Will, and you give him your heart.

You need not be at all careful in that matter, whether you apply directly to one person, or the other, seeing HE and the FATHER are one. Pray just as you are led, without reasoning, in all simplicity. Be a little child, hanging on Him that loves you.

I am, &amp;c.

JOHN WESLEY.

To



## To the EDITOR.

Dear Sir,

London, March 15, 1799.

AS we are commanded to acknowledge God in all our ways, so when he manifests his power and goodness on any particular occasion, it ought to be thankfully acknowledged by us. And not only so, but on various occasions we ought to make known to others how mercifully the Lord hath dealt with us that when in like circumstances they may be instructed to take the same method we have found so effectual. With this view I send you the following account, that thro' the channel of your edifying Magazine, it may be made known to your numerous readers.

Mrs. SARAH CLARKE, of this city, on the 16th of April, 1781, as she was dining upon mutton-chops, was taken with a fit of coughing, and a little of the skinny part stuck so fast in her throat, that she was entirely strangled, and lay as one dead for some time. A friend that was present, being exceedingly frightened, ran down stairs into the shop. At that instant, a stranger, an Irish woman, was going past the door, and asked, "What was the matter?" It was answered, "The gentlewoman of the house is entirely choked in eating her dinner." The woman replied, "Beat her very hard between her shoulders with your open hand, and at the same time blow as hard as you can up her nostrils." Mr. Clarke did so, and instantly the passage was cleared, and Mrs. Clarke came to herself, and found the poor woman upon her knees, blessing God, that he had made her the instrument of saving her life. This surely was the work of God and ought to be had in remembrance.

Yesterday I had the following account from a person of undoubted veracity, from Macclesfield in Cheshire. Near Whalley, seven persons were at work in a Coal-pit. Two of them were members of our Society, and truly alive to God; two others had unhappily backslidden for two years past, and were now opposers of the Truth; and two more were unawakened careless sinners; and the seventh was a boy. They accidentally dug into some old works where there was abundance of confined water. This rushed out upon them in an instant. Very providentially our two friends were nearest the shaft of the pit, and thro' the infinite mercy of God, were both drawn up, tho' one of them had been over head several times. The boy also was drawn up. But the other four perished in their sins. What was very remarkable, another pious man, a member of our Society, had changed for one hour with one of the backsliders, and in that very hour this awful providence happened, and so his life was preserved.

VOL. XXII. July, 1799.

served. How happy for those who daily live under a deep sense of the divine protection, and who accordingly cast all their care upon him who said, "Are not the hairs of your head numbered?"

I am your affectionate friend,

\*\*\*

P O E T R Y.

PSALM XXII. PARAPHRASED.

- 1 **M**Y God, my God, I cry to Thee!  
Ah, why hast thou forsaken me,  
Who still lament and groan?  
Far from my passionate complaint,  
Why hast thou suffer'd me to faint,  
And seem'd for ever gone?
- 2 To thee, by day and night I cry,  
Incessant pray;---but no reply  
To sooth my endless care!  
O thou, that answer'st not a word,  
O thou, by Israel's Tribe ador'd,  
Regard my dying prayer.
- 3 Our fathers trusted in thy aid,  
To thee in all their troubles pray'd,  
And thou did'st hear their cry:---  
Our fathers were not put to shame,  
But oft as they invok'd thy Name,  
They found deliverance nigh.
- 4 But I, a slighted worm, in vain  
For help unto my God complain,  
The help I cannot find;  
Cut off, alas, from all relief,  
A wretched man of hopeless grief,  
The outcast of mankind.
- 5 All those that see me bruis'd and torn,  
Rejoice and laugh my soul to scorn,  
And aggravate my load;---  
They glory in their cruel deed,  
Shoot out the lip, and shake the head,  
And mock my trust in God.
- 6 "He trusted in the Lord, they cry,  
"That he would save him from on high,  
"Let him his own receive;  
"If God in him doth take delight,  
"He now may claim his lawful right,  
"And bid his favourite live."

7 But.



- 7 But thou art he, O God, thro' whom  
 I issued from my mother's womb;  
 And hanging on the breast;  
 By thee I still was kept from harms,  
 And in thy everlasting arms,  
 Have always found my rest.
- 8 O do not at a distance stand,  
 For fore distress is hard at hand,  
 An host of foes surround;  
 As Basan's bulls, they gape and roar,  
 As lions, ready to devour,  
 And none to help is found.
- 9 My blood pour'd out like water is,  
 Sharp pangs my soul and body seize,  
 Disjointing all my bones;  
 My heart, like wax before the fire  
 Dissolves, my life doth all expire  
 In agonizing groans!
- 10 Thy wrath doth on my soul abide  
 My strength is as a potsherd dried,  
 And blasted by thy breath;  
 My tongue cleaves to my gums: Thy frown  
 Hath broke my heart, and brought me down,  
 Into the dust of death!
- 11 Incompass'd by the dogs of hell,  
 The rage of fiends and men I feel;---  
 They pierc'd my hands and feet;---  
 My starting bones may all be told;---  
 With joy my sufferings they behold  
 And all my pangs repeat!
- 12 My clothes they equally divide,  
 My vesture they by lot decide;---  
 But thou, O Lord, be nigh,  
 Make haste to' appear, my strength, my Lord,  
 My soul deliver from the sword,  
 Revive me when I die.
- 13 Redeem my life, from satan's power,  
 Nor let the lion's mouth devour,  
 The Unicorns destroy:  
 Thou hast from all their fury freed,  
 And rais'd thy shepherd from the dead,  
 And fill'd with endless joy!
- 14 Thy Name, I therefore, will reveal,  
 Thy goodness to my brethren tell;---  
 To all the' assembled crowd,

Declare

Declare the precious Gospel-Grace ;---  
 Who fear the Lord exalt his praise,  
 And love the pardoning GOD !

- 15 Their GOD, let Israel glorify  
 Who gave his SON for all to die,  
 Who rais'd him up again ;  
 He hath not scorn'd the mourner's care,  
 But seen his grief and heard his prayer,  
 And heal'd him of his pain.
- 16 Thy glory, Lord, I will display,  
 My vows before the people pay,  
 My thanks and praises give ;  
 The poor shall sing and feast like me,  
 And they who fear him now shall see  
 The Face of GOD and live.
- 17 Your heart shall find an heaven below,  
 Eternal life in Jesus know ;  
 The world shall feel his power  
 They all shall to their Saviour turn,  
 And tribes and nations yet unborn,  
 Their bleeding LORD adore.
- 18 Supreme, by his eternal birth,  
 Prince of the Potentates on earth,  
 The Lord his sway maintains ;  
 Glory and Power are his alone,  
 High on his everlasting throne,  
 The King MESSIAH reigns.
- 19 The great shall to his sway submit ;  
 Monarchs shall taste his heavenly meat,  
 And at his footstool fall :  
 Him every knee shall bow before,  
 And every soul of man adore,  
 The GOD that died for all.
- 20 A Seed shall first their LORD confess,  
 Elect thro' perfect holiness,  
 His own peculiar seed :  
 His Will shall all by them be done,  
 Redeem'd and sav'd by grace alone ;---  
 And saints,---and free indeed.
- 21 The spotless church on earth shall rise,  
 Declare to all the ransom-price,  
 For every soul laid down ;  
 And every soul shall then believe ;  
 To CHRIST their whole salvation give,  
 And live to GOD alone,



4 AP 54



MR WILLIAM HOLMES.

*Preacher of the Gospel.*

*Aged 41.*

M

MEMOIR

ON the  
Grenada  
St. Vincen  
benefactor;  
divine conf  
time I felt t  
liverance f  
were engag  
many hind  
being furro  
out. How  
Spirit. On  
gregation,  
had great e  
to many:  
ness, and th  
The increa  
which the  
expectation  
July 31,  
a neighbour  
great distres  
deemer of  
wounds; sh  
to conquer  
congregation  
the word w  
ference we  
heartily join  
Blessing mi  
ceedings an  
pure Religio  
On the 3  
ing and ever  
affected und  
was thrown

VOL. X



T H E

# Methodist Magazine,

For AUGUST, 1799.

~~~~~

MEMOIRS of the LIFE of Mr. JOHN KINGSTON,
PREACHER of the GOSPEL.

[Concluded from page 317.]

ON the 2d of June, 1797, I arrived at St. Vincent's, from Grenada, after a tedious voyage. During my residence in St. Vincent's, I found great cause for gratitude to my heavenly benefactor; he gave me peace of mind, and refreshed me with divine consolations, both in public and private; but at the same time I felt the great need of purity of heart, and groaned for deliverance from pride and evil tempers. And altho' my desires were engaged to serve the Lord above all things, yet I found many hinderances; difficulties, and dangers were before me, being surrounded by war, and many temptations within and without. However the Lord quickened and upheld me by his free Spirit. On the 17th of July, while preaching to a crowded congregation, from—"Repent, or ye shall all likewise perish," I had great encouragement to hope that the word was made useful to many: I found it good to be deeply sensible of my own weakness, and that all my sufficiency was of Grace thro' Christ Jesus. The increase of light and understanding in the holy Scriptures, which the Lord favoured me with, afforded me the satisfactory expectation that I should find help in future according to my day.

July 31, I conversed with a poor Black Woman belonging to a neighbouring plantation, who had been for some time under great distress of mind, but I had reason to believe, that the Redeemer of sinners had healed her broken heart and bound up her wounds; she rejoiced in his forgiving Love; and he enabled her to conquer the evil tempers which formerly reigned over her. The congregations were large in general, and the poor Negroes received the word with all gladness. During the time that the British Conference were sitting, the pious Blacks throughout the Island heartily joined with us in prayer and supplication, that the divine Blessing might preside in that assembly, and that all their proceedings and appointments might tend to promote the revival of pure Religion in every part of the World.

On the 3d of September we had large congregations both morning and evening. The Negroes were uncommonly attentive and affected under the Word. During divine service, a large cracker was thrown into the midst of the congregation; the noise and smoke

VOL. XXII. August 1799.

smoke alarmed the people, but did no injury. On the Tuesday night after, about 12 o'clock, some of the persecutors fired their pieces thro' the key-hole of our street-door, probably with an intention to terrify us. Notwithstanding the threatnings and opposition of the ungodly, the work continued to prosper in the Island. At our Love-Feast about seven hundred Negroes were present, many of whom related their experience with artless sincerity and christian simplicity: They praised the Lord with joyful lips for sending the Gospel of his Son to enlighten their dark minds, and deliver them from the cruel bondage of sin and satan: The salvation which these poor despised slaves experienced, was real and substantial, filling them with present happiness,—and enabling them to rejoice in hope of eternal glory: With respect to their outward circumstances, they were resigned to the Will of Providence, being persuaded that all things would work together for their good, if they continued faithful to the end: And even the loss of liberty was more than compensated, by the inward freedom from the law of sin and death, which they enjoyed, and evinced in their lives and conversation. It is worthy of remark, and demonstrates the public utility of the West India Missions, that not an instance has been known of one christian slave joining the rebels, in the late unhappy insurrections which broke out in Grenada and St. Vincent's.

The work continued to prosper among the Blacks during the months of September and October, altho' we met with much opposition from those who had not the fear of God before their eyes. The most furious persecutors of Religion in these Islands, are Europeans; the West India Gentlemen, being, in general, of a different disposition. Sometimes the slaves, upon returning home from preaching or prayer-meetings, were treated not only with scorn and derision, but with stripes; these cruelties they endured with patience and resignation, knowing that all who will live godly in Christ Jesus shall suffer persecution.

Nov. 12. After preaching in the town, I went to a neighbouring plantation to bury a christian slave named Quako. Some years before, he had been brought to the knowledge of Christ, through the instrumentality of the Methodist Missionaries, and adorned his profession by a holy life and happy death. After the funeral, I visited several of the Negroes in their own houses; one of whom, named Pender, supposed to be one hundred and ten years old, afforded me much pleasure and profit by her pious conversation. Poor Pender was lying in her little cabin bedridden; (in which situation she had been for many years;) but she was praising the Lord for all his mercies, and had a joyful hope of immortality; and altho' a slave, yet she experienced the service of God to be perfect freedom: Very few have I met with, either in America or England, who apparently were more devoted to God, than this poor Negroe. Her grey-headed daughters also
feared

feared the Lord, and attended upon their mother with constant care and filial affection.

During the Christmas Holidays our congregations were large and serious, and many felt the Lord present with them. The day after Christmas-day we baptized 250 Negroes; many of whom we had reason to believe were truly seeking the Lord. What a glorious work of conversion among the Negroes should we see in these Islands, in all probability, were they not stumbled by the abominable wickedness of christian Europeans who visit this part of the world, and by their cursing and swearing, lying and drunkenness, sabbath-breaking and lewdness, extortion and cruelty, prejudice the Blacks against the christian religion, and harden their hearts against the fear of God.

On the 31st of January, 1798, I bid my St. Vincent's friends a final farewell; and the next day landed at Grenada. It afforded me great satisfaction to find the work of God prospering in that Island; the Society in general were equal to most I have been acquainted with, either in Europe or America, for serious godliness; and the divine presence and blessing crowned our assemblies for religious exercises. On the 25th of March, we had the largest congregation I had ever seen in Grenada. At the Love-Feast in the evening, among many who related their experience, was an aged black woman: She said, "Before I heard the Gospel, I was so miserable and wicked in my heart, that I often wished to go even to hell, rather than live in this world. But my gracious God has made my darkness light, and calm'd the tempest in my soul; and now heavenly love springs up in my heart; and I can praise a sin-pardoning God."

On the 7th of May, Mr. Pattison and I bid our Grenada friends a final farewell, and embarked on board the Cotton Planter, Capt. James Young, bound for London. Providence favoured us with a fair wind, and pleasant weather during our voyage home. On the 1st of July we landed at Portsmouth, and spent the Sabbath among our friends to our mutual edification. Next morning we set off for London, and in a few days more had the happiness of meeting again with our dear friends in town and country. Bless the Lord, O my soul, and forget not all his benefits.

When I look back on God's gracious dealings with me, both at home and abroad, I desire to praise him from the ground of my heart. I do not repent a moment for going to the West Indies; I only wish I had been more holy, then I should have been more useful. I am truly thankful to see my native country once more, and earnestly desire to enter into a fresh covenant with the Lord to be wholly his, and entirely devoted to his service; and humbly hope to be useful and happy in England. After tarrying a few days with my parents and friends, I proceeded to the Bristol Conference, and was appointed for Carmarthen Circuit, where I am now employed in the Lord's Vineyard.

Carmarthen, Nov. 4, 1798.

JOHN KINGSTON.

3 D 2

The

The WHOLE ARMOUR of GOD,
A S E R M O N.

By Mr. T H O M A S W A L S H,
EPHESIANS VI. II.

“ Put on the whole Armour of God.”

WE wrestle not against flesh and blood only, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places. Therefore we have need to put on the whole armour of God, that we may be able to stand in the evil day, and resist all the wiles of the devil, St. Paul, who gives this counsel, was conscious of its importance, for he was well experienced in spiritual combats, and able to instruct his converts, how to resist and overcome their ghostly enemies : Therefore, with the boldness of a General, at the head of his army, he addresses the Ephesians, and fills their hearts with divine courage. “ Finally, Brethren,” says he, “ be strong in the Lord, and in the power of his might : Put on the whole armour of God.” And immediately gives a particular description of the parts whereof this divine armour is composed : And,

- I. Let your loins be girt about with Truth.
- II. Put on the Breast-plate of Righteousness.
- III. Let your feet be shod with the Preparation of the Gospel of Peace.
- IV. Above all, take the Shield of Faith.
- V. The Helmet of Salvation, and
- VI. The Sword of the Spirit, which is the Word of God.
- VII. And exercise this armour, by praying always, with all prayer, in the Spirit, and watching thereunto, with all perseverance.

In discoursing on these words, I shall, by divine assistance, keep close to the Apostle's account of the armour of God, and speak of each particular separately : But I premise, that few persons will like my exposition of the text, save such as have some spiritual light and life from the Lord Jesus. The words of St. Paul, and the interpretation of them, are spirit and life ; and therefore can only be relished by those that have their senses, that is, their understanding, will, and affections, exercised to discern spiritual good and evil : They contain some of the mysteries of the kingdom of God, some of the parts of that Gospel, which is hid from them that obstinately perish. Let him therefore that is able, receive these sayings : And thou, Lord, inspire my heart, so shall my tongue be as the pen of a ready writer !

- I. And first, “ Let your loins be girt about with truth.” For God requireth truth in the inward parts ; and sincerity in the hidden

hidden man of the heart : Without a true heart, a man cannot please God ; the word of God lives and grows only in such as are upright in his sight, Luke viii. 17. A soldier should have a strong and sure girdle, to bind on his armour, that it may be both safe and convenient : Even so, the man that is lifted under Christ's banner, and goes forth to fight the Lord's battles, must have truth rooted in his heart, zeal towards God, faithfulness, and love to his heavenly country, and a real regard for his own soul.

He that would go into the field, to resist the devil, overcome the world, and mortify the flesh, should first sit down and count the cost, and see whether he is able to encounter so many powerful enemies. If he finds in his heart, that he is willing to sell all for Christ, and to count all things but dung, that he may win Christ ; then he may confidently face all his enemies ; for every true-hearted Nathaniel, who is willing to follow the Lamb whithersoever he goeth, shall be certainly and graciously supported by him, who is a sun and a shield to all those that are upright of heart.

But if a man engages in the fight of faith, without simplicity and godly sincerity, though he may hold out for a time, he will surely fall at last : Because he has no root in himself, no deep humility, no true broken-heartedness, no sound sincerity ; he will either fly like a coward, or be shamefully overcome by Satan. A man shall be tried as by fire ; every spring of his profession, every motion of his heart, will be examined by the God of truth : Therefore he had need to be sound in the faith, to have salt in himself. Christ calls himself *the Truth*, John xiv. 9 : And indeed it is he only that infuses, and works truth in the heart of man, by his Spirit. "Let your loins be girt about with truth," means then, Let your eye be single ; forsake all for Christ ; renounce your own will, and earnestly endeavour to do the will of God.

II. Secondly, "Put on the Breast-plate of Righteousness." For sincerity alone, will not bring a man to heaven ; he must be righteous as well as sincere : The gates will be opened only to the righteous generation, that keep the truth, Isai. xxvi. 2. This must be the breast-plate ; it must guard the heart. For you must know, that all men being guilty before God, and utterly incapable to help themselves ; and the justice of God requiring a complete satisfaction for their sins ; the Son of God, (O wonderful!) bowed the heavens, came down, took upon him human nature, and after living a perfectly righteous and meritorious life, suffered a most painful and shameful death ; and this he did for us men and for our salvation ; insomuch that God is now reconciled to every man, who repents and believes the Gospel : That is, on account of what Jesus Christ, the most blessed Son of God, did and suffered, God does fully and freely forgive every one that believes in him,

We

We are told, Rom. iv. that "faith is imputed to us for righteousness." Because it apprehends and applies the merits of Jesus Christ to our souls; it lays hold on his righteousness, and makes it over to the needy and helpless sinner, in all the benefits purchased thereby: For, as it was Adam's sin, not our own personal transgression, that drove us out of paradise, and robbed us of God's favour and image; even so, it is the righteousness of Christ, not our own personal holiness, that brings us again into God's favour. This is largely explained, Rom. v. 2 Cor. v. 18. Without this righteousness a man must perish: None other will justify before God. If a man has not this, he is exposed to the wrath of God, the condemnation of the law, and the accusations of the devil.

This breast-plate will defy the devil, with all his hosts: This armour will enable the Christian soldier to stand firm, against all assaults of the enemy: This will keep his heart alive: When he has put on Christ, his naked soul is clothed, Isai. lxi. 10. Ez. xvi. Matt. xxii. 11. and Luke xv. 22. Few understand this: The natural man cannot discern this work of the Spirit, as he is not convinced of righteousness. Men, wise in their own eyes, will not assent to this truth, that we are saved by grace, justified by faith, accepted of God for what Jesus Christ did and suffered. And yet, till a man understands this, he is ignorant of the first principles of the oracles of God. This is the door of salvation, the rock on which our faith is built; namely, that we are counted righteous before God, thro' faith in Christ: Oh! this is a precious truth. God be praised that it is revealed to us, Isai. xlv. 24, 25. Jer. xxiii. 6. Luke xv. 1 Cor. i. 30. 2 Cor. v. 21. and Rev. iii. 18. But though it is so fully declared by the Prophets and Apostles, yet who believes the Prophets or Apostles? Who does not go about to establish his own righteousness; being ignorant of the righteousness, which is of God, by faith? And, who experimentally knows, that a man is justified freely, and that his sins are forgiven, only thro' faith in the blood of Christ?

2. Righteousness must be impressed or imparted. We must be holy, really holy *in* ourselves, though not *from* ourselves. When God made a new covenant with his people, he promised not only to forgive their sins, but also to write his law in their hearts, Jer. xxxi. 33. Heb. viii. 10. This is peculiarly fulfilled under the Gospel. When Christ justifies us, he frees us from the guilt and power of sin: But when he imparts his righteousness, he sanctifies our nature. The former is apprehended by faith, and the latter is wrought in us by the Holy Ghost. The former is represented by the *atoning* blood, and the latter by the *purifying* water that flowed from Christ's side!

The Breast-plate of Righteousness, must then be real and inherent; the soul must be cleansed, and the conscience purged from

from al
cannot
univers
but like
formati
any m
as muc
He has
at the l
desire d
him to
contran

The
law of
express
and cle
man, t
law, is
how it
only as
us holy
not wo
that do
God:
man w

To
Bible:
for a P
to God
holy;
after, a
more c
not alv
but th
into th
what t
and im
togeth

III.
Gospe
the wa
here a
the en

from all dead works ; for, " Except a man be born again, he cannot see the kingdom of God ;" and this new-birth is a mighty, universal, divine change : It does not only imply remission of sins, but likewise the total sanctification of our nature, and the transformation of our heart. Hereby we have an infallible rule to try any man's sincerity ; whosoever is really desirous to be saved, does as much hunger and thirst after holiness, as after remission of sins : He has a hatred to all sin ; he cannot abide it ; and he is grieved at the least imperfection he sees in his obedience ; he does not desire deliverance from sin, barely because he is afraid it will send him to hell ; but because he sees it is a most abominable thing, contrary to God's pure essence and most holy law.

The soul that is truly enlightened, is so far from despising the law of God, that it sees as great beauty and worth in it, as David expresses, Psal. xix. and cxix. and as St. Paul, who most fully and clearly shews, that the moral law does no more justify a man, that is, procure the pardon of his sins, than the ceremonial law, is yet careful to shew the excellency and use of the law ; and how it is established through faith ; insisting that grace saves us, only as it delivers us from the curse and nature of sin, and makes us holy, and unblamable before God. As that faith which does not work by love, is a dead, devilish faith ; so that righteousness, that does not reach and cleanse the heart, is nothing worth before God : Notwithstanding all that Jesus Christ did and suffered, no man will be finally saved who is not made truly holy.

To cavil at this, is to oppose a truth clearly revealed in the Bible : He that would have Christ for a Saviour, must take him for a Prophet, Priest, and King. Believers are not without law to God, but under the law to Christ : The people of God are holy ; they walk in the way that is called holy ; and they thirst after, and labour for holiness : Their souls are ever longing for more of the mind of Christ, more of the image of God : They do not always remain in the first principles of the doctrine of Christ, but they go on to perfection ; they grow, and are daily changed into the glorious likeness of their living Head. You see then what this impenetrable Breast-plate is ; Righteousness imputed, and implanted ; these two are necessary : God has joined them together, let no man dare to put them asunder. Thus,

" Let Faith and Love combine,

" To guard your valiant breast :

" The plate be Righteousness divine,

" Imputed, and Imprest.

III. Thirdly, " Let your feet be shod with the preparation of the Gospel of Peace." The Christian soldier must put on sandals : for the way to Zion is sometimes rough and thorny. The Apostle here alludes to an ancient custom of soldiers, who being apprized of the enemy's approach, prepared pieces of boards, and drove nails

through them, and strewed them in the way, that the enemy might be hurt, and hindered from marching: And if the children of this world are thus wise, how much more of this cunning hath the old serpent, who is both the devil and satan? He strews the way with all kinds of fire-brands, arrows, and deaths: The poor Christian soldier is always in an enemy's country; he is going through the land of pits, and thick darkness, and of the shadow of death: Therefore should his feet be shod, with the Preparation of the Gospel of Peace,

1. This implies the patience of the saints. Every one that lifts under Christ's banner, has need of patience, to run the race that is set before him: A man must be resolute, strong, and dexterous, to be able to walk upright before God. When the prodigal returns to his Father, the Father puts shoes upon his feet; that is, God endues his saints, his justified people, with patience, and much strength. Many think it an easy matter to go to heaven; but alas! these are novices in religion; they have never made a step towards heaven; they know nothing of the difficulties that the people of God meet with. Believers are often scorched with fiery temptations; for, through much tribulation they must enter the kingdom of God, and follow the Lamb whithersoever he goeth. And truly, this is hard work, to follow the Lord, through evil report, through poverty and pain; but if our feet are shod, we shall walk and not faint, we shall run and not be weary.

2. Secondly, the feet being shod, implies a holy conversation: He that is washed, saith Christ, needs not to be washed, except his feet. The feet are the instruments of motion, and may signify the outward conversation: When it is said that Enoch and Noah walked with God, does it not mean, that these men were righteous in their generation? And is it not by the same figure, that David saith, "I turned my feet to keep thy testimonies?"

3. Thirdly, it means a willingness to spread abroad the glad tidings of salvation. See Isai. lii. 7, "How beautiful on the mountains, are the feet of him that bringeth good tidings, that publish peace, and saith unto Sion, thy God reigneth." There must be a willingness, not only in the Ministers; but also in every private Christian, to spread abroad the Gospel: The inhabitants of one city should go to another, saying, "Come let us go to pray before the Lord speedily." All that have tasted that the Lord is gracious, will certainly invite others, to come and see his goodness: God's people have great zeal for his glory, desire to have his name honoured, and labour that sinners may be converted, and saints built up. Hereby is God glorified, when all that profess to know his Name, bring forth much fruit: Indeed, this is hard and unthankful labour to many; for when the people of God begin to reprove sinners, and bear witness against the world

world that its deeds are evil, they will surely be hated and despised. Here then again, they have need to have their feet shod, that they may go thro' the fire of persecution, and not be burned; for tho' the gospel, is a gospel of peace, wicked men opposing it, make it the cause of great tumults. See then, O christian soldier, that your feet be shod with the preparation of the gospel of peace.

Ruin is spread beneath;
The gospel graves put on,
And safe thro' all the snares of death,
To life eternal run!

IV. Fourthly, The Christian soldier must above all, take the shield of faith: For, by this he must quench all the fiery darts of the wicked one. Excellent things are spoken of faith; it is that thro' which we are saved, Mark xvi. 16. By it we are justified, Rom. v. 1. By it we are sanctified, Acts xxvi. 18. By it we overcome the world, 1 John v. 5. By it we are born of God, John i. 12, 13. Finally, we stand by faith; we walk by faith; we have peace and joy in believing: Since then, above all, we must take the shield of faith, let us consider, 1. What this faith is: 2. How we attain it: 3. How we may know that we have it: 4. What use we are to make of it, when we have attained it?

1. What is this faith? I answer, Faith in general, is an assent and consent to that proposition, that "God is, and that he is the rewarder of them that diligently seek him." More particularly, it is a stedfast assent and consent, to the truths of God, revealed in the Old and New Testament: But christian faith, implies much more than this; faith in Christ, as the Messiah. Faith in God, thro' Christ, is a divine principle in the soul, thro' the Spirit; or a divine power, communicated to the soul, whereby it is enabled to apprehend Christ himself, with all his benefits; taking him for wisdom, righteousness, sanctification, and redemption. Faith, in short, is such a receiving of or relying upon Christ, as entitles a man to all the blessings of the New Covenant: It is the gift of God, by the Holy Spirit.

2. How is this faith attained? I answer, *Faith comes by hearing*, Rom. x. Wherever the pure word of God is powerfully preached, the people that seriously and reverently attend it, receive this gift of God; tho' generally they receive it soonest, who have the deepest remorse and soundest humiliation. God honours still the word of his servants, and by it turns the disobedient to the wisdom of the just; in so much, that those who were before blasphemers, liars, covetous, idolaters, &c. become faithful and holy men. The gospel is not an empty sound; it is the power of God, and the wisdom of God, working salvation in the souls of rebellious sinners.

Again, as other gifts are attained by prayer, so is this: It is true, men are generally convinced of their want of faith, by the public preaching of the gospel; but often they receive living, justifying faith, while they are wrestling with God in secret prayer, or reading the Word of God, or meditating, or fasting, or communicating. God bestows this gift variously, on various persons, and often when they little expect it; when they are full of unbelieving fears, deep sorrow, and almost ready to conclude that God will never come; that they are left a prey to satan, and that for their sins, they must suffer the vengeance of eternal fire; this their extremity is God's opportunity.

3. How shall a man know that he has it? I answer; by its fruits he shall know it; for by these it will evidence itself wherever it is: First, he that believeth hath remission of sins, Acts xiii. 39, he is fully and freely forgiven, all his past sins are blotted out, and all guilt is removed from his soul. Secondly, he that has faith, has peace with God, Rom. v. 1. A divine tranquility, an inward calm in the soul, arising from a sense of reconciliation with God. Thirdly, he that believeth hath a new heart, Acts xv. 19. Faith purifies the heart; it renews the soul in righteousness; and by it, as an instrument, we are sanctified, Acts xxvi. 18. Fourthly, he that hath the christian faith, overcomes the world, 1 John v. 5; that is, he overcomes the desire of the flesh, the desire of the eye, and the pride of life.

Now, it is impossible for a man to have this mighty change wrought in him, and not be sensible of it: When he believes, he has joy and peace, he loves God, and has power over sin: Faith brings light and life into the soul, and raises a man above the world; it gives him strength to stand, feet to walk, and wings to fly: It brings liberty and glorious rest to the soul; if it did not, it would not be the faith that justifies the ungodly, Rom. iv. 5. The faith that opens the spiritual sense of the inward man; the faith that sees God and hears him, that tastes him, and rejoices in his salvation; in a word, the faith which is "the substance of things hoped for, and the evidence of things not seen."

4. But what use are we to make of this faith? I answer, Thereby we must quench all the fiery darts of the wicked one; he has a quiver full of them, and shoots his arrows and casts his firebrands at the children of God; so that a child of God must resist, and quench the poison'd darts in the blood of Christ. Faith makes the devil tremble; it drives him away; he is a meer coward, when he grapples with a man that has the shield of faith; he flies away; the word of faith wounds his head, retorts all his darts upon himself, and makes him bite his chains. O yes,

If faith surround our heart,
Satan shall be subdu'd;
Repell'd his every fiery dart,
And quench'd with Jesu's blood!

Again,

Again, he that believes, should rely upon God in all things. "Tho' he slay me, yet will I trust in him," said faithful Job. Highly art thou to be commended, thou servant of God! Whom else indeed shouldest thou trust in, but in him who has eternal life, and can save to the uttermost! God deals with men according to their faith; those who believe and rely much upon God, receive extraordinary gifts, and assistances from him. When we have high and excellent conceptions of the Power, Wisdom, and Goodness of God; when we see the riches of the grace of Christ, and how all-sufficient his righteousness and merits are: We then can confide much in God, and in Christ, and are continually blessed by him. But if we have low conceptions of God's Goodness and Providence, and cannot see the greatness and preciousness of Christ's sacrifice, we live in a low, miserable condition; or rather, our life is a lingering death.

Faith is a powerful thing, it gives action to the soul, and make it strong: The christian should then use his faith, not only to resist the devil, with all his temptations; but also to draw near to God, and to derive righteousness and strength from Jesus Christ. Faith goes to him for all things; and by him, overcomes all. What is impossible to praying and persevering faith? O that there were more of this faith in the world! How soon would sin and misery fly before it! How soon would an everlasting righteousness be brought into our souls!

[*To be continued.*]

An Account of the Conversion and happy Death of Miss ELIZA BEVERLEY, of Dunninton, near Louth, in Lincolnshire.

ON the 7th of Dec. 1797, she caught cold, which brought on an intermitting fever. On the 19th, her complaint was much increased; but it was a sanctified affliction; the Lord in tender mercy opened the eyes of her understanding, she discovered her fallen state by nature, and felt the burden and misery of sin. Death appeared terrible; and she cried out, "I have no hope of going to Heaven!" She then requested her mother to pray with her, for she felt herself sinking under the weight of a guilty conscience. On the 21st, her convictions were greatly increased, and she said to her mother, "If any one ever felt the torments of hell on earth, I surely do now!" She earnestly intreated that no time might be lost, but that prayer and supplication might instantly be offered up to the Father of Mercies in her behalf, for she was afraid her soul would be lost for ever. The Lord graciously heard the prayer of faith, and liberated the distressed prisoner from the guilt and misery of sin, and she rejoiced with joy unspeakable and full of glory. Her consolations were so

abundant, that for a time, the sense of bodily pain was almost suspended; and rising up in bed, she desired all present to join her in singing, "My God, the spring of all my joys," &c. When she repeated these lines,—

"Thou art my soul's bright morning Star!

"And thou my rising Sun!"

her happiness was unutterable; and she was filled with divine love and gratitude; and so great was the salvation which she then experienced, that she said,—“I have only one desire here below, namely, to see my father and brother, (who were at that time absent,) that I may tell them what the Lord has done for my soul; and then I shall be glad to depart, and meet my Redeemer with joy.—O what are all the pleasures that I ever enjoyed, in comparison to these which I now feel. I have only just now begun to live. Praised be the Lord that he afflicted me.”

Her father being returned home, she embraced his hand, and said, “My body is the same dust and ashes still; but blessed be the Name of the Lord, I am happy! O praise the Lord, for he hath forgiven all my sins! It is good for me that I have been afflicted.” Seeing the tears flowing from his eyes, she said, “Why, those tears?—I am happy, and full of divine consolation. Weep not for me. O praise the Lord. Angels are rejoicing in Heaven, but my dear father and brother are weeping on earth. Let me rise and praise the Lord with all my strength.” Her father observing that her countenance was altered,—she replied, “Blessed be the Lord, my heart is altered likewise. The doctor told me, that there would be a great change before I should be well; and glory be to the Lord, my heart is changed. I think I shall not need a physician any more; for the heavenly Physician is come, and the burden which lay so heavy upon me, is all gone. What a poor ignorant creature have I been? I attributed the distress which my mind groaned under, to the affliction of my body;—but now I clearly perceive, that it was occasioned by the weight of my sins, and a guilty conscience. But now I feel joy and peace far more than tongue can express.”

Her mother being apprehensive that too much exertion in prayer and praise, would increase the fever;—Eliza replied,—“I must praise the Lord, who has done such great things for me. O my dear mother, what a happy family we shall be, when we are all of one heart and one mind? We shall all go to the meetings together, and have family prayer night and morning.” She then addressed her father and brother, with the greatest tenderness and importunity, to become followers of the Lord. She likewise exhorted all that were present to serve the Lord with more fervour; and added, “If the Lord shall spare me to come among you, I will not be afraid to tell of his goodness. I will sing and pray with all my strength, and employ all my time in serving my Creator.

Creator. O the time that I have spent in vanity! What a poor trifling creature I have been!"

In her unconverted state, she was dutiful to her parents, kind to the servants, and had a sympathizing heart towards the poor and distressed; but even these qualifications afforded her very little comfort in the hour of distress: Reflecting upon them, she said,—“Neither my duty to my parents, nor my charity to the poor, could remove the burden from my soul, till the Lord spoke peace and pardon to my wounded conscience. The praise is all due to him: His infinite goodness and unbounded love purchased these rich blessings for unworthy me.”

During the night, she was much afflicted, but often broke out in raptures of praise and thanksgiving to the Lord, and said, “What are all my sufferings, to what my dear Saviour felt for me! his sacred head was crowned with thorns, his body was nailed to the cross, and his side was pierced with a spear for me! Lord, give me patience that I may bear all that thou art pleased to lay upon me, without a repining word: What is my parched tongue to what poor Dives has suffered for so many years without a drop of water! While I enjoy every comfort that this world can afford to make a sick bed easy: I have a reconciled God in heaven, a tender father and mother on earth, who are willing to assist me in every thing that lays in their power.” In the evening, she expressed a fear of going to sleep, lest she should lose her happiness; and said, “You know I cannot praise the Lord when I am sleeping, and the enemy has been tempting me to think I shall not be able to withstand the vain pleasures which I have taken so much delight in, and particularly dancing, which makes me tremble at the thoughts of surviving my disorder; altho’ have a desire to live, it is only that I may be useful to others, and get good to my own soul: But if the Lord sees that I should return to my former vain way of living, I pray and entreat him to take me now; for I had rather die, than live to sin against my God.”

Dec. 22. She was engaged most of the day in fervent prayer. Speaking of one of her companions, she said, “I long to see my dear Miss C—, I loved her before, but now my love is abundantly increased; I feel religion does not diminish love; no, it is love itself. When I see her, with what language shall I address her? I shall tell her, I have found more true happiness on a sick bed, than ever I found in all my life before: All my former delights now appear but painted toys and empty shadows, compared with the heavenly blessings and delightful sensations I now enjoy. Praise the Lord, I have now a noble theme: I long to begin my new work. I believe the Lord has a great work for me to do, and perhaps I have but a short time to do it in. I pray that my words may be effectual to warn sinners, that they may be persuaded to seek the Lord while he may be found.” She added, “O that I could see my Louth friends; but particularly, such as have the

the care of youth intrusted to them. I would not be ashamed to tell them what the Lord has done for my soul: Perhaps they would be ready to say, What is Miss Beverley become a Methodist? I would tell them, I bless God that I am, and am not ashamed of the name."

In the afternoon she was much afflicted and restless, having got no sleep for several nights: But her discourse was on heavenly subjects, either praising the Lord for what he had done for her soul; or praying that he would direct her what she must do to be more useful. Every one that came to enquire how she was, she wished to see, that she might exhort them to flee from the wrath to come. Being informed that there were some relations coming to see her, she rejoiced greatly, saying, "Praise the Lord, I shall have an opportunity of beginning my new employment; I beg the Lord to assist me in this good work. O that he may put such words in my mouth, as may convince them that they must be born again." She added, "You know I am but a babe in Christ myself, it is only from yesterday at four o'clock that I can date my new birth: I never knew any thing before then, at least, any thing I ought to have known. I must confess, I have had many calls before now: Thunder and lightning many times alarmed my guilty conscience: I have likewise had calls from sermons, but alas, I trifled them all away. I believe I have even forced the Lord to lay his afflicting hand upon me to bring me to a proper sense of myself; it was not a common call that would awake my sleepy conscience. I believe there has been some seeds of grace sown in my heart above a year since; when I heard Mr. Brackenbury, and when Mr. Nelson preached from the barren fig-tree; but alas, this seed lay dead, being never watered. However it is now springing up in winter."

On the 23d in the evening, I enquired how she had been supported? she said, "I feel a calm peace; I have been variously tried and exercised by the enemy of souls, who goes about as a roaring lion seeking whom he may devour. But praised be the Name of the Lord, I now feel my soul enlivened, and a reviving hope that I shall at last come off more than conqueror thro' the blood of the Lamb. Oh how I long to come amongst you: I shall come to class-meetings as soon as it pleases the Lord to strengthen this poor body." She spent much of the evening in reflecting on her past life, and praising God for the happiness she then enjoyed.

In the morning, December 24, She desired to see a local preacher, that lives in Dunninton; he being sent for, speedily came, rejoicing at the news he had heard concerning her happiness. Being informed he was come, she rejoiced greatly, and praised the Lord for his abundant goodness in giving her to see the value of christian friends, and said, "The people that I once thought but little of, are now become my sole delight, and I feel myself

most

most
Pray
feet
and
and
divine
me."
the
fiction
friend,
by his
the L
ligion
is losi
hold
among
told sh
meeting
manne

Dec
tion to
fixed;
But it
the tim
closed
went to
her frie
express
the Lo
praised
is kept
was be
memor
droopin
abunda
the wi
day, b
momen
Father
a suffer
Oh w
the Lo
rest fo
of this
my dyi
lieve t
the goo
the bor

most happy when I have them that fear and love God with me. Pray desire Mr. O—to come into the chamber:” the sound of his feet seemed to add joy to her soul. When he came to her bed-side, and asked how she was; she told him her poor body was very weak and low; “But blessed be the Lord, she said, my soul is full of divine consolation, and I praise the Lord that ever he afflicted me.” She then related many of the particular circumstances of the great change the Lord had wrought in her soul, and the affliction she had laboured under: With the tenderness of a real friend, he sympathized with her; and she was much strengthened by his encouraging advice, and the petitions he offered up unto the Lord on her behalf. She expressed great expectation that religion would revive in Dunninton, saying, “I know the enemy is losing ground, his kingdom is weakening, and I believe, if we hold true to the Lord, satan will scarce be able to get a foot amongst us.” I was absent from her in the evening, but was told she was very happy, particularly so at the time of the prayer-meeting, her joys and consolations abounded in a wonderful manner.

December 25, about five o'clock in the morning, a great alteration took place, her face was all on a cold sweat, and her teeth fixed; so that all around her thought she was breathing her last: But it pleased the Lord to give her a short reprieve, and for a little time let her shine with redoubled lustre, before her eyes were closed in death. Being informed she was worse, I immediately went to see her, and found her complaint some what abated, and her friends were entertaining favourable hopes of her recovery. She expressed great satisfaction at seeing me once more, and praised the Lord for all the mercies of the past night; but above all, she praised God for this blessed day, saying, “This is the day which is kept in commemoration of that day on which my dear Saviour was born: Praised be his holy name that I have lived to commemorate his birth once more, it revives my heart, it cheers my drooping spirits. I believe the Lord will this day bless my soul abundantly, and make me useful in warning sinners to flee from the wrath to come. I had many friends to see me yesterday, but I hope to have more to-day. Oh that I may spend every moment of this blessed day to his honour and glory, who left his Father's right-hand above, and came into this lower world to lead a suffering life, and at last to give his life a ransom for our souls. Oh what reason have all mankind this day to rejoice and praise the Lord with one heart and voice! Tho' I have been deprived of rest so long, dear Lord, do not suffer me to sleep one moment of this blessed day, but send people from all quarters: Perhaps my dying words may be made useful to some poor sinners. I believe the Lord hath a wise design in afflicting me; it may be for the good of others as well as my own. He can bring me even to the borders of the grave, and then raise me up again.”

This

This day many friends and relations came to see her, which gave her much joy to think she had an opportunity of telling them what the Lord had done for her soul. She declared to them the happy state of her mind, and how the Lord had visited her and taken away the fear of death and hell, for which she hoped to praise him to all eternity. Tho' she had not given herself much to reading the word of God, yet it pleased him who is wisdom itself, to make her this day a preacher of the gospel of Christ. By noon her chamber was crowded with relations and friends; among them were five first cousins about her own age, and for whom she had a very great regard, and had often expressed a desire to see them, that she might persuade them to become followers of the Lord: she said to them, "My dear cousins, you see me laid on a bed of affliction, but I am perfectly happy. Oh that you did but feel the comfort that I enjoy; but my tongue cannot describe the joy of my heart: Oh my dear girls, seek the Lord in your early days, and lay aside all conformity to this vain world. I beg and intreat you, be persuaded by one that sees into the vanity of dress, and is a sincere lover of your precious souls. I should have been one of the most miserable creatures under the sun, if I had now no other comfort but what a life of vanity could afford; but for ever praised be the name of the Lord, the Morning Star hath arose on my poor soul, and administered peace and comfort to my wounded conscience." With streaming eyes and throbbing breasts they remained silent, and answered only with deep sighs. She perceiving them to be much affected, said, "I hope these tears are tears of true repentance, and if they are, they will soon be turned into tears of joy. O bless the Lord, I feel my happiness hourly increasing: this is the happiest day I ever experienced in all my life. O Lord, let not my expectation be cut off, but let much good be done this day in thy holy name." Her entreaties were so moving, and her exhortations so powerful, that the most obdurate hearts were affected, and many have reason to bless the Lord that they heard and saw her on that day. When she thought that her words had not the desired effect, she would say "I hope you do not think that I am delirious, or that this is the effects of the fever; I bless the Lord, I never had my senses more perfect in all my life. I can assure you, my peace is made with God, and my Saviour hath made a full atonement for all my sins. I wish and pray, that you may all be made partakers of the same heavenly blessing."

Those whom she knew were addicted to any vice, she used many arguments to convince them of the heinousness thereof, and shewed them how detestable they must be in the eyes of a pure and holy God. She begged of one in particular, never to be guilty of the like offences any more, and would not rest satisfied until he gave her his hand, and promised with tears in his eyes, he would not. Being desired to spare herself, she replied with

with
flee
wa
I
mg
am
stre
to t
fuch
as t
me.
spre
ther
the
Per
exc
me.
onc
my
not
fit a
the
the
wha
I wa
me r
subst
foul
know
sent
vesse

In
ymp
with
with
sinks
gone,
quick
did n
would
for a
inclin
words
"Oh
Vo

with a smiling countenance, "The Lord forbid that I should sleep one moment of this blessed day; my soul is so happy I want no sleep."

In the afternoon she desired to be raised higher in bed that she might have greater advantage in speaking; "For blessed be the amen of the Lord, (she cried,) here are more people coming. Lord strengthen me; I am willing that all my strength should be spent to thy glory. Oh how can I do enough for him who hath done such great things for me! Lord, put words in my mouth, such as thou wilt make a blessing to all who may this day come to see me." Her sickness and the report of her happiness being much spread abroad, many came to see her. She earnestly entreated them to forsake their sins and close in with offered mercy, assuring them that the Lord would bless their souls, as he had blessed her's. Perceiving an aged uncle approach her bedside, she immediately exclaimed, "Bless the Lord, he sends both old and young to see me." She then said to him, "Dear uncle, I am glad to see you once more, that I may declare to you what the Lord has done for my soul. You are now approaching the evening of life, and cannot long be an inhabitant of this vain world: Oh may the Lord fit and prepare you for a happy place above, and accept of you at the eleventh hour. What would it avail you if you were to gain the whole world, and lose your precious and immortal soul? Oh what are all the riches, honours, and pleasures of the world? If I was possessed of heaps of gold and silver, they would now yield me no comfort; but blessed be the name of the Lord, I have more substantial riches: I now enjoy the pardoning love of God; my soul is so happy I can scarce contain the blessings I feel; I do not know how happy my precious Saviour can make me, but at present my soul is filled with his love; and except he enlarges the vessel, it seems as if it could contain no more.

"O that all the world my Saviour knew,

"Then all the world would love him too."

In the evening, she appeared full of peace and joy, and the symptoms of death begun to make their approach. She often said with the most composed pleasure and delight, "I long to know with what feelings my soul will be possessed, when this poor body sinks into insensibility." Her happy soul appeared eager to be gone, and she fervently prayed, "Come, Lord Jesus, come quickly;" and often asked the time of the evening, as she did not wish to sleep until the day ended, which she concluded, would be at twelve o'clock: At which time she praised the Lord for all the mercies of the past day, returned him thanks for inclining so many to come to see her, and earnestly prayed that her words might leave a lasting impression on every heart; she said, "Oh that I could tell all the world what the Lord has done for

Vol. XXII. August 1799.

my

my soul! Praise his holy Name, I am happy beyond expression; I know the enemy is not permitted to enter my chamber to tempt me; for ever praised be the Name of the Lord." Thus she spent the fore part of the night, till the time commenced that we hoped she would take a little sleep. But sleep, that great restorer of nature, was not permitted to visit her chamber; and death appeared to make hasty advances: Her feeble pulse would sometimes cease to beat, and her happy spirit seemed to hover on the verge of eternity.

December 26, her disorder increased, and the pain became more acute, which caused her to be more restless for sometime; after which, she was disposed to doze for a little. When she awoke, she told us she had been blest with a glorious view of heaven, and praised the Lord for such a sweet foretaste of happiness; and altho' she had a large degree of the fever, yet it did not appear to affect her reason in the least. Being presented with a beautiful wall-flower, she viewed it with apparent admiration for a short time, and then said, "This sweet flower is a
"striking emblem of our frail nature. Behold it is now fresh, fair,
"and flourishing to the beholder's eye; such was I. A very few
"days ago, my active limbs were full of youthful strength and
"vigour: But now view the contrast! Alas, how soon the
"scene is changed! I now lie on a bed of affliction, my strength
"is almost gone, and a scorching fever preys on my vitals,
"and except the Lord pleases to stay the hand of death, it will
"soon reduce this poor dust to its mother earth: Just such is the
"case with this sweet flower. Thou art now removed from thy
"healthful garden; thou wilt soon lose thy sweetness; and hang
"thy languid head; my chamber will soon corrupt thee; my
"breath will affect thee; and quickly will all thy charms be lost."

Upon desiring me to read her a hymn, I opened the book on these words:—

"My God, I am thine, What a comfort divine,

"What a blessing to know that my Jesus is mine!"

I had no sooner read these lines, but she broke out in praises to the Lord, that his Spirit bare witness with her's that she was his. I repeated the whole hymn, making a pause at the end of every line, from which she spoke her happy experience, and said, "Oh praise the Lord that directed you to that beautiful hymn, the words exactly suit my experience, they express the very feelings of my joyful heart."

On the 27th in the morning, I found her still in the land of the living, and her departing spirit was earnestly engaged in pity and prayer for her dear father: Her words were more weighty, and her exhortations more powerful than ever. She addressed her father, saying, "Dear Father, you know I have not lived to vain and wicked a life as some do, yet I know I must never have entered

ed into the kingdom of heaven, had I not been born of the Spirit. Oh my dear father, plead earnestly with the Lord for converting grace. Believe on Jesus, he alone is able to save your precious and immortal soul." She prayed, she wept, and charged him to repent and flee from the wrath to come before it was too late, that she might meet him with joy when the earth shall be no more. After this it was evident the signs of death begun to appear, and as her dear mother stood by her bedside, almost overwhelmed with grief and sorrow, she looked at her with a smiling countenance, laid her hand upon her breast, and said, "Happy, happy, happy:" and thus her precious soul took its everlasting flight to see the King in his beauty, and inherit the land that is far off.

H. MOSES.

Account of the Conversion and Death of Miss SOPHIA DAVIES.

Raithby-Hall, August 9, 1798.

PERMIT me to transmit you a short account of the happy death of a pious young lady, Miss DAVIES, who lately ended her days under our roof. She had been with us six weeks; was not quite sixteen years of age; but possessed of all that solidity of judgment which is characteristic of age; her penetration was remarkable, and such as you would suppose could only result from mature experience; her refined taste and exquisite sensibility excited the warmest admiration; her natural endowments acquired new lustre from her piety, and promised to render her a burning and a shining light: And, reviving thought! such she now is, where virtue and beauty know no decay. O blessed saint! "All thy sorrows left below, and earth is chang'd for heaven!"

In November 1796, she was first effectually awakened to a sense of her real state as a lost sinner. The earthquake which alarmed her conscience, was less violent than the commotion in her soul; her distress and agitation increased to an alarming height, till she would start in company, and say, "There,—I blasphemed God! I have sinned against the Holy Ghost!"—She was continually tempted, and even compelled to say—"I don't love God! O no; I don't love God! I cannot pray! I don't like to pray!" From that time she began to frequent the Methodists. From which circumstance a flood of persecution ensued, which greatly augmented her distress. Satan raged most horribly: And to add to her weight of woe, her dear amiable mother, (who was a sincere christian,) was afflicted beyond all expression, for almost twelve months; and my lovely Sophia had to mourn a parent's death. In more respects than these she was a child of sorrow, a daughter of affliction, but I am not at liberty to enumerate all the sources of grief which oppressed her tender heart. She has now bid adieu to them for ever, and for sometime previous to her dissolution,

her convictions gradually subsided, and an humble hope of mercy ensued. One day when very much afflicted, she said, "I think it would be unnatural in God to cast off or punish eternally that soul, which 'seeks, loves, and desires him above every thing.'" This being the prevailing state of her mind, she rested in that hope, and blessed be God, *that hope* gave place to full meridian evidence. She often spoke to us to the following effect, "I wonder at the goodness of God, in visiting such a proud, haughty creature as I was;—all disobedience and rebellion;—so remote from God, and too high-minded to submit to the simplicity of Christ." For several days before her death, she grew more mild and placid; she smiled and said, "It is hard work for nature;—two such days as these without a moment's ease." Being in strong convulsions the day before her death, (Sunday) she was very happy in her mind, and said, "How good the Lord is in keeping the enemy at a distance:" And added,—"I have felt no temptation since I came to Raithby." To one of the servants who sat up with her, she related her conversion, lamented her want of love, and care for the poor; tho' in christian offices to them, she was never deficient; but her feeling and attachment to them, made her think she had never done enough; yea, that she had done nothing. In her was exemplified that word, "When saw we thee an hungred," Mat. xxv. 37, 38, 39. She often regretted the abuse that was made of riches, and used to say,—"I wonder how people can find pleasure in disposing of them to any other purpose than for the relief of the necessitous. Again, reflecting on herself, she said, "I the chief of sinners am, but Jesus died for me:" And then added,—"My title to heaven,—his merits I take;" disclaiming at once all her virtues, and losing sight of all her sins.

I went to her early in the morning; her eyes were dim, her voice faltered: I understood so much as to find, that she had had a comfortable night, tho' not a moment's rest. When Mr. B. told her, she was dying,—She answered, "O no!" and actually attempted to rise up; but finding herself unable, said, "Will you pray with me?" After prayer, she said, "I am going to Jesus: O, Jesus is precious;" and calling one of the servants, she said, "Kiss me: good by!" She then asked for my sister, and said, "I love you miss H." My sister said to her, "Dying is hard work, is it not?" She answered in a very lively tone, "No." She desired us to sing and pray. Three or four of us joined in singing and prayer, and then with her dying breath, herself sung, "*Hallelujah*," and desired us to tell her father and brother to serve the Lord, as the only way to attain happiness: And to charge her sister Elizabeth, to love the Lord with her whole heart. I said, "We shall meet in heaven;" with pleasure and confidence she replied, "Yes." And when I told her, there was not any thing here she need regret leaving, she replied,

plied,
we were
sure of
was bo
will ne
among
evident
attired
"for h
temptin
attained
exceed
express
often l
late her

In N
he still
preache
and th
Lord's
He said
before
may co
faith!
shortne
to heav
ness, (I
stayed u
your ad
bringin
it, as I
was am
friend,
the Lor
life may
fight of
crown v

Or
funeral
being af
steps, b
Truth,
terests o

Perm
the frien
successfu

plied, "O no; nothing." She continued to speak of Jesus, but we were not able to distinguish what she said. In this sweet composure of spirit she closed her eyes to sublunary vanities, April 16, and was borne on angel-wings to happier climes, where alarm and pain will never come. She often expressed the pleasure she felt at dying among christian friends. Her disgust of earthly charms was very evident on many occasions: Especially when she saw people gaily attired on a Sunday, she would say, "Who will give them credit for having been to worship God?" When I recollect I am attempting to delineate the character of a young person who had not attained her 16th year, I check my pen, lest you should think I exceed what she really was, tho' in fact, I shall never be able to express my high opinion of her worth and superior talents. I often looked at her with an eye of jealousy, and wished to emulate her rare virtues, which were subservient to the best of causes.

In Nov. 1797, she wrote as follows: "Glory be to my God, he still keeps my face Zion-ward. Mr. B. has been here, and preached three times; once on the preciousness of the promises; and the second, an earnest invitation to sinners, to turn at the Lord's reproof: The third, was chiefly on the Life of Faith: He said, "To live a Life of Faith, we must sink into nothingness before God; that self in every thing must be forgotten,—that we may constantly hang and depend on Christ." O for that Life of faith! I feel a little return of my old complaint, a cough and shortness of breath; but the Will of God be done. I find the way to heaven a very strait path, and very difficult in the midst of business, (having the whole care of the family,) to keep my mind stayed upon God: How do you feel in that respect? I wish for your advice about entering into Society:—It would be a means of bringing a great cross upon myself: Still I am desirous of doing it, as I think I should feel more love to the people of God, if I was among them. May the Lord direct me. O my dear friend, let us look forward to the recompence of reward, which the Lord has laid up for the poor unworthy sinner. O that our life may be hid with Christ in God! And may we fight the good fight of faith, as soldiers of Jesus Christ; and at last receive that crown which is incorruptible, undefiled, and fadeth not away."

On the Sunday after her interment, Mr. B. preached her funeral sermon, from Ecclesiastes xii. 1. Many young people being assembled on the occasion, they were urged to tread in her steps, by faithfully yielding to the first dawns of the light of Truth, which led her to renounce the world, and espouse the interests of the poor and needy.

Permit me to subjoin, that peace and prosperity prevail among the friends in this and the neighbouring societies: The word is successful, and we are comforted.

S. B.

Am

An Account of the Conversion and Death of Mrs. ELIZABETH
WRIGHT, of Redgrave, in Suffolk.

HER Parents brought her up in honest industry ; but being fond of reading novels and romances, her mind was vitiated by them, and she contracted a taste for dress, and pursued the vain pleasures and vanities of this evil world. In 1784, being then in her 18th year, she was afflicted with a disorder in her eyes, which nearly deprived her of sight. In this distress she sought unto the Lord for a cure, and solemnly vowed, that if he would restore her sight, she would serve him with all her heart. The Lord was pleased to regard her prayer, and remove the complaint. She threw her vain books aside, read the Scriptures, used a form of prayer, and went constantly to the church and sacrament. In 1786, her mother died, and Elizabeth went to keep her brother's house, and take care of her aged father. Being invited to hear the Methodists, who preached in a village near Redgrave, she went with reluctance ; being prejudiced against them by the idle tales and false reports that were circulated through the country by evil-minded persons. However she approved of what the preacher said, and continued to attend upon the means of grace. In a few months, the Lord opened the eyes of her understanding ; she saw her sin and danger, and felt the arrows of conviction in her inmost soul. For the space of eight weeks, she experienced great trouble and sorrow, and laboured under sore temptations from the enemy. One day, as she was going to hear preaching in a neighbouring village, the anguish of her soul compelled her to seek the Lord in earnest prayer, and while she was crying out,—

O when shall I taste redeeming Love,
And thy salvation find !
Enter my heart, celestial Dove,
And speak the Saviour's Mind,—

the Lord revealed his forgiving Love, and removed all her burden and misery ; the promises were applied with power, and filled her with peace and joy. The happiness she then received, continued with her for some considerable time : But feeling the remains of inbred sin, and being greatly harrassed by the temptations of the enemy, and ignorant, in a great measure of his devices, she let go, in some degree, her shield, and was again brought into bondage. However she cried earnestly to the Lord for help against the mighty, and deliverance from all unrighteousness. Being one Sunday at the Lord's Table, these words were powerfully applied to her soul,—“ I will, be thou clean ; ”—instantly she felt a greater liberty than she had ever experienced ; her heart overflowed with joy and gladness ; and she cried out, “ Whom have I in Heaven but thee ! and there is none upon earth that I desire in comparison of thee ! ”

Her

Her Brother had opened his door for the reception of the Gospel; yet the preaching being but seldom, she thought it her duty, in order to prevent the people from being scattered, to meet them frequently, in order for prayer and exhortation; and she endeavoured to explain the Scriptures to them, to the best of her power. The Lord was pleased to bless her labours, both at Redgrave, and other places in the neighbourhood; the congregations greatly increased, and many sinners were awakened and converted from the error of their ways. The hours which could be spared from domestic business, she employed in reading the Scriptures and religious books, meditation, and prayer; and by walking humbly and closely with the Lord, she acquired a very considerable degree of heavenly wisdom and understanding. Her discourses were connect, her language nervous, and she dealt faithfully with all who attended upon the means of grace. I have no doubt, but many persons, in various parts of Norfolk and Suffolk, will have reason to bless God to all eternity, on her account.

In June 1795, she entered into the Marriage covenant with Mr. W. Wright, of Redgrave, for which union she had abundant reason to bless God. In 1797, symptoms of a pulmonary consumption appeared. I visited her several times during her illness, and tho' her strength was greatly exhausted by the violence of the cough, yet she was never once heard to murmur or complain; but continually praised the Lord, and rejoiced in hope of everlasting happiness. A few days before her decease, she said to me, "I am sure I shall die of this illness; and blessed be the name of the Lord, I am equally sure, thro' his boundless love, I shall be with him to behold his glory. I feel his blessed Spirit witnessing with mine, that I am his, and enjoy, through grace, a glorious hope of heaven. I have abundant reason to praise the Lord for having kept me in the manner he has done. And I do stedfastly, through his grace, believe all the doctrines that the people called Methodists preach; particularly the doctrine of Christian Perfection, I am thoroughly persuaded, is agreeable to the blessed Gospel." I cannot entertain the least doubt, but that she really experienced full salvation from all evil tempers, and her life and conversation were such as truly adorned her profession. She was a pattern of patience, meekness, resignation, and fortitude under sufferings;—self-denial, deadness to the world, love to the people of God, and all mankind. At some seasons indeed, she felt much at the thoughts of parting with an affectionate husband, and a tender infant; but divine Grace supported her under these conflicts, and enabled her to give up all, without reserve, into the hands of her heavenly Father. She had some violent conflicts with the enemy, but the Lord supported her in the hour of temptation, and gave her a complete victory over the powers of darkness. The two last days of her life, she rejoiced with joy unspeakable and full of glory, singing, with inexpressible sweetness,

ness, while her strength lasted, these two hymns, "Come on, my partners in distress;"—and—"With joy we meditate the Grace, Of our High-Priest above." She entered into Rest, August 3, 1797, aged 32.

Difs, in Norfolk,
March 25, 1798.

THOMAS ROGERSON.

CAPTAIN CAMPBELL'S SHIPWRECK and CAPTIVITY.

[Continued from pa. 352]

MORTIFICATIONS of one sort or other—the incessant torturing of the mind on the rack of suspense—the injuries to the animal system occasioned by constant exposure to the weather, and the want of food—all conspired to reduce our traveller, as he tells us, to the dimensions and feebleness of a skeleton. He had grown daily weaker and weaker, and was now nearly exhausted, and quite faint; while, on the other hand, his amiable companion in affliction was reduced by a dysentery, which attacked him soon after their shipwreck, and which the torments of his mind, the want of medicine and comfortable food, and, above all, the alternate violent changes from profuse perspiration in walking, to chilling cold at night, had increased to such an alarming degree, that he was obliged to be carried the two last days journey. In this state, they appeared to each other as two spectres hanging over the brink of the grave: And in truth, perceiving the rapid progress Mr. Hall was making to his dissolution, the Captain was affected to a degree, that, while it really exasperated his own worn-down state, deprived him of all attention to the rapid decline he was falling into, and almost entirely engrossed his care. "In my progress thro' life," says he, "I have had occasion to try several men, and have found among them many who were every thing that a good heart could wish to find: But this young gentleman had at once so much suavity and spirit—such gentleness and fortitude—his sufferings (those of his mind, as well as those of his body) were so exquisite, and he bore them with such meekness, tempered by such uninterrupted good humour, and concealed and managed with so much delicacy, that I do not transgress the bounds of truth, when I say, I never met one who so entirely interested my feelings, and attached my friendship so unalterably, upon principles of instinctive impulse, as well as reason. Impelled by the irresistible claims he had upon my approbation and esteem, I entered with all the warmth of a brother into his sufferings, and can assert with truth that they constituted the severest trials I underwent during my whole imprisonment."

While they stood in the court, waiting to be brought before the jemadar, they presented a spectacle that would have wrung pity, one would think, from the heart of a tiger, if a tiger was endued

endued with reflection. At length they were summoned to appear before him, and brought into his presence. Capt. Campbell had made up his mind for the occasion, determined to deport himself in a manly, candid manner, and to let no consideration whatever lead him to any thing disgraceful to his character, or unworthy his situation in life; and, finally, had prepared himself to meet, without shrinking, whatever misfortune might yet be in store for him, or whatever cruelties the barbarous disposition or wicked policy of the tyrant might think proper to inflict.

On entering, they found the jemadar in full court. He was then occupied with the reading of dispatches, and in transacting other public business. His prisoners were placed directly opposite to him, where they stood for near an hour, during which time he never cast his eyes toward them; but when at last he had concluded the business in which he was engaged, and deigned to look at them, they were ordered to prostrate themselves before him: The Lascars immediately obeyed the order, and threw themselves on the ground; but Capt. Campbell contented himself with making a salam, in which poor Mr. Hall, who knew not the eastern manner as he did, followed his example.

As soon as this ceremony was over, the jemadar (who was no other man than the famous Hyat Sahib that has made so much noise in the history of the war) began to interrogate Capt. Campbell. He desired to know who he was?—what his profession was?—and what was the cause and manner of his approaching the country of Hyder Alli?—To all those questions the Captain gave answers that seemed to satisfy him. He then asked him, what news he had brought with him from Europe?—inquired into the state of the army, and number of recruits dispatched in the ships of that season—was minute and circumstantial in his questions respecting the nature and success of the war in Europe, and examined him closely, touching the resources of the East-India Company. Our traveller saw his drift, and was cautious and circumspect in his answers, yet at the same time contrived to speak with an air of candour that in some sort satisfied him.

Having exhausted his whole string of questions, he turned the discourse to another subject, no less than his great and puissant lord and master Hyder, of whom he had endeavoured to impress a great, if not terrible idea—amplifying his power, his wealth, and the extent and opulence of his dominions—and describing, in the most exaggerated terms, the number of his troops—his military talents—his vast, and, according to his account, unrivalled genius—his amazing abilities in conquering and governing nations, and, above all, his many amiable qualities, and splendid endowments of heart, no less than of understanding.

Having thus, with equal zeal and fidelity, endeavoured to impress his prisoner with a veneration for his lord and master, and for that purpose attributed to him every perfection that may be supposed to be divided among all the kings and generals that have lived since the birth of Christ, he turned to the English government, and endeavoured to demonstrate the folly and inutility of our attempting to resist his progress, which he compared to that of the sea, to a tempest, to a torrent, to a lion's pace and fury—to every thing that an eastern imagination could suggest as a figure proper to exemplify grandeur and irresistible power. He then vaunted of his sovereign's successes over the English, some of which the Captain had not heard of before, and did not believe; and concluded by declaring, that it was Hyder's determination to drive all Europeans from Indostan, which he averred he could not fail to do, considering the weakness of the one, and boundless power of the other. This part of Hyat Sahib's discourse is well worth the reader's remembering, as it will serve to make a very diverting contrast with his subsequent conduct.

After having expended near half an hour in this manner, he called upon Capt. Campbell to come near him, and caused him to seat himself upon a mat with a pillow to lean upon—encouraged him, by every means he could, to speak to him without the least reserve—exhorted him to tell him the truth in every thing they spoke of—and hinted that his falling into his hands might turn out the most fortunate event of his life.

Our traveller was at a loss to what motive to attribute all these singular marks of indulgence; but found that Hyat had learned whose son he was (and knew his father by reputation), from the Sepoys, who were now prisoners at large there: And as rank and office are the chief recommendation in the east, the sagacious Hyat Sahib found many claims to esteem and humanity in him as the son of a Colonel Campbell, which he never would have found in him, had he been the son of a farmer or tradesman in England.

After a full hour's audience, in which Hyat Sahib treated the Captain with distinguished marks of favour considering his situation, he dismissed him with the ceremony of beetle-nut, rose-water, and other compliments, which are in that country held as the strongest marks of politeness, respect, and good-will.

Leaving the court, he was led to the inner fort or citadel: and the officious zeal of those about him, unwilling to let him remain ignorant of that which they conceived to be a most fortunate turn in his affairs, gave the *coup de grace* to his miseries as he went along, by congratulating him on the favourable opinion which the jemadar had formed of him, and intimating at the same time, that he would soon be honoured with a respectable command in Hyder's service.

• If

"If I was miserable before," says Capt. Campbell, "this intimation entirely destroyed the last remnant of peace or hope. I was determined to die a thousand deaths sooner than serve any state hostile to Great Britain—but still more a tyrant, whose country, nature, and principles I detested, and could never think of without the greatest horror; and I judged, that if such an offer should be made, and I refused it, my life would fall a sacrifice to their rage and disappointment, or at least I should live a life of imprisonment, and never more behold country, family, friends, connections, or any thing that I valued in life."

"That night the Jemadar sent me an excellent supper, of not less than six dishes, from his own table; but altho' I had been so long famishing with the want of wholesome food, the idea of being enlisted in the service of Hyder struck me with such horror, that I lost all appetite, and was scarcely able to eat a mouthful. Mr. Hall and I, however, were separated from the Lascars, who were released, and forced to work.

"Notwithstanding the favourable intentions manifested towards me by the Jemadar, no mark of it whatsoever appeared in our lodging. This consisted of a small place, exactly the size of our length and breadth, in the zig-zag of one of the gates of the citadel: It was open in front, but covered with a kind of a shed on the top; and a number of other prisoners were about us: Each of us was allowed a mat and pillow, and this formed the whole of our local accommodations. Upon my remarking it, we were told, that in conformity to the custom of the Circar,* we must be treated so for some time, but that our accommodations would afterwards be extended, and made more agreeable to our wishes: Even this was better than our situation since we landed.

"In addition to this luxury, we were allowed to the value of four pence halfpenny a day for our maintenance; and a guard of Sepoys was put over us and a few more prisoners, one of whom was directed to go and purchase our victuals, and do such like offices for us. This guard was changed every week—a strong mark of the suspicious and wary tempers of those people, who could fear intrigues and cabals between wretched prisoners like us and their soldiers.

"In two or three days after this, Hyat Sahib sent for me, treated me with great kindness, gave me some tea, and furnished me with two or three shirts, an old coat, and two pair of breeches, which were stripped from the dead bodies that were thrown ashore from the wreck:—Every thing that was saved from it being sent to Bidanore. At this interview he treated me with great respect—gave me, besides the articles already mentioned, thirty rupees—and, upon my going away, told me that in a few days a very flattering proposal would be made to me, and that my situation would be rendered not only comfortable, but enviable.

• Country or Province.

In the evening of the day on which the jemadar Hyat Sahib had honoured Capt. Campbell with an audience, given him clothes and money, and informed him that a proposal, which he called flattering, would be made to him, he was sent for to attend, not at the court, but at the house of a man high in office. As he expected to meet Hyat Sahib himself, and trembled at the thoughts of his expected proposition, our traveller was surprised, and indeed pleased, to find that it was with one of his people only that he was to have a conference. This man received him with great kindness, encouraged him, made him sit down with him, and began to speak of Hyat Sahib, whom he extolled to the skies, as a person endowed with every great and amiable quality, and possessed of the friendship and confidence of his master, Hyder Alli, in a greater degree than any other person, Tippoo Sahib, his own son, not excepted: He then gave him the private history of Hyat—saying, that he was borne a Gentoo Prince, of one of the provinces of the Malabar coast, which had fallen beneath the irresistible arms of Hyder, and had been by him annexed to the vast Mysorean empire. Hyat, he said, was then only a boy of eleven or twelve years of age, of a most promising genius, and a quickness of mind unusually met with in one of such tender years. Hyder, who was in all respects a man of unrivalled penetration, thought he saw in the boy that which, if properly cultivated, would turn out of great use to the state; and, as, in all Mahomedan governments, unconnected, isolated boys, oft-times slaves, are bred up in the seraglio to succeed to the great offices of the state, Hyder adopted the boy, had him made a Mahomedan, and, in fact, treated him as if he had been the issue of his own loins, and brought him up with all the affection and tenderness of a fond parent. The Sultan, however, was not disappointed in the expectations he had formed, for Hyat Sahib had, in zeal, fidelity, and attachment, as well as in intellectual faculties and talents for governing, even surpassed the warmest hopes of his master.

When the man had thus finished his history of Hyat Sahib, which he overcharged with fulsome panegyric, he told the Captain (with a face full of that triumphant importance which one who thinks he is conferring a great favour generally assumes), that it was the intention of Hyat Sahib, for and on behalf of his master the Sultan, to give him the command of five thousand men.

“It is not possible for me,” says the Captain, “to describe my dismay at this formal proposal, or pourtray the various emotions that took possession of my breast. Resentment had its share—the pride of the soldier, not unaccompanied with the pride of family and rank, while it urged me to spurn such a base accommodation, and made me consider the offer as a great insult. I therefore paused a little, to suppress my feelings; and then told him my firm resolution never to accept of such a proposal; and
upon

upon his expressing great astonishment at my declining a station so fraught with advantage, I laid down, in the best manner I could, my reasons ; and I must say, that he listened to all the objections I started with great patience ; but, in the conclusion said, he had little doubt of finding means to overcome my reluctance.

“ He dismissed me for the present, and I returned to my prison, where I related to my companion, Mr. Hall, every thing that passed between us : we canvassed the matter fully, and he agreed with me, that it **was likely to turn out a most dreadful and cruel persecution.** It was on this occasion that I **felt the truth of the principle, that persecution never fails to be subversive of its own end, and to promote that which it is intended to destroy.** There is, in the human mind, an innate abhorrence of compulsion ; and persecution always gives new strength and elasticity to the soul ; and at last, when strained to its utmost extent, it **makes a man surmount difficulties which at first seemed to be beyond the reach of humanity.**

“ Piqued by the idea of persecution, I began to feel a degree of enthusiasm to which I was before a stranger : I looked forward, with a kind of gloomy pleasure, to the miseries that brutal tyranny might inflict upon me, even to death itself ; and already began to indulge the exultation of martyrdom. “ No,” said I, “ my dear Hall ! never will I tarnish the character of a British soldier—never will I disgrace my blood or my profession—never shall an act of mine sully the pure fame of my revered father—never shall any sufferings of mine however poignant, or worldly advantage however seductive, tempt me to do that which his noble spirit would regard with horror or contempt. I may, and I foresee I must be miserable ; but I never will be base or degenerate !” Indeed I had wrought myself up to such a pitch of firmness, that I am persuaded the most exquisite and refined cruelties which the ingenuity of an Iroquois Indian could have inflicted on my body, would have been utterly incapable of bending the stubborn temper of my mind.”

[*To be continued.*]

THOUGHTS ON “GOD'S GOOD TIME.”

THE propensity there is in human nature to catch at any thing *new*, appears in every rank, and every department of life. It shews itself in dress, in furniture, in eating, drinking, and in our conversation. And very often, the eagerness of our desires leaves us little or no time for reflection, how far this or that new mode, is calculated for usefulness to society, or to individuals. This itching for novelty is not confined to civil matters ; it frequently mixes with sacred things, and appears in religious characters. Hence phrases come into common use, without due examination, which will not bear the test of Scripture : Perhaps that of waiting “ God's good time,” will be found to be of this number.

number. For, however it may seem to recommend a patient, submissive disposition of mind, to the will of our gracious Creator, and bountiful Benefactor, it may be found to reflect no small dishonour on him, in his government of the Church by Jesus Christ.

To illustrate this, let us enquire on what occasions this phrase is generally used, what foundation there is for it in the Scriptures, and what is its natural tendency, when used without proper restriction.

This phrase is much in use among those who visit the afflicted, whether in body, or mind, or both together; and very probably with the purest intention of leading their afflicted friends to suffer patiently whatever the Lord may see good to lay upon them, and cheerfully to hope for a gracious deliverance out of all their sorrows. But it is used also, and not seldom, in the pulpit, and is circulated from the press, with a design to administer a kind of comfort to afflicted minds.

If we enquire what foundation there is in the Bible for the use of this phrase, the language of the weeping prophet, as the voice of the disconsolate Jewish Church, L. 3. 26, may possibly strike us, as holding forth this idea; or that of Habak. ii. 3, as directly to the point. In one view of the subject, this seems to be very just, viz. when our affliction of mind arises chiefly from outward circumstances. In this, it is good that a man should quietly wait for the salvation of God;—that he should hope in him who hath all power in heaven and on earth, who maketh the clouds his chariot, and walketh upon the wings of the wind. He can deliver from the depths of adversity, and raise the afflicted to prosperity and honour. This was peculiarly evinced in the case of Job, and in the restoration of the captive Jews in Babylon, to their own land; for although it seemed to them as unlikely, as that a number of dry bones should be raised into men,—into an army; yet we know, from sacred history, that it was accomplished according to the promise of God. See Ezek. xxxvii. The same might be said with respect to bodily affliction; the Lord bringeth low, and he raiseth up again, even from the gates of the grave. And the visions which Jehovah hath given to any of his servants will be certainly performed, whatever impediments may appear to be in the way.

Were this phrase used only in reference to public calamities, or bodily afflictions, it might be overlooked as a trifling inaccuracy of speech; but when we find it addressed promiscuously to all persons in affliction, whatever their distress may proceed from, or in whatever degree it may be felt, it calls aloud for a close scrutinizing of its tendency. Supposing for instance, a sinner is labouring under the guilt of his sins, as an intolerable load; his fears are alarmed, his cry is for mercy, and the feelings of the publican are found in
his

his heart, as well as the language of his lips. Every known sin is cast off with abhorrence, and lamented with the sincerest sorrow. Every false hope is relinquished, and the poor penitent looks at the promises of the Gospel, with the eagerness of a drowning man, who is ready to catch at any thing thrown out to him for his rescue; but some well-meaning person, perhaps an ambassador of Christ, says to him,—“You must wait God’s good time,” and he will deliver you.” Now to what does this advice tend? Does it afford relief to the afflicted mind? Does it increase the ardent desire of his soul for salvation? Rather, is it not calculated to extinguish the rising hope, and sink the mind into despondency? To stifle conviction, and, by making life in its present state, an insupportable burthen, and the duty of prayer an irksome task, to lead the soul back into cold indifference, or open wickedness? Is it not calculated to raise hard thoughts of God, as though he regarded not the voice of real distress, and were destitute of compassion to humbled sinners? Does it not, in the nature of things, lessen the edge of desire, damp the fervour of prayer, and weaken the pangs of the new-birth?

Is not this advice, given in such a case, directly opposite to the language of the Bible? What did Nathan say to convicted David? 2 Sam. xii. 13. Isaiah to weeping Hezekiah? 2 Kings xx. 5. Christ to his disconsolate disciple, Peter? Mark xvi. 7. The Apostles to the awakened multitude, on the day of Pentecost? Acts ii. 28. Paul to the trembling jailor? Acts xvi. 31. Or the Father to the returning prodigal? Luke xv. 21, 22. Does not the Scripture language to penitent sinners run thus,—“To this man will I look, that is poor and of a contrite spirit, and who trembleth at my word?” If it be asked for what purpose? the same evangelical Prophet will inform us, viz. “To revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah lvii. 15, and lxvi. 2. Is not the garment of praise promised to mourners in Sion? Isaiah lxi. 3. Does not the Saviour say,—“All things are now ready?” “Come unto me, all ye that labour and are heavy laden, and I will give you rest?” If thou canst believe, all things are possible to him that believeth?” Have not the Lord’s servants a solemn charge given them to comfort such mourners? And is this the way they take to do it? Oh, how justly might these afflicted souls cry out with Job,—“Miserable comforters are ye all!” How cruel is it in you to lengthen their sorrow, by concealing the Saviour’s love? How dishonourable to God, to represent him as thus delighting in the distress of his creatures? And how dangerous to your own souls? For instead of travelling in birth for these, as St. Paul did for the Galatians, you coldly say,—“Wait God’s good time,” and quietly fold your arms for sleep! Take care, lest God should pour upon you the spirit of slumber; or at least, suffer the same measure to be returned into your own bosom.

If

If it be asked,—“What should we do in order to help such souls?” I would by no means dictate here, but should suppose, we cannot be at a loss with the Bible in our hands, and a lively impression of it on our hearts. If we have satisfactory evidence of the contrition of the persons who appear to be in distress, that they are truly awakened to *a sense of their guilt, helplessness, and misery*; we cannot, I apprehend, too strongly urge them to venture on Christ now, and to rely on his merit and promises for a present, free salvation. We cannot too confidently or affectionately say to them,—“Believe on the Lord Jesus Christ, and you shall be saved,” from all your guilt and condemnation.

Again: If we look at the sincere followers of Christ, hungering and thirsting after righteousness; groaning, panting, and longing for full redemption: They see the commandment to be exceeding broad, requiring an entire surrender of the heart to God; but feel the workings of self-will, self-love, and self-sufficiency, and mixing in all their holy things. They mourn over the deep depravity of their nature, and watch for deliverance from all these idols, as the watchman waiteth for the return of the morning. Perhaps in this state of mind, they have recourse to some persons who have long travelled in the way to Sion, or to the ministers who labour amongst them, from whom they expect suitable directions; but here probably the same advice is given, in the same cold indifferent manner, as in the former case. They are taught to wait “God’s good time,” for the accomplishment of their wishes, in the fulfilment of those promises which hold forth a full salvation. Here hope, which is a considerable spring of action in the Christian life, is greatly enfeebled, by a removal of its object to a greater distance than before; the exertions of the mind, in believing the ability and willingness of the Saviour to redeem from all iniquity, are fettered in the first attempt; and those persons who promised fair to be like Joshua and Caleb in the Lord’s Israel, are in danger of falling into murmuring against the God of their mercies, through the injudicious advice of respected friends.

What can possibly lead wise and gracious men to such a line of conduct? Is there any impropriety in setting forth a full salvation, as the privilege of all believers? In saying that the Lord is ready to save *now*, from all that is inconsistent with humble, gentle, perfect love? Can any injury arise from this view to the persons who groan for full redemption? Any dishonour be justly cast on the glorious perfections of Jehovah? Surely there is not the smallest probability that any of these will follow. But many are the evils which naturally flow from the idea conveyed by the above phrase. Hope of entire holiness in this life, and desire after it; a fear of offending God, and confidence in him; diligence in the means of grace, striving and agonizing for the blessing, are all hereby lessened; and the evils of fallen nature gain strength in

exact

exact proportion. Who can estimate the loss sustained? Who can countervail the king's damage? What account will those stewards of the mysteries of God give, for having withheld the portion of meat proper for such souls?

It may possibly be objected, that "God acts as a sovereign, and giveth no account of his ways; that it is not for us to know the times and the seasons." To which we answer,—We have not the smallest wish to rob God of his sovereignty, to encourage a curious prying into things which are not revealed, either in providence or grace; but we strongly desire to see *truth*, UNADULTERATED TRUTH, given to hungry souls, as their proper food. We wish every thing to be shunned with abhorrence that has the least tendency to counteract the genuine influences of the Holy Spirit, under the guise of voluntary humility. We wish to leave to Infinite Wisdom the providential plan of governing the world, and the manner of accomplishing the various predictions of the word of truth; and at the same time, to see clear, direct, pointed promises, kept free from perplexity by any improper mixture, and held up to the subjects of them, for the encouragement of their faith and hope.

It may be objected farther, that "the longer persons remain in the bondage of guilt, and the more deeply believers feel the depravity of their nature, the more will they hate sin, and keep from it in future." In answer to which, we readily join with the objector in our wishes to see a clear, deep conviction of the evil of sin, a thorough ground-work for the laying a good foundation, in every person that is seeking redemption through the blood of Christ; and that those who have believed through grace, should keenly feel the plague of their own hearts, their deep defilement, their innate corruption, and abhor themselves before the holy God; but we conceive that nothing will so effectually produce an hatred to sin, or care to keep from it in future, as a sense of the infinite, undeserved kindness of their heavenly Father, in a ready forgiveness of past offences, and a free admission of them into his family, after such provocations given to cast them off for ever. Can any thing bind ingenuous minds to holy obedience, or excite to watchful care, like the love, the mercy, the goodness of God, in Jesus Christ? Does any thing produce abasement of spirit like these? Why then forsake the Bible way of comforting mourners in Sion? Why keep those in pain and grief, whom God calls to rejoice? Why deviate from the doctrine of salvation by grace, through faith? Why blend together things which have no proper connection with each other?

From the preceding observations it may be inferred, that no great evil can arise from the use of this unscriptural phrase, in addressing persons in bodily affliction, as it respects deliverance

from pain ; or as applied to the followers of Christ, as it respects their eternal reward, “for, in *due season*, they shall reap, if they faint not.” But when this phrase is used by way of advice to penitent sinners, or genuine believers, in reference to the salvation of their souls in this life ; we cannot sufficiently execrate it, as the worst of soul-murder. It has a mischievous tendency to all around. Hence it is that the careless sinner, the formal worshipper, and the lukewarm professor, are all full of this poison. They have caught the phrase from the pulpit or the press, and can plead it against every reason urged upon them to flee from the wrath to come. They are proof against all the artillery which can be brought against this strong-hold of the devil, and rest in the most dangerous security that can be imagined. Instead of thinking upon their ways, and turning their feet unto the Lord’s testimonies, they quietly fold their arms, and cry,—“A little more sleep, a little more slumber ; a little more of the pleasures of sin, a little longer continuance in the spirit of the world.” Thus many rest in this dreadful state, till roused by the approach of death, and then plunge into an awful eternity !

O ye christian ministers ! ye who are called to watch for souls, as they that must give an account to God ; guard all your hearers against this dreadful whirlpool. Urge sinners to flee from the wrath to come. Hold forth a present, free, and full salvation to every truly awakened sinner, and a full deliverance from all sin, as the privilege of justified persons. Encourage their hopes, clear their path, and prepare the way of the Lord, that he may come to his temple, hallow it with his presence, and make it his residence. But I forget myself, in addressing the Lord’s watchmen. Forgive me, Brethren, as it flowed from the fulness of my heart. May he who keepeth Israel, keep us from every false way, and lead us to his holy hill and dwelling-place. Amen.

JAMES WOOD.

A SOLILOQUY ON DEATH.

THE SCENE,—NIGHT.

Its solemnity : Its silent language : represents the approaching fate of mortals : The folly of pursuing those things which will shortly expire : Their vanity and emptiness discovered, when compared with celestial joys : The wonders of nature but mere shadows, when placed in competition with the glory of heaven : Its inexpressible splendour, and endless felicity considered : Its numerous inhabitants : Their songs of triumphant praise : With some considerations on their blessedness : Their perfection of knowledge, wisdom, harmony and love : Their unutterable everlasting happiness, and eternal employment : The reflector’s improvement of the whole.

THE

THE calm serenity of the evening invited a walk, and the gentle breezes that fanned the air rendered the shady grove a desirable retreat from the fatigue of business and hurry of worldly employments. The Sun had finished his diurnal task, and the Moon began to display her borrowed influence: NIGHT, in majestic awe overspread the azure heavens, and in silent pomp ascended her sullen throne; the celestial lamps were speedily alighted, and shone forth in all their twinkling lustre. The warbling birds were retired to rest, and the industrious husbandman had reached his humble cottage. Slumber had invaded the rural world, and balmy sleep overpowered their drowsy eye-lids. Nature seemed inclined to repose, and universal silence command the orbs of night.

In this pleasant situation, methought the awful stillness whispered a lesson of instruction, and informed me that the night of life was far spent, and the day of eternity on its approaching dawn.

“ Ev’n silent night proclaims my soul immortal :—

“ Ev’n silent night proclaims eternal day.”—

It told me,—in a short time the blaze of immortal noon should detect the secret actions of men, and reveal their conduct on the stage of darkness;—when the guilty offender should receive his trial, and the guileful hypocrite be exposed to shame;—when the sincere christian should reap the fruit of the Redeemer’s merit, and be amply compensated for all his sufferings.

Surely, said I, this dreary scene most aptly delineates the lot of mortals, whose days are obscured in the shades of death, and their remembrance obliterated in the land of forgetfulness, in those gloomy mansions where beauty moulders in dust, and regales the reptile worm. Doleful reflection! Where the voice of the Charmer is heard no more, and the flow of eloquence is hushed in the *silence* of death;—where the ostentation of learning and the pomp of *language* is no more regarded; and the knowledge of sciences cease;—where the bawbles of time shall no more amuse us, nor its *visionary joys* engage our thoughts;—where *affluence* or *poverty* sleep in friendship, and discord and enmity rot together.

Surely the *sons of time* are little apprized of the fluctuating condition of all their blifs! Little do they imagine that the enchanting scenes will shortly vanish and the hand of death transmit them to everlasting night! Little, ye gay unthinking fair, enraptured with the sweets of morning life, and captivated with the seducing charms of vice; little do ye consider your approaching doom; seldom the thought affects your minds, that you must shortly leave your fancied heaven, and arrive at that bourn from whence no traveller returns. How industriously ye toil for the gilded toys of life, and neglect the more momentous concerns of eternity! How carefully ye adorn the brittle clay that will soon perish,

while your immortal souls are treated with neglectful scorn ; tho' the voice of wisdom upbraids your folly, and the dictates of conscience condemn your practice. Alas ! What are all the enjoyments of life, when compared with the glory of a future world, when placed in competition with heavenly joys !

Heaven ! the thought swells into rapture ; time sinks beneath my feet, and eternity rises before my eyes ! Farewel, then, ye gaudy treasures, that decoy the heedless throng, and allure the sons of folly. More noble themes demand my thoughts ; more exalted purposes engage my soul. Heaven the residence of God, of angels, and the spirits of just men made perfect ; of unfading joys and everlasting life.

Delightful scenes ! My soul exults in the distant prospect, and soars beyond the borders of sense, on the wings of contemplation : Methinks, thro' these dim perspectives, I can discern some faint glimmerings of celestial glory ; and while surrounded with the darkness of night, discover mansions above the skies. Oh my soul, pursue the glorious theme, nor cease to contemplate on those pure regions, till death shall remove the prison walls and the day dawn in its pompous splendor. Inconceivable felicity ! Unbounded joy ! For neither hath eye seen, nor ear heard, nor even the heart of man so much as conceived of the glory prepared for the favorites of heaven : Surprizing thought ! The eye that has beheld the secrets of nature, is dazzled with the blaze of future glory : Even NEWTON himself would fail in the discovery : The tomb of Mausolus, the temple of Diana, the pyramids of Egypt, and the wonders of all the universe, are but gilded shadows to the pomp of heaven. The ear that has been ravished with the notes of melody and charms of music, is ignorant of the voice of angels, and the harmonious songs of the celestial choir. The heart that hath conceived the most astonishing scenes, and wrapt up imaginary worlds in the compass of a thought, is lost in wonder at this glorious prospect, nor can rightly guess of those divine pleasures. The happiest efforts of human reason could never acquire the heavenly science ; easier might we compass the heavens with a span, or grasp the mountains with extended arms, than describe the lustre of immortal light. The glorious Palace of the KING of kings ;—where the ROYAL MONARCH more immediately resides ;—a house not made with hands.—A city, “whose builder and maker is God ;”—founded for the reception of angels and men ;—an asylum from every woe, and a safe retreat from danger and death. Its gates are pearl, and its spacious walls of shining jasper : What then are its inner courts ! Sapphires and diamonds will appear but drops to the matchless splendor of the New Jerusalem. The sun himself will look as darkness, and the brightest stars as dust and ashes. Night loses her reign in the upper orbs, and eternal day shines in full perfection. Here wishes meet with enjoyment, and every desire is absorbed in fruition

Hope

Hope itself fails, and Faith is exchanged for beatific vision. Here seraphic spirits wait to introduce the Heirs of Life into the presence of their FATHER's glory: Thrones and crowns are prepared to reward their labours, and innumerable companies of the heavenly world shall shout them welcome to their native skies.

Here the Tree of Life in constant bloom, yields her immortal fruit, and weary pilgrims rest from all their labours. Here saints shall arm in arm with angels walk, and bask beneath the smiles of JEHOVAH's Face. Mourning shall hide her baleful head for ever, and pain and sorrow flee away: Nothing shall be able to interrupt their joys, or blast their everlasting pleasures. The grave no longer shall boast her triumphs, but death itself be swallowed up of life; and the Redeemer of men shall lead them to living fountains of eternal peace.

Glorious situation! Where sin shall no more disturb our souls, nor the guileful tempter delude us by his snares; where joy shall glide in decreaseless streams, and happiness run coeval with Eternity. Eternity! Reason reels at the prospect, and all my powers are lost in wonder! LORD, what is man! that thou shouldest thus highly honour him with the glory of thine everlasting kingdom? Am I then a candidate for eternity, and shall I linger on these earth-born joys that vanish with a breath and fade away? Disdain the thought, my deathless soul! And extend thy views to yonder mansions, where numerous hosts of spotless spirits are safely arrived at the desired port, and are now shouting the songs of triumph.

They were once clothed with mortality, and subject to the imperfections of depraved nature; but now they have dropt the crazy load, and quitted the stage of pain and woe: Now they have left a world of real sorrow, and entered a state of substantial joys. Happy exchange! They have finished the race of life, and won the prize of immortality: No more they look as thro' a glass darkly, but now behold even face to face. Corroding care no more disturbs their peace, but calmness and serenity glide on in perpetual streams. Nightless day shines in its full meridian blaze, and pleasures without interruption flow for evermore. Celestial bliss endures for ever; and thro' the wasteless ages of immensity, remains the same. It is not confined to the short space of threescore years and ten, but runs parallel with the longest line of eternity. "Here we only sip of the streams, but there we shall drink full draughts of blessedness at the everlasting fountain." Here we are but sons of hope, but there partakers of compleat enjoyment;—in possession of that "Crown of glory that fadeth not away."

Death is the gate to life, and the passage to the invisible world. He introduceth into the courts of glory, and transports us to our FATHER's kingdom. JESUS, the great vanquisher of the infernal

nal powers! has removed his sting, and mingled joys with the cup of dissolution. The tyrant is now stript of his horrors, and bears the aspect of a real friend. Fear not then, oh my soul! to quit this region of disquietude; for through the territories of death lies the way to an endless life. Reflect on the ravishing scene, that in a few days more, thou shalt arrive at the desired haven, and be enthron'd with kings, amidst the pomp of real greatness, and everlasting felicity! Draw back the veil of sense, and by faith take a view of the Land of Promise: Contemplate its rights, survey its extent, behold its inhabitants, and review its pleasures.

Behold with admiration, a crown of unfading glory reserved for the victors of sin and satan! Behold the conqueror entering the city he fought for, with the scars of honour, as the marks of his triumph. Hear the heavens applaud his courage, and all the inhabitants exult in his bliss. See the PRINCE OF LIFE vesting him with the robes of immortality, and pronouncing him welcome to the joys of his LORD. View the morning stars that sang together, and the sons of GOD that shouted with rapture at the appearance of the material world. Behold the ancient Patriarchs, that thro' clouds and shadows, discern'd the distant day, now exulting in the brightness of meridian glory. Look around and see a numerous train of martyrs, who in the blaze of triumph rode to the regions of joy, and who are now crying with a loud voice, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Behold their innocence shining with unsully'd lustre, clothed with the robes of everlasting purity! See princes and nobles casting down their crowns before the throne of GOD, and professing with the profoundest adoration, "Thou art worthy, O LORD, to receive glory, and honour, and power: For thou hast created all things, and for thy pleasure they are, and were created."

Behold myriads of spotless beings resounding his praise; and hear the tongue of infants extol his wondrous Love! See Adam, the son of paradise, restored to his Maker's favour, and advanced to greater joys than Eden could afford: Survey a great number of his progeny sharing the exquisite delights of undecaying happiness, and regaling the delicacies of diviner angels;—possess'd of those exalted glories that shall never fade, and surrounded with the overflowing fulness of immensity itself. Thus situated in these peaceful regions, they celebrate the wonders of bleeding Love, and the astonishing compassion of expiring Goodness! Methinks I hear the strain of their celestial harps, and my ears are charmed with the melodious concert; while in grateful praises they proclaim his Mercy; and thus they sing the acts of his grace.

"Oh thou sovereign Ruler of these heavenly orbs, and the Parent of universal nature! With profound veneration we bow

"at

"at thy
"humil
"And
"favou
"work
"acces
"have
"of tim
"admir
"and
"that
"into
"Kind
"thou
"your.
"into
"valua
"rears
"grace
"With
"thron
"we rev
"ment
"shoul
"to this
"tabern
"the g
"praise
"the L
"hardsh
"of dur
"rison
"—disca
"of the
"mortal
"presenc
"insults
"less ge
"proclai
"was Lo
"the acc
"But
"ing pa
"thou sh
"share th
"ardor,
"ger, an
"might

"at thy feet, and confess the hand that made us is divine!" With
 "humble gratitude, we acknowledge thy unmerited beneficence:
 "And with rapture and astonishment contemplate thy numerous
 "favours. That thou, the First, the eternal Cause of nature's
 "works, the independent Arbiter of Eternity, enthron'd in in-
 "accessible light, and possess'd of consummate happiness, should'st
 "have any concern for our everlasting welfare, before the birth
 "of time, or the roll of worlds: This fills us with the deepest
 "admiration, and swells our faltering tongues with fresh praise,
 "and unutterable joy! Infinite Goodness! Unparallel'd love!
 "that thou should'st consult our happiness before our atoms rose
 "into form, or we had entered the list of the living! Adorable
 "Kindness! that when man had forfeited all claim to thy regard,
 "thou graciously forgave the crime, and re-advanced us to thy fa-
 "vour. Matchless mercy! that thou should'st send thy own Son
 "into our sinful world, to reconcile us to thyself, and by his in-
 "valuable death, satisfy the violated law, and discharge the ar-
 "rears of offended justice. O God! we adore the riches of thy
 "grace! O Jesus! we celebrate the honours of thy Name!
 "With the utmost submission, we bend the knee before thy
 "throne, thou sovereign LORD of angels and of men, humbly
 "we reverence thy amazing condescension, and ponder in astonish-
 "ment thy illustrious deeds! That thou in the fulness of days,
 "should'st leave the glory of the heavenly world, and descend in-
 "to this vale of mortality and tears;—veil thy Deity in flesh, and
 "tabernacle with the rebellious sons of men. Oh angels, sing
 "the greatness of his compassion! Ye heavens, re-echo his
 "praise:—Oh how Omnipotence is lost in Love! That thou,
 "the LORD of men, and prince of glory, should endure all the
 "hardships of earth, and subject thyself to the sinless infirmities
 "of dust;—that thou with the utmost patience, suffered the de-
 "rision of worms, and even wept over thy most inveterate foes;
 "—discarded by thine own, and treated with the indignant scoffs
 "of the multitude;—and crown'd with thorns, that worthless
 "mortals might behold thy glory, and participate the joys of thy
 "presence: Boundless love! notwithstanding the opprobrious
 "insults of disbelieving jews, and the inhuman barbarity of faith-
 "less gentiles; thou still persisted to accomplish thy work, and
 "proclaim thy triumph over the sons of darkness. Surely this
 "was Love like a God;—of more worth than heaven, and all
 "the acclamations of our united praise.

"But oh the groans of Calvary! the bloody sweat and agoniz-
 "ing pains, in lively colours delineate thy tender concern; that
 "thou should'st submit to the dolorous death of the cross, and
 "share the malefactor's fate!—this thought refires our souls with
 "ardor, that thou should'st conflict the billows of vindictive an-
 "ger, and appease the brow of incensed Deity; that traitors
 "might be pardoned, and sinners redeemed from the shades of
 "death;

“ death; captives released from the vassalage of sin, and guilty offenders from the fiery mansions of avenging wrath! Oh wondrous Grace! Oh matchless, matchless Love! Resume your harps, ye glittering seraphs, that wait around his throne, and with fresh rapture sound your melodious notes: Oh sing RE-DEEMING LOVE, with universal concord, and let eternity roll on in the harmonious employment.”

Methought, I heard them renewing their triumphant songs, and in still louder notes expressing their praise; but alas! this crazy load rebates my pleasure, and reminds me that I am mortal. For what finite capacity can grasp the thought, or men reveal the joys; when seraphs veil their faces, and in adoration adore? But yet, my enraptured soul would fain pursue the theme, and further contemplate the glories of the upper world. Assist me, O thou eternal SPIRIT, to anticipate celestial joys, and afford me some prelibations of those ravishing delights. Oh glorious thought! in these happy realms we shall re-embrace our former friends, and share an eternity in mutual joy. There we shall know the faithful guide, whose pious discourses warmed our souls, and whose directions assisted us while traversing the labyrinths of life: There we shall reign in cordial affection, and all shall partake of the same happiness, and enjoy the same God. There we shall surround the heavenly throne, and with angels sing the praise of boundless Love. There we shall trace the œconomy of divine Wisdom, and the arcana of heaven shall be unclosed to our view. The seeming irregular paths of life shall then appear plain, and the circuits of Providence be fully unfolded. And, oh the transporting pleasure that will result from the view of constant goodness, and unalterable love! There we shall be acquainted with the reason of our troubles, and the design of every distress. There we shall perceive, that the adverse winds of life, and the rough storms of mortality, were all intended for our final advantage; and find that every gale conspired to waft us to the port of happiness.

Ignorance shall not triumph in the regions of day, but perfect knowledge and unerring wisdom shine with refulgent rays of lustre and perfection: Nature with all her secrets shall be unfolded to our view, and the vain soar of human philosophy be dazzled with the beams of superior brightness. The mists that surround us in these terrine abodes, shall then be dispelled from our minds, and truth blaze forth with un sullied lustre: Error shall no more support her throne, but verity, without the disguise of human literature, appear to our view. Party rage shall no longer storm, nor bigotry and superstition create broils and discord: Universal Love and harmonious concord shall eternally reign, and everlasting quietude maintain its empire,

Transports

Tran
and del
with un
shall cel
of end
VEREIG
GOD, a

And
of confu
never en
the enjo
Oh the
pleasure
world, a
shalt no
to thee;
thyself i
umphan
eternity.

Live
of appro
rows of
oh my s
deeming
storms,
thy conf
hand sha
thou sha
while na
shalt be
slumbers
thy Gor
and ange

DEAR
A Rel
lat
resting n
pied it fr
insertion
as public
the lives,

VOL.

Transports of overflowing joy shall dissolve our souls in ecstasy, and delights and pleasures describeless by angels pen, shall fill us with unspeakable rapture. In anthems of perpetual praise we shall celebrate the goodness of the great SUPREME, and in songs of endless triumph adore the infinite bounty of our gracious SOVEREIGN. We shall be lodged in the embraces of a reconciled GOD, and confess eternity too short to utter half his praise.

And are these things so? Is there a heaven beyond this scene of confusion and disquietude, where discontent and vexation shall never enter? to the inconceivable glory of which happy place, all the enjoyments of life, like stars, fade before the rising sun. Oh then, my soul! learn to trample under foot the transitory pleasures of this delusive state; constantly meditate on the unseen world, and ardently thirst for that delightful period, when thou shalt no more drink at the streams, but the fountains shall be open to thee; when thou shalt bathe in the ocean of bliss, and solace thyself in the courts of God! When thou shalt join the triumphant throng, and in ceaseless adorations spend unbounded eternity.

Live therefore in the firm persuasion and constant expectation of approaching felicity. Let the blessed prospect sweeten the sorrows of life, and prove a cordial to thy fainting spirits. Build, oh my soul, the edifice of thy religion on the Rock of God's redeeming Love; then wilt thou remain secure amidst thundering storms, and roaring billows. On thy Redeemer's merits place thy confidence, and thy everlasting hope shall not be vain: His hand shall guide thee thro' all the scenes of life, till with triumph thou shalt end thy days, and finish thy course with joy. And, while nature sinks and groans under the pangs of dissolution, thou shalt be supported with the consolations of his Spirit: In peaceful slumbers thou shalt fall away to rest, and awake in the likeness of thy God. Death, tho' terrible to others, shall lose his frowns, and angels conduct thee to the heavenly shores.

~~~~~

TO THE EDITOR.

DEAR SIR,

Sunderland, April 11, 1799.

A Respectable Clergyman, the Rev. Mr. CARTWRIGHT, has lately favoured the public with information of a very interesting nature, respecting the treatment of *Putrid Fevers*. I copied it from a work printed at Carlisle, and transmit it to you, for insertion in the Methodist Magazine, hoping, that by being made as public as possible, it may facilitate the recovery, if not preserve the lives, of thousands of our distressed fellow-creatures.

Your's in the Gospel,

W. Cox.

VOL. XXII. August, 1799.

"Seventeen

"Seventeen years ago, says Mr. Cartwright, I went to reside at Brampton, a populous village near Chesterfield. I had not been there many months, before a putrid fever broke out amongst us. Finding by far the greater number of my parishioners too poor to afford themselves medical assistance, I undertook, by the help of such books on the subject of medicine as were in my possession, to prescribe for them. I early attended a boy about fourteen years of age, who was attacked by this fever. He had not been ill many days, before the symptoms were unequivocally putrid. I then administered the bark, wine, and such other remedies as my books directed. My exertions were however of no avail: His disorder grew every day more untractable and malignant, so that I was in hourly expectation of his dissolution. Being under the necessity of taking a journey, before I set off I went to see him, as I thought for the last time, and I prepared his parents for the event of his death, which I considered as inevitable, and reconciled them in the best manner I was able, to a loss which I knew they would feel severely. While I was in conversation on this distressing subject with his mother, I observed in a small corner of the room, a tub of wort working. The sight brought to my recollection an experiment I had somewhere met with, of a piece of putrid meat being made sweet by being suspended over a tub of wort in the act of fermentation. The idea flashed into my mind, that the yeast might correct the putrid nature of this disease, and I instantly gave him two large spoonfuls. I then told the mother, if she found her son better, to repeat this dose every three hours. I then set out for my journey. Upon my return a few days after, I anxiously enquired after the boy, and was informed he was recovered. I could not repress my curiosity, tho' I was greatly fatigued with my journey, and night was come on; I went directly to where he lived, which was three miles off, in a wild part of the moors. The boy himself opened the door, looked surprisingly well, and told me he felt better the instant he took the yeast.

"After I left Brampton, I lived in Leicestershire. My parishioners there being few and opulent, I dropped my medical character intirely, and would not prescribe for my own family. One of my domestics falling ill, the Apothecary was sent for. His complaint was a violent fever, which in its progress became putrid. Having great reliance, and deservedly, on the Apothecary's penetration and judgment, the man was left solely to his management. His disorder however kept daily gaining ground, till at length the Apothecary considered him in very great danger. At last, finding every effort to be of service to him, baffled, he told me, he considered it to be a lost case, and that in his opinion the man could not survive twenty-four hours. On the Apothecary thus giving him up, I determined to try the effects of yeast. I gave him two large spoonfuls; and in fifteen minutes from taking the yeast, his pulse, tho' still feeble, began to get composed and full. He, in

thirty-  
bed, an  
hour, I  
wine an  
I repe  
fore; at  
yeast, a  
he had  
the med  
usual.

"Ab  
house,  
daughte  
enquirin  
was dy  
I found  
black, l  
like a  
procure  
down h  
I return  
and abl  
terward  
with hi  
tions h  
nine o'  
garden.  
adminis  
fevers;

A LET

Reve

IT is  
you  
absence  
tle time  
with yo  
of that  
can mak  
ministry  
glory th  
but you  
ther, is  
by ince  
supplies



thirty-two minutes from taking it, was able to get up from his bed, and walk in the room. At the expiration of the second hour, I gave him a bason of sago, with a good deal of lemon, wine and ginger in it; he ate it with an appetite. In another hour I repeated the yeast. An hour afterwards I gave the bark as before; at the next hour he had food; next had another dose of yeast, and then went to bed. It was nine o'clock: He told me he had a good night, and was recovered. I, however, repeated the medicine, and he was soon able to go about his business as usual.

"About a year after this, as I was riding past a detached farmhouse, at the out skirts of the village, I observed a farmer's daughter standing at the door, apparently in great affliction. On enquiring into the cause of her distress, she told me, her father was dying. I dismounted, and went into the house to see him. I found him in the last stage of a putrid fever: His tongue was black, his pulse was scarcely perceptible, and he lay stretched out like a corpse, in a state of drowsy insensibility. I immediately procured some yeast, which I diluted with water, and poured down his throat. I then left him, with little hopes of recovery. I returned however in about two hours, and found him sensible, and able to converse. I then gave him a dose of bark. He afterwards took, at proper intervals, some refreshment. I stayed with him till he repeated the yeast, and then left him, with directions how to proceed. I called upon him the next morning at nine o'clock. I found him apparently well, and walking in his garden. He was an old man, upwards of seventy. I have since administered the yeast to above fifty persons labouring under putrid fevers; and what is singular, I have not lost a patient."

~~~~~  
A LETTER from BISHOP LEIGHTON, To the Synod of Glasgow, convened April 1, 1673.

Reverend Brethren,

IT is neither a matter of much importance, nor can I yet give you a particular and satisfying account of the reasons of my absence from your meeting, which I trust, with the help of a little time, will clear itself: But I can assure you, I am present with you in my most affectionate wishes for the gracious presence of that Holy Spirit amongst you, and within you all, who alone can make this and all your meetings, and the whole work of your ministry, happy and successful, to the good of souls, and his glory that "*bought them with his own blood.*" And I doubt not but your own great desire, each for yourself, and all for one another, is the same; and that your daily and great employment is, by incessant and fervent prayer, to draw down from above large supplies and increase of that blessed Spirit, which our Lord and

Master hath assured us, that "our heavenly FATHER will not fail to give to them that ask it." And how extreme a negligence and folly, were it, to lack so rich a gift for want of asking? especially in those who are devoted to so high and holy a service, that requires so great degrees of that Spirit of Holiness and divine Love, to purify their minds, and to raise them above their sensual appetites, and this present evil world? Oh! my dear brethren, what are we doing, that we suffer our souls to creep and grovel on this earth, and do so little aspire to the heavenly life of christians, and more eminently of the messengers and ministers of God, as stars, yea, as angels, which "he hath made spirits; and his ministers a flame of fire?" Oh! where are souls to be found amongst us, that represent their Original? that are possessed with pure and sublime apprehensions of God, the Father of spirits, and are often raised to the astonishing contemplation of his eternal and blessed Being, and his infinite holiness, greatness, and goodness, and are accordingly burnt up with ardent love? And where that holy fire is wanting, there can be no sacrifice, whatsoever our invention, or utterance, or gifts may be, and how blameless soever the externals of our life may be, and even our hearts free from gross pollutions: For it is scarce to be suspected, that any of us will suffer any of those strange, yea, infernal fires of ambition, or avarice, or malice, or impure lusts and sensualities, to burn within us, which would render us priests of idols, of airy nothings, and of dunghill gods; yea, of the very "god of this world, the prince of darkness? Let men judge us, and revile us as they please, that imports nothing at all; but God forbid, that any thing should possess our hearts but HE that loved us, and gave himself for us; for we know we cannot be "vessels of honour meet for the Master's use," unless we "purge ourselves from all filthiness of flesh and spirit," and empty our hearts of all things beside him, and even of ourselves and our own will, and have no more any desires or delights, but his Will alone, and his glory, who is our peace, and our life, and our all. And truly, I think it were our best and wisest reflection, upon the many difficulties and discouragements without us, to be driven by them to live more within; as they observe of the bees, that when it is foul weather abroad, they are busy in their hives. If the power of external discipline be enervated in our hands, yet who can hinder us to try, and judge, and censure ourselves, and to purge the inner temples, our own hearts, with the more severity and exactness? And if we be dashed and bespattered with reproaches abroad, to study to be cleaner at home? And the less we find of meekness and charity in the world about us, to preserve so much the more of that sweet temper within our own hearts, "Blessing them that curse us, and praying for them that persecute us;" so shall we most effectually prove ourselves to be "the children of our

our heaven
allow us i

As for
increase in
dom shall
look more
pray more
and Peace

Conce
you to p
perceived
thing I
managem
sincerely
requital
me, from
generally
or wiser
only a su
charity,
it, but t
to that,
For wh
I live, y
unworth

P. S.
approve
to intre
the othe
year, a
creased
cretion,

D
I Th
pro
will ca
for his

Reli
of late
and a f
the wh
for the

our heavenly Father," even to their conversion, that will scarce allow us in any sense to be called *his servants*.

As for the confusions and contentions that still abound and increase in this church, and threaten to undo it, I think our wisdom shall be to *cease from man*, and look for no help, till we look more upwards; and dispute and discourse less, and fast and pray more, and so draw down our relief from the God of Order and Peace, who made the heavens and the earth.

Concerning myself, I have nothing to say, but humbly intreat you to pass by the many failings and weaknesses you may have perceived in me during my abode amongst you; and if in any thing I have injured or offended you, or any of you, in the management of my public charge, or in private converse, I do sincerely beg your pardon: Tho' I confess, I cannot make any requital in that kind; for I do not know of any thing towards me, from any of you, that needs a pardon in the least; having generally paid me more kindness and respect, than a much better or wiser man could either have expected or deserved. Nor am I only a suitor for your pardon, but for the addition of a further charity, (and that so great a one, that I have nothing to plead for it, but that I need it much,) your prayers. And I am hopeful as to that, to make you some little, tho' very disproportioned return. For whatsoever becomes of me, (thro' the help of God,) while I live, you shall not be one day of my life forgotten by your most unworthy, but most affectionate brother and servant,

R. LEIGHTON.

P. S. I do not see whom it can offend, or how any shall disapprove of it, if you will appoint a fast throughout your bounds, to intreat a blessing on the seed committed to the ground, and for the other serious causes that are still the same they were the last year, and the urgency of them no what abated, but rather increased: But in this I prescribe nothing, but leave it to your discretion, and the direction of God.

~~~~~  
TO THE EDITOR.

Dear Brother,

Penzance, April 8, 1799.

I Think it my duty to send you the following account of the prosperity of the work of God in this circuit; hoping that it will cause many to rejoice and give thanks to our gracious God for his loving-kindness to the children of men.

Religion has prospered in this circuit the two last years; and of late, I perceived the work deepening in the hearts of many, and a spirit of liberality and christian benevolence running through the whole. Our principal friends having lately established a fund for the relief of our distressed members, and with a view to encourage

courage their preachers to visit such, they have now put it into their power at once to minister to their bodies and souls. This benevolent institution has caused hundreds of prayers to be offered up to God for us, that we might be blessed in our own souls, and that the work of the Lord might prosper in our hands. The people likewise discovered their zeal for the interest of Christ, in a singular manner, on another occasion, viz. When it appeared to them by the accounts of last year, that there was a probability of the Conference being obliged to take away the Preachers from some poor places, in whole or in part, and that the success of the Gospel would be greatly impeded for want of temporal assistance, their hearts bled: In order to remove the cause, (in some degree,) they considerably increased their yearly collection. On a farther representation of our embarrassments, by a worthy friend who had been at Bristol during the Conference, their yearly collection has this year, very far exceeded the last, and a spirit of liberality seems to run through the whole circuit. I bear them record that to their power, yea, and many beyond their power, were willing to remove every impediment that would prevent the spread of the everlasting Gospel of Jesus Christ. Yet strange as it may appear, we only added three members in the whole circuit, from last Michaelmas to Christmas. Nevertheless, when I considered the zeal which our brethren manifested for the cause of God, the love they shewed to the poor members of Christ, and the fervent prayers which were incessantly poured forth at the Throne of Grace, I could not help saying, "Surely the blessing of such as were ready to perish must come upon this circuit; and he that heareth in secret, will reward us openly, and fulfil all our requests." And so it came to pass. For at our Love-Feast, on the Christmas quarter-day, the Lord began to breathe on the dry bones, in such a manner as never was seen before in Penzance. Some who had been seeking the Lord for many years found him, to their unspeakable joy. Since which time we have added about one hundred members to that Society. The flame of love which was kindled in the hearts of our brethren who came from various parts of the circuit, that night, was carried into their respective Societies, and soon spread thro' the whole. Zion began to travel (in birth, for Christ to be formed in the hearts of the people,) and as soon as she travelled, she brought forth her children. This was first perceived in a little Society at Zonner: In one night about twenty stout-hearted sinners were constrained to cry aloud for mercy; and some found the pearl of great price. Since which time, that Society, which consisted of about seventeen members, is increased to one hundred; about sixty of whom profess to have received the knowledge of salvation by the remission of sins.

About the same time a good work began in a small village near the Copper-house;—it soon reached that society, which has in-

creased

creased from  
Lord is al  
been add  
work is  
are constr  
had a ble  
evening  
three the  
forenoon,  
morning.  
found pe  
ciety whi  
many yea  
to five hu

Perhap  
than ther  
vellings a  
the inhal  
convinced  
mind; a  
from the  
think if a  
doing.  
within a  
very pro  
number  
cuit in t  
dred. I  
the gath  
which i  
the follo  
the com  
all their  
to its m  
of God  
will pro  
preache  
are eng  
spend w  
it is bu  
seeing t  
way the  
"J  
"

The fa  
membe  
tating t



creased from sixty-five members, to one hundred and fifty. The Lord is also doing great things at Wall; eighty members have been added to that Society within two months. In St. Ives the work is deep and so rapid, that the greatest opposers of Truth, are constrained to acknowledge that this is the hand of God. We had a blessed quarterly meeting there on last Easter Tuesday. The evening service began at six o'clock, and continued till about three the next morning. We assembled again at eleven in the forenoon, and the meeting continued till two o'clock the next morning. It is supposed, that one hundred and fifty persons found peace with God in those two days and nights. This Society which consisted of about a hundred and sixty members for many years, with but little variation, has increased in a few weeks to five hundred and fifty.

Perhaps there never was a greater reformation in any parish than there is now in St. Just; within three months, instead of revellings and frantic mirth, which it was famous for; almost all the inhabitants seem concerned for their souls; many are deeply convinced of their lost state accompanied with great distress of mind; and when they obtain mercy, the transition is so sudden, from the depth of misery, to a state of unspeakable joy, that I think if an infidel saw it, he must be convinced that it is the Lord's doing. We have added to that Society about three hundred within a few weeks. Our small societies, in general, are in a very prosperous way, many of them having increased double in number since Christmas. Our increase of members in the Circuit in the last three months, amounts to upwards of eleven hundred. But the glory of this work of God consists not only in the gathering of the people to Shiloh; but in the abundant grace which is given to our brethren, who have long professed to be the followers of Christ. Many of whom are filled with faith and the comforts of the Holy Spirit, and they can now love God with all their hearts. The work in these parts, I hope, is not yet got to its meridian: Every day produces fresh instances of the power of God, to save the *chief* of sinners. I have no doubt but it will prosper, while my fellow labourers, (both travelling and local preachers,) retain the spirit they are *now* of: Their whole souls are engaged in the cause of God. It seems no cross to them, to spend whole nights in prayer and praise with the people. Indeed it is but seldom that they can get to rest before morning: But seeing their labours crowned with such success, they go on their way shouting,—

“Break forth into singing, ye trees of the wood,

“For Jesus is bringing lost sinners to God.”

The same spirit runs thro' our leaders, stewards, and private members, all are striving together for the faith of the gospel, imitating their great Redeemer, who went about doing good.

I remain, your's very affectionately,

OWEN DAVIES.

From Mr. OWEN DAVIES, to Mr. ATMORE.

My dear Brother,

Penzance, April 17, 1799.

I Cannot give you all the particulars of the work of God in this circuit, it is so exceedingly deep and wide. The account I sent to Mr. Story, pleasing as it is, comes far short of what might be said on the subject; especially as it respects our increase: for on a farther examination I find, instead of eleven hundred new members since Christmas, we have added upwards of fifteen hundred; which will cause still greater gratitude to God for his goodness to the children of men, from all that wish well to Zion. So far as I can discern, the work in general is genuine. If conviction of sin, contrition for sin, and salvation from sin, prove it to be of God, I have never seen such instances of it. Indeed it is so evident, that I know no Methodist in the whole circuit that doubts it: even the Quakers say, "It is the Lord's doing, and it is marvellous in our eyes." We have scarce a chapel in the circuit, but what is far too small to contain the people who wish to hear the word. We have had some remarkable conversions, one of which I met with on Friday last. While the first hymn was singing, I saw a woman fall down as if struck with death; I begged our friends to take her out. After some time she recovered, and came in again, in the greatest distress. When the sermon was over, our friends prayed with her, and she soon found peace with God. She then testified to the congregation, "That she came on purpose to persecute, and laugh at the people that were weeping for their sins, but while the hymn was singing, divine conviction powerfully fastened upon her mind: and that she could now praise a sin pardoning God."

Our method is, after preaching, to get some of the Leaders to pray, which is continued some times, to a very late hour. I spent a happy night last Monday in one of our little societies, where we could scarce get any to hear us, and the society was more like the shadow of one than any thing else; not more than about fourteen in number: But on that night we had a chapel full of people, and after adding forty-two to their number, I stayed and prayed with them till midnight: And although I did not get to rest till three o'clock, I was awaked early in the morning with the cries of the distressed who came to the house where I was, to know what they must do to be saved? Mr. Stanley was called upon to visit a family who were in great distress: when he entered the house he found the mistress praying in one corner; the son (who had been a vile persecutor) in another; the daughter in another; and the servant maid in another; and a young boy, who had been set at liberty a few days before, in the middle of the room, praying for them all! There are many children in the circuit on whom I believe there is a good work: Some of our friends meet them once a week as a class. I was called upon some time past to pray

with

with a  
men; t  
place:  
with w  
conver  
others  
versed  
change  
of anot  
seeking  
intermi  
may ea  
times a  
very lit  
sons in  
of God

EXTRA

I AM  
almo  
have:  
it is not  
live to f  
both of  
sent you  
for the r

The  
fruit of  
God, an  
certain,  
ing to th

That  
the appr  
that such  
quires a  
running

Friend  
terested r

VOL.



with a gentleman, an officer in the army, and other respectable men; together with some of the most drest young women of the place: I found them greatly distressed in mind, their eyes swelled with weeping, and their hearts ready to break. After prayer and conversation, some of them found their minds relieved, and others I left as I found them. On the Sunday following I conversed with two of them, who gave a pleasing account of the change that was wrought on their minds: I have likewise heard of another, with whom I prayed at the same time, who had been seeking the Lord in prayer for six days and nights with scarce any intermission, who has found him to the joy of his heart. You may easily suppose, that in such a work as this, there is some times a little appearance of wildness: But I assure you there is very little. The prayer-meetings are carried on by judicious persons in most places, who prevent that which they suppose is not of God, from running to any great length.

I am your affectionate brother,

OWEN DAVIES.

~~~~~

EXTRACTS from LETTERS wrote by the Rev. Mr. WESLEY,
To a MEMBER of his SOCIETY.

[Continued from page 360.]

L E T T E R XXVIII.

June 17, 1774.

I AM glad you think of me when you do not see me: I was almost afraid it was otherwise. Air and exercise you must have: And if you use constant exercise, with an exact regimen, it is not improbable that you will have vigorous health, if you live to four or five and thirty. About that time, the constitution, both of men and women, frequently takes an entire turn. At present you are certainly in your place; and you need take no thought for the morrow.

The praying much for those we love much, is doubtless the fruit of affection: But such an affection as is well pleasing to God, and is wrought in us by his own Spirit. Therefore it is certain, the intercession that flows from that affection, is according to the Will of God.

That is an exceeding nice question, "How far we may desire the approbation of good men?" I think it cannot be proved that such a desire is any where forbidden in Scripture. But it requires a very strong influence of the Holy Spirit, to prevent its running to excess.

Friendship is one species of love, and is in its proper sense, a disinterested reciprocal love between two persons. Wicked persons are,

VOL. XXII, August, 1799.

it

it seems, incapable of Friendship. For "he who fears no God, can love no Friend." Nor indeed is every one that fears God, capable of Friendship. It requires a peculiar turn of mind, without which it can have no being. The properties of christian Friendship, are the same as the properties of Love; with those which St. Paul so beautifully describes in the 13th chapter of the first epistle to the Corinthians. And it produces, as occasions offer, every good word and work. Many have laid down the rules whereby it should be regulated; but they are not to be comprised in a few lines. One is,—“Give up every thing to your Friend, except a good conscience toward God.”

There has undoubtedly been instances of real Friendship among Jews, yea, and among Heathens who were susceptible of it; but they were by no means wicked men; they were men fearing God, and working righteousness, according to the dispensation they were under. I apprehend wicked men, under whatever dispensation, to be absolutely incapable of true Friendship. By wicked men, I mean, either men openly profane, or men void of justice, mercy, and truth. There may be a shadow of Friendship between those, whether of the same, or of different sexes. But surely the substance is wanting: In all my experience, I have found no exception to this rule.

After an acquaintance of four and thirty years, I myself cannot have freedom with Miss —. Yet I know not but *you* may. In most respects, she judges truly, altho' her natural understanding is not strong. Miss N—, is, the more you know her, the more you will taste her spirit. The others you mention want a little more age and experience, then they might make *companions* for you.

~~~~~

P O E T R Y.

WHAT IS MAN?

**H**OW readily, upon the gospel plan,  
That question has its answer—What is man?  
Sinful and weak, in ev'ry sense a wretch;  
An instrument, whose chords, upon the stretch,  
And strain'd to the last screw that he can bear,  
Yield only discord in his Maker's ear:  
Once the blest residence of truth divine,  
Glorious as Solyma's interior shrine,  
Where, in his own oracular abode,  
Dwelt visibly the light-creating God;  
But made long since, like Babylon of old,  
A den of mischiefs never to be told:  
And she, once mistress of the realms around,  
Now scatter'd wide, and no where to be found,



As soon shall rise and re-ascend the throne,  
 By native pow'r and energy her own,  
 As nature, at her own peculiar cost,  
 Restore to man the glories he has lost.  
 Go—bid the winter cease to chill the year;  
 Replace the wand'ring comet in his sphere;  
 Then boast (but wait for that unhop'd for hour)  
 The self-restoring arm of human pow'r.  
 But what is man in his own proud esteem?  
 Hear him—himself the poet and the theme:  
 A monarch cloth'd with majesty and awe;  
 His mind his kingdom, and his will his law;  
 Grace in his mien, and glory in his eyes,  
 Supreme on earth, and worthy of the skies,  
 Strength in his heart, dominion in his nod,  
 And, thunderbolts excepted, quite a God!

So sings he, charm'd with his own mind and form,  
 The song magnificent—the theme a worm!  
 Himself so much the source of his delight,  
 His Maker has no beauty in his sight.  
 See where he sits, contemplative and fix'd,  
 Pleasure and wonder in his features mix'd;  
 His passions tam'd, and all at his controul,  
 How perfect the composure of his soul!  
 Complacency has breath'd a gentle gale  
 O'er all his thoughts, and swell'd his easy sail:  
 His books well trimm'd, and in the gayest style,  
 Like regimental coxcombs, rank and file,  
 Adorn his intellects as well as shelves,  
 And teach him notions splendid as themselves:  
 The Bible only stands neglected there—  
 Tho' that of all most worthy of his care;  
 And, like an infant, troublesome awake,  
 Is left to sleep, for peace and quiet sake.

What shall the man deserve of human kind,  
 Whose happy skill and industry, combin'd,  
 Shall prove (what argument could never yet)  
 The Bible an imposture and a cheat?  
 The praises of the libertine, profess'd  
 The worst of men, and curses of the best.  
 Where should the living, weeping o'er his woes;  
 The dying, trembling at the awful close;  
 Where the betray'd, forsaken, and oppress'd,  
 The thousands whom the world forbids to rest;  
 Where should they find, (those comforts at an end  
 The scripture yields) or hope to find, a friend?  
 Sorrow might muse herself to madness then;  
 And, seeking exile from the sight of men,

Bury herself in solitude profound,  
 Grow frantic with her pangs, and bite the ground.  
 Thus often unbelief, grown sick of life,  
 Flies to the tempting pool, or felon knife.  
 The jury meet, the coroner is short,  
 And lunacy the verdict of the court.  
 Reverse the sentence, let the truth be known,  
 Such lunacy is ignorance alone.  
 They knew not, what some bishops may not know,  
 That scripture is the only cure of woe.  
 That field of promise, how it flings abroad  
 Its odour o'er the Christian's thorny road!  
 The soul, reposing on assur'd relief,  
 Feels herself happy amidst all her grief,  
 Forgets her labour as she toils along,  
 Weeps tears of joy, and bursts into a song

[ COWPER.

~~~~~

P S A L M LXX.

- 1 **J**ESUS, mighty to deliver,
 Help afford, Hasten, LORD,
 Or I die for ever!
- 2 Those that have my soul surrounded,
 Let them flee, Chas'd by thee,
 Baffled and confounded.
- 3 But let all who seek thy favour,
 Hear thy voice, And rejoice
 In their present SAVIOUR.
- 4 Those, whose earnest expectation
 Waits for thee, Let them see,
 All thy great salvation.
- 5 Let their lips shew forth thy glory
 Full of praise, For thy grace,
 Let their hearts adore thee.
- 6 O might I with these confess thee;
 Needy I, Fain would fly,
 With thy saints to bless thee!
- 7 Hasten, Lord;—my soul deliver;
 Thou art mine, Seal me thine,
 Seal me thine for ever.

4 AP 54

METHODIST MAGAZINE.



MR. SAMUEL TAYLOR.

Preacher of the Gospel.

Aged 28.

The Ex

THE Par
one of el
yet the go
for nothi
when at a
minister
in every f
God befo
They wa
diligent i
father in
his Word
it for us
times a d
read by u
books.
at an earl
we return
Sunday e
and his d
truth, an
prepare fo
fideration
be found
the Fathe
his salvat
so strong,
forgive n
heard the
pleased w
ment by

In my
for a time
But as I i
mind from

VOL.

T H E

Methodist Magazine,

For SEPTEMBER, 1799.

The EXPERIENCE of Mr. JAMES LAWTON,
Preacher of the GOSPEL.

THE place of my nativity was a country village in the Parish of Saddleworth, in Yorkshire. I was the eldest but one of eleven children. Notwithstanding our family was large, yet the goodness of God provided for us all, so that we wanted for nothing; he gave us a good state of health in general, and when at any time we were afflicted, he raised us up friends to administer to our necessities, and thro' his grace we were thankful in every state. My parents were Dissenters, and had the fear of God before their eyes, and his love shed abroad in their hearts. They walked in the blessed commandments of God, and were diligent in bringing up their children in the good way. My father in particular often asked us questions concerning God and his Word, and when we could not answer them ourselves, he did it for us. Family devotion was attended unto twice or three times a day; and he took great care that the scriptures should be read by us every morning and night, as well as other religious books. We likewise were conducted to all public means of grace at an early period, and this proved a great blessing to us. When we returned home, my father repeated the sermons to us every Sunday evening. I hearkened with great attention and simplicity, and his discourses made deep impressions on my mind. I felt the truth, and knew the importance of living to God, in order to prepare for death and judgment; and even trembled at the consideration of those solemn events, being much afraid, lest I should be found wanting when weighed in the balances. I prayed unto the Father of Mercies, to have mercy upon me, and shew me his salvation. At ten years of age, the desire of my mind, was so strong, that I went into the chamber, to pray unto God, to forgive my sins, and restore me to the joy of his salvation. I heard the word preached with great attention and was very much pleased with the discourses, especially with the doctrine of Atonement by the blood of Christ.

In my eleventh year, I learned the Dissenters Catechism, and for a time seemed in a hopeful way for the kingdom of heaven. But as I increased in years, I suffered the wicked one to divert my mind from God and religious duties, by trifling things, and religious

religious impressions were soon erased: Indifferency to the ways of God, and a vain conversation, were the consequences. When I attended religious duties, I felt no delight in them, and but seldom had a desire to worship God in spirit and in truth. My profession consisted in the form, not in the power of godliness. My parents indeed took great care to bring me into subjection to themselves, that I might respect them, and my own duty; but while they forced me into the means of grace, the sins of my heart reigned. From the twelfth year of my age till the fourteenth, I was carnal and exceeding wicked, disobedient and rebellious, a stranger to God and to the work of grace. Restraining grace preserved me indeed from committing outward sins. The sins which reigned in my heart, were unbelief, pride, discontent, the love of the world, and indifference to the concerns of eternity. These evils seemed to be interwoven in my very nature. The views which I had of God and his holy religion, gradually vanished away, and my mind was involved in darkness and deception; my affections were cold and trifling; and the degeneracy of my heart, was manifestly seen by my speaking irreverently of God and his blessed ways and people, as well as by the omission of duties. In this unhappy state I might have lived and died, for any thing I know, had I not heard the Methodist Preachers. The first who visited our town was Mr. Benson: great numbers came to hear him, of different sects and parties. After the preaching, there were various opinions concerning the preacher and his doctrine. Some however, felt the gospel of Christ to be the power of God unto salvation. They knew that he was a messenger of God, and preached the truth as it is in Jesus. The person with whom I then lived was one of the hearers. He was a man who *knew* the truth, and espoused, and defended the cause of Methodism, against its opposers. His conversation determined me to hear for myself. Mr. Wright was the next Preacher who visited us. I was much pleased with the hymns they sang, and the sincerity which the people manifested, and their manner of worshipping the great God of heaven. The fortnight after, Mr. Benson came again. I was very attentive to his discourse, and the Lord was pleased by that sermon to convince me of sin, and to show me the necessity of a change of heart and life, in order to be received into the kingdom of heaven. Never was I more disappointed, never more confused! Every word seemed to express my real situation: Every word came home to my heart and conscience, and was as a nail fastened in a sure place. I saw myself a guilty sinner, under the wrath of God. The word of the living God was quick and powerful indeed, sharper than any two-edged sword. I cried out, What shall I do to be saved? When the congregation was dismissed, I stole silently away, being ashamed of my transgressions against the Lord, and against the truth. As I was returning home, I made many promises to
the

the Lord
ceive me
walk cir
future p
made to
early dev
could ne
prayed
favour.
and was
me. I p
oppositio
read on p
The prea
I joined
experien
courage
wanted.
more I so
apprehen
no comfort
the Lord
from hol
and praye
my heart
unto salva
wished to
my soul.
"The L
glory:"—
which are
Oh what
turned in
yea, into
enabled t
my sins
soul, and
indeed aff
him go.
he would
power of
joy too po
nothing.
were quen
Having
adoption o
partake of
exhorted

the Lord; that if he would be pleased to forgive my sins, and receive me into his favour, I would live more unto his glory, and walk circumspectly in the world. When I got home, I formed my future plan of living; but soon found that my resolutions were made too much in my own strength;—they passed away like the early dew. I was so distressed, that I knew not what to do. I could neither eat, nor drink, nor sleep. In the morning, I prayed unto the Lord to forgive my sins, and restore me to his favour. I began then to seek the Lord in the means of grace, and was determined never to rest untill he manifested himself unto me. I prayed twelve times a day: And altho' I met with many oppositions, yet the Lord strengthened me. The scriptures I read on purpose that I might find him, whom I desired to love. The preaching of the gospel I attended diligently, and soon after, I joined the society. I bless God that ever I did. The different experiences which I heard in the class-meetings, very much encouraged me; but still, I did not find that happiness which I wanted. I laboured and strove, yet still was miserable. The more I sought, and the farther off I seemed to be, in my own apprehension. Wherever I went, or whatever I did, I could find no comfort. In this distress I laboured for thirteen weeks, till the Lord convinced me that it was unbelief which prevented me from holding communion with him: Against this evil I wrestled and prayed, and the Lord enabled me to prevail. I believed with my heart unto righteousness, and with my mouth made confession unto salvation. I was enabled to rejoice in God my Saviour, and wished to tell all with whom I conversed, what he had done for my soul. These words were powerfully applied unto my mind, "The Lord is a sun and shield; the Lord will give grace and glory:"—And—"If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right-hand of God." Oh what a happiness I then experienced! My darkness was turned into day, my bondage into liberty, my misery into joy; yea, into the joy of the Lord God. For many weeks I was enabled to praise the Lord. Having a strong evidence that all my sins were forgiven, I could say, "Bless the Lord, O my soul, and all that is within me, bless his holy name." The enemy indeed assaulted me; but I had hold of Christ, and would not let him go. Satan endeavoured to reason me out of my confidence; he would have persuaded me that all was a delusion: But the power of grace was too evident to be denied, and the heart-felt joy too powerful to be disputed; so that the subtle serpent gained nothing. Faith surrounded my heart, and Satan's fiery darts were quenched.

Having experienced the love of God in justification, and the adoption of my person into his family, I wished that others might partake of the same blessings: I was not willing to rest here, but exhorted my friends and relations, who were living in sin, to

flee from the wrath to come. I often mourned in secret on their account, and prayed for their conversion; but not seeing an answer to prayer as I wished, I began without any more delay, to shew them what a grievous thing it was to sin against the Lord: but they spoke evil of the good ways of God, and falsely accused his people: They thought that I was too young to instruct persons twice as old as myself, and that my zeal was too warm to continue long. Others used a more artful way, in order to bring me back again into sin and folly: But the Lord stood by me and supported me. Indeed I felt something within me resent their threatnings, which made me suspect that all was not right in my own heart. I prayed unto the Lord to shew me what was wrong, and read the scriptures in order to see how matters stood betwixt God and my soul. The Lord soon enabled me to see the disease perfectly. I knew there must be a farther work of grace wrought within me, to prepare me for the full enjoyment of God. But instead of using what grace I had, and constantly depending on the Lord for sanctification, I became dull, and dark, and lost a sense of the love of God. This was succeeded by remissness in duties, untill I was almost tired of them. In this state I continued some weeks till I was quite weary of myself. However I prayed that the Lord would quicken me; and blessed be his Name he did; and the means of Grace were exceedingly profitable to me. I can truly say, I delighted in the service of the Lord. Private prayer was a duty to which I was particularly attached, and often found an awful sense of God, and walked before him with great comfort, and the Lord brought me thro' various temptations.

On considering my great obligations to the Lord, who had brought me out of darkness into his marvellous light, and feeling the value of immortal souls, I was led to think it was my duty to preach the gospel; but it was two years before I durst undertake the work;—I examined my heart and life, and endeavoured to sum up the difficulties that would attend it. When I first ventured to preach, it was thro' necessity; the congregation were that day disappointed of a preacher; and the leaders and stewards insisted that I should supply his place. I entered into the pulpit with much fear and trembling; but found more liberty than I expected, and the people seemed to be satisfied. From that time I preached almost every evening in one place or another, the parish being very large and populous, and the people in general inclined to hear the word. After officiating as a local preacher about eighteen months, I was appointed to travel in a circuit; and the Lord has been pleased to give me success in my labours; some have been convinced and converted to God by my ministry, and believers strengthened and encouraged to persevere in the way of holiness. It is my fervent desire to improve my time and talents to the glory of God, and the edification of others. And by divine assistance I hope I shall do so. At present I know assuredly that

that
light
Will
confi
that
he fo

V.

the g
dier i

TH
which
upon
give a
that i
flow
prove
and p
for p
the ti
verity

But
called
keeps
hope k
and p
true, i
have c
to the

2. I
pectati
in glor
active
in his
filthine

3. I
presen
I am
shall fi
shall n
his hea

that the Lord is good unto me, and that he lifts upon me the light of his countenance. I am more desirous than ever to do his Will, and to promote his glory. I can truly say, no worldly consideration has induced me to preach the gospel. And I hope that when the Lord is pleased to call me to his awful bar, I shall be found of him in peace, without spot, and blameless.

JAMES LAWTON.

A SERMON on the WHOLE ARMOUR OF GOD.

[Continued from page 373.]

V. **FIFTHLY**, he that would be more than conqueror, must take the helmet of salvation. This means the hope of the gospel. It serves as a head-piece, and covers the christian soldier in the day of battle.

There is a hope before justification, and a hope after; that which is before, is an expectation a man hath, that if he waits upon God, in his appointed ways, he will, for Christ's sake, forgive all his sins, and make him a child of light; and the hope that is after justification, is a sure expectation, that God will bestow all the good things of his kingdom, upon such as he approves for his children. A man that is filled therewith, expects and patiently waits for the great salvation of God, for holiness, for perfect love, for heaven; and this hope supports his soul in the time of trial; yea, makes him rejoice in the midst of adversity.

But, to speak of the nature of hope more fully, 1st. It is called an anchor of the soul, Heb. vi. Because, as an anchor keeps the ship, when the winds blow, and the rains descend; so hope keeps the soul calm and stedfast, in the midst of temptations and persecutions; hope looks for good things to come. "It is true, saith the soul, I am at sea, and the storm is high; but I have cast my anchor within the veil, and I shall be brought at last to the haven where I would be!"

2. Hope is said to purify the heart, 1 John iii. 3. O the expectation of seeing Jesus as he is! and of sitting down with him in glory! This stirs up his spirit, and makes the christian soldier active as fire: And not only so, but likewise creates an aversion in his soul to every sin; so that he cleanseth himself from all filthiness of flesh and spirit.

3. It is said, we are saved by hope, Rom. viii; saved from all present affliction and sorrow: "It is true, saith the hoping soul, I am oppressed and tried, but the Lord will quickly come, and I shall sit with him on his throne! all this tribulation and anguish, shall not separate me from my God." Hope, as an helmet covers his head; it lifts him up when he is ready to sink: When the
devil,

devil, and the world, beat on the head of the righteous, their helmet defends them; for hope is patient, and patience overcomes all difficulties.

There is a difference between faith and hope; faith looks at things past and to come; hope only regards things that are to come. Secondly, Faith looks to good and evil things; but hope only regards good things to come. A christian hopes for perfect love, for all the image of God, for the crown of righteousness, and for the glory of the world to come! O blessed hope, and full of immortality! Happy is the man that hath the God of Jacob for his God, and whose hope is in the Lord his God!

There is indeed such a thing as the hope of the hypocrite, which will perish with the possessors of it. Men remain in carnal security, and yet hope that God will have mercy upon them at the last. Alas, poor wretched deceivers, how miserably are they mistaken! When they come to die, how do all their thoughts perish? Ask them to give a reason for the hope that is in them, and they will tell you, that God is merciful, that they are not as others, and a thousand such things. St. John spoke in another manner, and by another spirit, when he said, "Now beloved, are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man, that hath this hope in him, purifieth himself, even as he is pure." This is the hope that maketh not ashamed; because where such a hope is, the love of God is shed abroad in the heart, by the Holy Ghost, given to those who believe, and whose hope is in the Lord their God.

VI. Sixthly, The soldier of Christ should take unto him the Sword of the Spirit, which is the Word of God. The Word of God is taken in a twofold sense, in Scripture. 1. Christ the Son of God, is called the Word, John i. 14. 2. The holy Scriptures are called the word of God, 1 Cor. ii. 1. It is in this latter sense, we are to understand the expression here. All that is written in the Old and New Testament, was written for our learning; it was inspired of God, and is therefore profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to every good word and work, 2 Tim. iii. 16.

The word of God is of sovereign use, to all who desire to keep the devil at arm's length, and to stand against all his wiles: It is no wonder then, that the devil hath so much power, where the word of God is not regarded. But why is it called "The sword of the Spirit?" I answer, 1st. Because the Spirit applies the word; yea, the very written word, to convince the world of sin. We find St. Peter in the four first chapters of the Acts, citing continually, passages out of the Old Testament, to convince the Jews of their guilt, for murdering the Son of God. Yes, the word

word of
edged sw
spirit, of
and inter
verteth t
unto sal
word in
and pierc
find mo
purely,

There
humble
sword (t
sword;
"What
Lord, a
come.
the han
the pow
him, an
stick fas

Ther
God; y
sentenc
heart th
be neve
wielded
a dead
rit; the
day of
fails, th

Seco
erificed
of it, I
foiled t
Scriptu
He has
word o
God.
word,
accuser
tempt
despair
him, v

Yea
world,

word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, and is a discernor of the thoughts, and intents of the heart, Heb. iv. 12. the law of the Lord converteth the soul, Ps. xix. And the gospel, is the power of God unto salvation, Rom. i. 16. When the Spirit sends home the word into the conscience, it alarms, awakens, wounds the soul; and pierces the heart with many sorrows: Therefore we always find most of the workings of God's Spirit, where the word is purely, simply, and powerfully preached.

There is a divine energy in the word of God; it is mighty to humble the soul, and to overturn the devil's kingdom: The sword that proceeds out of the mouth of Christ, is a cutting sword; it wounds to the quick, and makes the sinner cry out, "What must I do to be saved." St. Paul knew the terror of the Lord, and therefore persuaded men, to fly from the wrath to come. Belshazzar trembled; his heart fainted in his body when the hand wrote upon the wall, and the writing was applied, by the power of God. It was the Spirit writing bitter things against him, and the Almighty shooting his arrows, and making them stick fast in his heart.

There has been wonderful efficacy discovered in the word of God; yea, some have been astonished at reading, or hearing one sentence of the Bible; not that the letter itself can reach the heart thus: No, it must be the Spirit applying it. Let a sword be never so sharp and strong, yet it doth not wound except it be wielded by some hand; so it is with the written word: It is but a dead letter, till it is wielded, as it were, in the hand of the Spirit; then it doth execution; it slays its thousands, as it did on the day of Pentecost, Acts ii. 36. Thus, when all human eloquence fails, the word of God overcomes the most stubborn heart.

Secondly, and more properly, it signifies here, the word as exercised and applied, to resist the devil. Our Lord made this use of it, Matt. iv. By citing and applying the written word, he foiled the devil, and drove him away: Satan indeed rehearsed Scripture too, but he applied it wrong, and to his own confusion: He has often the impudence and cunning to this day, to cite the word of God, in order to deceive and overcome the children of God. The christian soldier therefore, should be skilful in the word, that he may be able, on every occasion, to wound that *accuser of the brethren*, and to keep him off. Sometimes he will tempt us to presumption, and if that fails, he will tempt us to despair; but as our Lord did, so should we, continually answer him, with, "It is written," &c.

Yea, the word of the Lord should be our defence against the world, and all its smiles, and frowns: We shall meet with many

enemies in our way to Sion ; but we must “ stand in the good old way ; search the Scriptures ; and go forth by the footsteps of the flock.” When men or devils rise up against the saints, they may call to remembrance, that they were told before-hand, what they are called to suffer : And, if when they are under reproach, or persecution ; when they are in poverty, or pain, they consider the sufferings of the prophets, apostles, and holy men, which have been from the beginning of the world, it will not be long, before they receive courage, strength, and comfort. The word of God furnishes a man to every good word and work, as well as to patience. There is no state of life, in which the holy Scriptures are not useful ; in prosperity and high-mindedness, to humble us ; in adversity, to comfort us ; in sin, to reprove us ; and in the way of holiness, to encourage us.

When Stephen discoursed out of the holy Scriptures, his enemies were not able to answer him : The study of holy writ, is well worthy the application of the greatest wits : We may easily suppose, that a book that comes from the infinitely wise and good God, must be all perfection ; there are no blots, no empty sophistry in it ; the word of the Lord is tried, and it is sure ; and although a man may see an end of other perfection, in this world, yet the commandments of God are exceeding broad, and the word of our Lord standeth fast for ever.

As for those who pretend to a revelation from God, above, or different from that which is already given, they are not taught of God : there is no need to “ add to the words of the prophecy of this book.” Indeed a man must have a revelation from the holy Spirit, but it is to understand what is already written ; for all things necessary to our salvation are revealed ; and we are called, not to add to the oracles of God, but to read and meditate therein, day and night ; begging continually, that the Lord would open our understandings to know the Scriptures, and fill our hearts with courage and wisdom, to make a right use of that divine sword, till we are more than conquerors !

Brandish in faith till then,
The Spirit's two-edg'd sword ;
Hew all the snares of fiends and men
In pieces with the Word :
'Tis written ; this applied
Baffles their strength and art !
Spirit and soul with this divide,
And joints and marrow part !

VII. Seventhly. I now come to the exercise of the whole armour ; that is, “ Praying always, with all prayer and supplication in the spirit, for all saints, and watching thereunto with all perseverance.” And, certainly, watching and prayer are highly necessary. Without this, a man can neither obtain, nor preserve

any

any p
the Sp
Here
every
a little
in ord
and pr

And
that is
Ghost
man ca
firmite
God ;
supplic
will, m
soul to

Tho
enough
or book
Indeed
assure o
languag
No ma
his Spin
ignorant
every th
the lang
children
he that
wants t
fight of

When
it is on
liovers sh
to. W
heart, P
where h
requires
every wh
all this c
the pray
piring af
pious fou
agreeably
to help h
thing else

VOL.

any part of the divine armour: This brightens every grace of the Spirit, and mightily prevails with God, against sin and satan. Here are many notable expressions made use of by the Apostle; every word is full; the sentence is vastly significant: Let us then a little consider some of the Spirit's meaning in these words; and in order to this, O Holy Ghost, inspire my heart! Suggest holy and profitable matter to my soul!

And first, Prayer and supplication must be made in the Spirit; that is, as St. Jude expresses it, praying in, or by the Holy Ghost; for without this inspiration and assistance of God, no man can pray acceptably: It is the Spirit that helpeth our infirmities, and maketh intercession in us according to the Will of God; it is the Holy Ghost that suggests matter for prayer and supplication to us: He opens the understanding, subdues the will, melts the heart, warms the affections, and makes way for the soul to approach God.

Those that suppose they can pray fervently, or faithfully enough, by their own natural reason, or by the assistance of men or books, are under a mistake, with regard to the nature of prayer. Indeed reason and every other help should be used; yet we may assure ourselves, that the man who has never prayed, but in the language of another, never prayed according to the Will of God. No man can rightly and faithfully call on God, till the Lord by his Spirit, has convinced him of his various necessities. Many ignorant souls do not know what to ask of God; tho' they want every thing, yet they can pray for nothing: They may then use the language of David, or Simeon, but this they do by rote, as children say their lesson. A man may use a form of prayer, but he that would never make his request known to God without it, wants the spirit of prayer, as much as Bartimeus wanted the sight of his eyes.

Whenever we pray, we should ask of God, the spirit of prayer; it is one of the promises made before the gospel-times, that believers should receive the spirit of grace and supplication, Zec. xii. 10. When David was convinced of sin, he prayed from the heart, Ps. li. and cxxx. So could Jonah in the fish's belly, where he had neither book nor candle-light. The Word of God requires that we should pray and not faint, that we should pray every where, Luke xvii. 1 Thes. v. 17. 1 Tim. ii. 8. Surely all this cannot be understood of reading prayers; no, it must mean the prayer of the Spirit; the principle within; the constant aspiring after God; the holy longings, and fervent breathings of a pious soul. It is then a most certain truth, that no man can pray agreeably to the Will of God, till he receives the Spirit of Christ, to help his infirmities, and to quicken his soul. For prayer is nothing else, but the soul's speaking to God. It is the very breath

of faith; therefore, it is as natural to a real christian to call upon God, as it is to breathe.

Secondly, We must pray always, and continue in supplications. Some think they pray sufficiently, if they repeat a form of prayer, once or twice a week; or at most twice a day; they suppose this will suffice, and that they have discharged their duty well enough: But those that are taught of God, know otherwise; there is neither time nor place, in which they find not desires and necessity to pray. They have set and solemn hours for public and secret prayer; they often retire from the world to dress their souls, and to trim their lamps: But they endeavour to be always in the spirit of prayer; they consider themselves as in the presence of God, and accordingly lift up their hearts to him, and hold divine communion with him. A christian prays without ceasing; for he lives and walks in the spirit, and is always in a praying frame. There is a divine propensity in an holy soul, to draw near to God; there is a constant cry in a christian's heart; for he knows that God constantly listens to the silent wishes, and sees the internal travel of his soul.

Thirdly, We must pray with all prayer; all kinds of prayer; public, private, secret; prayer for ourselves, prayer for others, especially prayer for all christian ministers, and all saints. Those who only pray in public, cannot profit in virtue, because they pray not in secret; and secret prayer will not avail, except public worship be added to it, where it may. Those that pray only for themselves, neglecting others, and the prosperity of Sion, cannot prosper: The love of Christ constrains the saints to intreat, and to make intercession for the brethren. We find Abraham the friend of God, praying even for Sodom, Gen. xviii. and Moses praying for Israel, with extraordinary zeal and affection, Exod. xxxii. How faithfully does St. Paul pray for the Philippians, ch. i. 6. And for all other churches where he had laboured, without excepting those who had not seen his face in the flesh? Col. ii. 1. The christian's heart is open to embrace all men with hearty affection; he prays for the same blessings for others, as for himself; he remembers that exhortation, 1 Tim. ii. 1. and prays for all men, lifting up every where, holy hands, without wrath or doubting.

The fourth particular signified by this verse, is, that the christian soldier, should join *watching* to prayer, and these two are commonly put together. What can be more necessary for a soldier than to watch, especially when he is in the camp, or engaged in the field of battle? Upon earth the whole life of man is a warfare! He has enemies always to watch against, and to fight with; he should therefore be always awake; his soul should be full of eyes, before and behind, within and without, to be able to discern every approach of the enemy.

Those who desire to be conquerors, and expect a crown of glory, must watch as well as pray. When we rise from our tables,
the

the d
ever
other
fit fo
migh
their
will a
If
the ti
one h
Alas,
suppo
where
an ad
always
return
If we
failing

Ha
set do
called
clude

Th
"Fin
his m
be abl
again
again
spirits
mour
having
about
and y
Above
quenc
salvati
Prayin
for all
And n
what

the devil does not cease tempting us: Wherever we are, or whatever we are doing, satan is at our right-hand, and a thousand other outward and inward foes. Sleepy, indolent souls, are not fit for God's service: The servants of God, the great and almighty king, must be expert in the spiritual war, and always have their eyes fixed on every corner, where they suspect the enemy will appear.

If a man should pray many hours in the day, and not watch all the time, he spends his strength in vain. If he neglects to watch one hour, satan will overturn and destroy all he did the whole day. Alas, how many ignorant souls are deceived in this point! They suppose that having prayed an hour, it will guard them all the day; whereas, in the moment they give over their vigilance, satan gets an advantage over them. Our loins should be girt, our lamps always burning, and we as those who wait every moment, for the return of the bridegroom. *Watch and pray*, saith the Son of God. If we would then pray without ceasing, we must watch without failing; these two stand or fall together.

“ O never suffer me to sleep
Secure within the verge of hell;
But still my watchful spirit keep
In lowly awe and loving zeal;
And bless me with a godly fear,
And plant that guardian-angel here!”

Having thus enlarged upon the Armour of God, I shall now set down the whole military exhortation of St. Paul; and having called upon all to put on the whole Armour of God, I shall conclude with a few remarks and cautions.

The exhortation begins ver. 10, and continues to the 19th, “ Finally, brethren, be strong in the Lord, and in the power of his might: Put on the whole Armour of God, that you may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and powers; against the rulers of the darkness of this world, against wicked spirits in high places: Wherefore take unto you the whole Armour of God, that you may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked: And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: Praying always, with all prayer and supplication in the spirit, for all saints, and watching thereunto with all perseverance.” And now, my brethren, suffer the word of exhortation, and apply what shall be said to your own souls.

[To be concluded in the next.]

A short Account of Mrs. RACHEL YATES.

SHE experienced the drawings of the Spirit in her younger years, which restrained her from the commission of many evils, and led her to the observance of religious duties ; yet being naturally of a lofty and choleric disposition, and meeting afterwards with many trials in her family, she so gave way to one thing and another, that it was not till towards the close of life that she could fully and confidently rejoice in God her Saviour.

The first thing which appears to have properly convinced her of the vanity of life,—her offences against God,—and the necessity of true religion, was the behaviour and death of one of her sons. It pleased God to visit him with a Fever, which took away his speech, his hearing, and the use of one of his eyes. This grievous affliction called forth all her tenderness towards him ; and what rendered him still more endearing to her was, his deep sense of Religion,—and the methods he took to induce her to embrace it. He would draw figures of thrones and crowns, and point upward. He gave them to understand, that he was happy in God, and should soon be removed to heaven. Soon after, being upon a coal road near their house, one of the waggons breaking its convoy, in its descent ran violently forward, knocked him down, and killed him on the spot. It was about his nineteenth year. His distressed mother beheld the fatal circumstance, and was the first to offer him assistance. Her grief was excessive on finding him dead, and her friends were fearful, for some time, that she would be deprived of her reason.

When her mind became composed, she began to desire more earnestly the salvation of her soul. She attended the ordinances as often as possible, and the Lord condescended to refresh her with the consolations of his holy Spirit ; but thro' worldly care and unfaithfulness, her evidence of pardon was much clouded, and she made but little proficiency in divine things.

A few years after this, an epidemic distemper prevailed in that neighbourhood, and many fell victims to its fury. She was requested to visit a family afflicted with it, not far from their place of residence ; and by the permission of her husband she went. She caught the infection and communicated it to her own family. They all recovered except her husband. He was a man of an unblemished character, and knew much of the power of vital religion. He was a hearer of Mr. J. T. who altered his sentiments, and embraced the Predestinarian scheme. Thomas Yates could not receive it, and after a very singular dream, which was repeated three times the same night, he left them, and united himself with our society at Rotherham, which was not far from where he lived. The day on which he was taken ill was observed as a fast. He went that morning to a prayer-meeting at five o'clock, which

was

was the
signed
and, ful

After
meet in
with lit
ordinar
their fa
and left
took he
and gra
creature
the fear
service a

It is
a clear
with co
evening
mercy,
Jesus.
funk do
God o
joy, ad
place in

When
she cont
she rest
did not
thro' the
out wav
She foug
By his p
render o
that per
everlasti
was ripe

After
the subu
she was
lively m
when sh
the Lor
She com
“ as a w
fail not
last tim
his good

was the last time he attended public worship. He was much resigned to God in his sickness, rejoiced greatly in his Saviour, and, full of faith and love, exchanged this life for a better.

After the Lord removed her partner from her, she began to meet in class, and was regular and circumspect in her walk, tho' with little variation in her experience. This is the more extraordinary if we add, that three of her daughters soon followed their father into the world of spirits. They all died in child-bed, and left a good testimony behind them:—Especially one of them, took her leave in a remarkable triumphant manner. O how kind and gracious the Lord is, thus to bless and support his suffering creatures, and by such numerous evidences of his power, to chase the fear of death from those who are still detained in his blessed service a little longer.

It is now about two years since she saw plainly that she must get a clear and satisfactory sense of pardon or she could not appear with confidence before God. With this conviction she went one evening to a prayer-meeting, when the Lord, of his abundant mercy, justified her freely, thro' the redemption that is in Christ Jesus. She was so overwhelmed with the power of God that she sunk down. Her friends present rejoiced with her, and glorified God on her account. She returned home filled with peace and joy, admiring the great and wonderful change which had taken place in her soul.

When she had thus tasted of the powers of the world to come, she continued to hunger and thirst after righteousness; nor could she rest till her soul was entirely sanctified to God. The enemy did not fail to assault her faith; but she was more than conqueror thro' the blood of the Lamb. She held fast her confidence without wavering. She trusted in the Lord and was not confounded: She sought him with her whole heart, and he was found of her: By his power, the *body of sin* was destroyed: She made a full surrender of herself to him, and he gave her continually to enjoy that perfect love which casteth out fear, and to rejoice in hope of everlasting glory. Indeed, it appeared to all about her, that she was ripening apace for the inheritance of the saints in light.

After she had tasted the sweets of full liberty, she lived as in the suburbs of heaven. Whenever she attended the ordinances, she was filled with the Spirit: When at her class, her grateful and lively manner tended to animate them all; all were encouraged when she spoke, and many a time she called upon them to praise the Lord for having had mercy upon such an unworthy creature. She committed her all into his blessed hands, and he made her "as a watered garden, and like a spring of water whose waters fail not:" She was also much blessed at the Sacrament; and the last time she attended it, in an especial manner; the Lord made his goodness pass before her, and revealed his glory to such a degree,

gree, that she could not forbear praising him aloud in the congregation. She was so weak and feeble that it was with great difficulty she reached the chapel, and it proved, I think, the last time she was permitted to attend; and it appeared to be an earnest of that place—

“Where congregations ne’er break up,
“And sabbaths never end.”

Being informed of her illness, I called to see her, and found her—“drooping and withering, in her last decay.” She then rejoiced much in God; spoke of his goodness to her with much feeling and gratitude;—and longed for an admittance into the presence of her Saviour. After I had prayed with her and commended her to God, she implored the divine blessing upon me in a very affectionate manner.

She was thankful for the kindness shewn by her children and friends; and desiring not to give trouble to them, as long as she could prevent it, would not suffer any one to sit up with her. Indeed she loved to be much alone, that she might go forward in the delightful exercises of prayer and praise. When her sight and memory began to fail, she was apprehensive that she should be at a loss for scripture, and hymns of praise, to assist her in her meditations and devotions. One night, about a month before she died, all this fear was removed. The Lord watered her as with the dew of heaven from above, and witnessed afresh to the truth of the work he had wrought in her, giving her the blessed assurance of eternal life. When her daughter came to her in the morning, she said to her,—“I wanted you to come, that I might tell you what a blessed night this has been to me. The Lord is so precious, that I feel I can give up all into his hands, my son William not excepted. The Lord is as able to do him good, as the rest of my children. The Lord has applied these words to my mind,—“Then was our mouth filled with laughter, and our tongue with singing;”—with many other passages and verses of hymns, and made me very happy.”

As she had found the ordinance of the Lord’s Supper so precious to her, she requested to have it administered at her own house. It was a season of divine power. The Lord abundantly blest her. As the person who gave it to her, was kneeling and praying beside her, she took hold of his hand in a kind of transport; and as soon as he concluded, she praised her blessed Redeemer with joyful lips: “O blest his name! O blest his name!” she said again and again. She then made mention of the Lord’s great kindness to her family, in giving so many of them to know the truth as it is in Jesus. She was particularly grateful for a late happy change in a son-in-law, in the army, who was much opposed to Religion; “But, said she, he has sent me a letter, that the Lord has blest him; and he is not afraid to die at the point of a sword.” After

a while

a while
“Lord
“Lord
“aloud.
his Name

I called
was still
peared to
had so g
that she
should
to be par
“to lov
“is with
“How
blood.”
LORD J
she add
night an
affected
nourish
weak sta

Marc
She con
had enl
She rep

Then f

Sun.
holy fire

And wi

while she said, "My eyes are dim, my body is weak, but the Lord keeps my soul. The last time I was at Garden Street, the Lord so blessed my soul, that I could not help praising him aloud." Thus she continued speaking of his Love and praising his Name.

I called upon her the Tuesday after, (March the 12th:) She was still resigned, waiting for her great change. Her heart appeared to be totally disentangled from the world; and the Lord had so graciously dissolved the closest ties of nature and friendship, that she could leave every thing in his hands, believing that she should meet, husband, children, and friends before the throne, to be parted no more. "I love the Lord, she said; "but I want to love him more. I am a poor nothing of a creature:—power is with the Lord; and I stick close to him. O bless his Name! How great is his love to sinful worms, who shed his precious blood." She was very much affected with the dying love of the LORD JESUS: Her lips were filled with his praise. After prayer she added, "I have given up my all to him: He is with me night and day." It was very pleasing to hear her speak in this unaffected and lively way, at a time when she took very little nourishment, her sight nearly gone, and her body in an extremely weak state; but God was her refuge and support.

March 16. Death made swift approaches;—yet without terror. She continued in the same happy and serene state of mind, and had enlarged views of the Saviour's willingness to save sinners. She repeated these words of a hymn expressive of this:—

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore,
Jesus ready stands to save you,
Fill'd with mercy love and power,
He is willing:—Doubt no more."

Then she repeated the four last lines of her favourite hymn;

"O that I at last may stand,
With the sheep at thy right hand;
Take the crown so freely given,
Enter in by thee to heaven!"

Sun. 17. Tho' the lamp of life was nearly extinguished, the holy fire which burned in her soul was not: she cried,

"Come Lord from above,
The mountains remove;
Overturn all that hinders the course of thy love."

And with emphasis these lines, accommodated to herself,—

"Holy Lamb, I thee receive;—
I in thee begin to live;—
Day and night I cry to thee,
As thou art so let me be."

After

After one of the friends had prayed for her, she said, "How happy I am!" and desired to be turned. Then fixing her eyes, as upon some object in the room, desired some who were speaking to cease, saying, "They are come for me!"—and again fixing her eyes upon the same place, without a struggle or a groan, sweetly fell asleep in Jesus, in the 64th year of her age.

Sheffield, April 23, 1799.

J. S. PIPE.

~~~~~

AN ACCOUNT of ANTHONY SHARPLEY.

TO THE EDITOR.

DEAR SIR,

AS nothing, perhaps, has a greater tendency to bring Religion into disrepute, than the unsteady conduct, and unprofitable disputes of its professors; so on the other hand, when they adorn their profession with a suitable life and conversation, and walk in the Spirit, and copy the example of Christ, their Lord and Master, it will undoubtedly have a happy effect upon the minds of those among whom they sojourn here below. The young man, whose character I shall attempt briefly to describe, was one of the latter sort: He distinguished himself among his Christian brethren, by devoting himself wholly to the Lord; and it might justly be said of him, "he lived much in a little time."

ANTHONY SHARPLEY was born at Relstron, near Louth, in Lincolnshire; his father was a farmer; but an uncle took him when he was only six years old, who lived at Carlton, near Barnsley, in Yorkshire; he was afterwards taken by another uncle, who lived at Osset, near Wakefield; with whom he spent the remaining part of his life, and learned the cloth-making business.

He was naturally of a mild temper, of a very meek and quiet disposition, and from a child experienced the drawing influences of the Holy Spirit. But not regarding the voice of the Lord as he ought to have done, he grieved that blessed Spirit, and lived in a carnal and unconverted state till he was eighteen years of age; when, under the ministry of Mr. Bramwell, he was deeply awakened to a sense of his sin and danger. He then turned to the Lord with his whole heart, joined the Society, and soon after found redemption through the blood of Jesus; and from that time walked in the light of God's countenance.

He was remarkably diligent in attending upon the Class and Prayer meetings; and being exceedingly zealous for the salvation of precious souls, he sometimes, (from the fulness of his heart) gave a word of exhortation: hence he was very much esteemed by his Christian brethren, and indeed by all who knew him, as his pious example bore witness of the uprightness of his heart.

He deli  
althoug  
ticeship  
very fre  
books,  
surely w  
instead  
their m  
minds b  
fit them  
thus rec  
judgmen  
been spa  
very use  
thought  
painful  
ning of  
Many o  
unweari  
Lord; v  
rors in t  
world o  
forted, l  
lips; and  
seeing ho

He cer  
Having a  
he had n  
religion t  
the hour  
He looke  
ceedingly  
Christ, w  
was, than  
no pain o  
of his age  
the world  
and vani

It was  
talk with  
experien  
earthly, t  
before hi  
"cannot  
"swiftly  
advice to  
"evil wor  
VOL. 2



He delighted much in secret prayer, reading, and meditation; and although he was but little more than four years out of his apprenticeship, and had nothing but what he earned by hard labour, and very frequently was much afflicted, yet he collected many valuable books, which cost him upwards of twelve pounds. In this he surely was an example worthy the imitation of young men, who, instead of spending their time in unprofitable conversation, and their money in pleasing a vain imagination, might improve their minds by reading the writings of wise and holy men, and thereby fit themselves for usefulness in the church and in the world. By thus redeeming his time, his mind was well informed, and his judgment clear, in all the grand truths of the gospel; and had he been spared, he might (as far as man can judge) have been made very useful in his generation: But God's thoughts are not our thoughts: He was pleased to try his servant with a very long and painful affliction, which terminated in death. From the beginning of this illness, he enjoyed much of the presence of God. Many of the brethren who visited him, can witness, with what unwearied patience and resignation he bore the chastisement of the Lord; with what tranquility of mind, he looked the king of terrors in the face; and with what holy pleasure he contemplated the world of spirits. Many of our brethren were not a little comforted, by hearing the gracious words which dropped from his lips; and they were greatly encouraged to trust in the Lord, by seeing how wonderfully he was supported.

He certainly witnessed a good confession before many witnesses. Having an unshaken confidence in Christ, he declared to all, that he had not followed cunningly devised fables;—but that he found religion to be a reality; and that it afforded him divine support in the hour of trial, and strong consolation in this day of distress. He looked into eternity with unspeakable delight; and rejoiced exceedingly in expectation that he should shortly depart and be with Christ, which he well knew was far better for him, young as he was, than to remain in this vain and transitory world. It gave him no pain of mind, to think that he was to be cut down in the flower of his age, long before he had reached the noon of life, because the world had lost all its charms; and he clearly saw its emptiness and vanity.

It was no small consolation to us who visited him, to hear him talk with great composure about the awful change he should soon experience; assuring us all, that he was only going to pass from an earthly, to an heavenly habitation. He said to a friend, a little before his death, when he was almost worn to a skeleton. “I cannot help smiling, when I look upon these arms and legs, how swiftly the symptoms of death are coming upon me.” His last advice to his christian friends was, “Be not conformed to this evil world; but see that you get your hearts filled with the love

“of God.” A few days before he died, being in great pain, he calmly said, “I think my Lord delays his coming.” But in this respect also he was greatly favoured; for two days previous to his death, he was in a great measure free from pain; and then he calmly and quietly fell asleep in the arms of his precious Redeemer, Feb. 24, 1799, in the 24th year of his age: At his request Mr. G. Gibbon preached his funeral sermon, to a large congregation, from 2 Tim. iv. 7, 8, “I have fought the good fight; I have finished my course,” &c.

Thus died ANTHONY SHARPLEY, an example to all who knew him, of solid piety and serious godliness. He was a burning and a shining light: And being made meet for the everlasting inheritance, the Lord put him in possession thereof, when, according to the common course of nature, he had not lived out half his days.

“He did not perish immature,  
Who starting, won the short-liv'd race;  
Unspotted from the world, and pure,  
And sav'd, and sanctify'd by grace:  
The child fulfils his hundred years,  
And ripe before his God appears:  
Let God resume whom God has given;  
And take us after him to heaven.”

I am your affectionate friend,

Offet, June 3, 1799.

JOHN SMITH.

A short Account of Mrs. MARY CADMAN, many years a Leader in the London Society. Written by her Daughter.

MY parents were strict church people; but they were entire strangers to vital religion, till a friend of my father's, invited them to hear the Rev. Mr. Jones, at St. Saviour's church, and they were both truly awakened to a sense of their sin and danger: From that time they constantly attended the ministry of the word at that church, and also at the Foundery and Snowfields chapels. Like the noble Bereans, they searched the scriptures, and were fully convinced that what they heard was agreeable thereto. They joined Mr. Wesley's Society in the year 1754; and my mother received a clear sense of the pardoning love of God under Mr. Maxfield, when preaching upon the words of our Lord,—“Woman, why weepest thou?” She returned from the house of God rejoicing exceedingly in his salvation. From that time to her death, she was steadfast and immovable, constantly cleaving to God with full purpose of heart. Soon after my mother's conversion, it pleased the Lord to afflict my father. He bore the chastisement with unbroken patience; and died of a consumption, happy in the God of his salvation, in 1760.

My



My mother being deprived of her partner in life, with whom she had walked comfortably in the ways of God, she endeavoured to trust in the Lord, and was greatly strengthened and comforted by reading and meditating upon the 54th of Isaiah: Several parts of that chapter being remarkably applicable to her in her situation, and therefore afforded her great consolation. Some time after, she was appointed to meet a class of women, in which station she continued many years, and was truly faithful and affectionate to the people under her care, having their spiritual welfare very much at heart, so that many can bear witness to her usefulness, while thus employed. It was her concern to lead the souls committed to her care to Jesus Christ; she laboured to build them up in him, that in the exercise of his grace, they might bring forth fruit to his glory. She was greatly valued by her religious friends; and her natural disposition was chearful and lively, this led her to be zealous and active in the work of the Lord, and she steadily adorned her profession, by an holy and unblameable life and conversation.

She laboured under great weakness for about four years before her death, and would sometimes say, "Pray that I may be speedily released from this state of suffering;"—but recollecting herself, she added, "All the days of my appointed time will I wait till my change come;"—and then with an heavenly smile, she repeated these lines:

"To patient faith the prize is sure,  
And all that to the end endure  
The cross, shall wear the crown."

Some time before she died, she was filled with holy triumphant joy, and chearfully sung the praises of the Lord. On the Sunday before she took to her bed, she was very lively, and full of the love of God. In the evening, she desired every one in the room to read a chapter in the Bible: And notwithstanding her infirmities and great age, being in her eighty-seventh year, she read one herself. The Thursday following she appeared to be struck with death, and could speak but little. She was heard to say, "O my dear Redeemer! O my dear Jesus!" She kept her bed about three weeks, patiently waiting for the coming of her Lord, whom she most sincerely loved, and had for many years faithfully served, according to the measure of grace which she had received. Her last words were, "I am waiting for my great change," and on Monday morning, Jan. 8, 1798, she finished this mortal life, quietly falling asleep as in the arms of her beloved Saviour, without a sigh or groan.

Thus died Mary Cadman, who had been a member of our Society forty years.

She now the fight of faith hath fought,  
 Finish'd and won the christian race;  
 She found on earth the Lord she fought,  
 And now beholds him Face to Face.  
 She died in sure and stedfast hope,  
 By Jesus sav'd and sanctify'd,  
 Her happy spirit she gave up,  
 And sunk into his arms and died.  
 Thus may we all our parting breath,  
 Into our Saviour's hands resign:  
 O Jesus, let me die her death,—  
 And let her happy end be mine!

I am your affectionate friend,

M. CADMAN.

~~~~~

ACCOUNT of the DEATH of Mrs. ANNE THORNTON.

THE late Mrs. ANNE THORNTON, of whose last illness, and happy dismissal from this world, some Memoirs are preserved in the following pages, was the wife of Mr. JOHN THORNTON, High-Street, Borough of Southwark, Undertaker. She was born in that neighbourhood, of respectable parents, Nov. 1741.*

About the age of nineteen, she received her first serious abiding religious impressions, by attending the prayers at Westminster Abbey, on a Wednesday; and from the time she began to know the way of salvation thro' our Lord Jesus Christ, her heart was united to all whom she believed loved Him in sincerity. In the early stage of her profession, she chiefly attended the ministry of the late Rev. Thomas Jones, of St. Saviour's. But during the whole course of her life, she held communion with true believers of every party, without forming a bigotted attachment to any one.

Mrs. THORNTON was favoured with a strong comprehensive and active mind; and having had a good education, her genius led her into the paths of Literature; but this did not prevent her from paying a diligent and exemplary attention to the duties of domestic life; and she was much respected in the characters of a wife, a mother, a friend, and a mistress, by many persons who were strangers to her literary attainments. She was well acquaint-

* Mrs. THORNTON's maiden name was FORD. She was married to Mr. THORNTON, in July, 1772. Mrs. THORNTON joined the Methodist Societies on the 29th of December 1761. She had a very great regard for Mr. Wesley, and remained attached to the people in general till the day of her death.

ed with Natural Philosophy, and Natural History. To her the Creation was an open book, in which she could read a perpetual commentary on the book of the Holy Scriptures. She was thus well qualified to educate her own children; an important employment to which she devoted much of her time and care.

Some particulars of the manner in which she bore her last long and painful illness, and closed a useful and honourable life, are now in the Reader's hands. Several of her friends requested Mr. Thornton to permit the Narrative to be made public, in hopes that such an authentic testimony of the nature, power, tendency, and effects of real religion, might, by the blessing of the Lord, encourage the feeble minded, quicken the languid professor, and, at least in some instances, engage the attention of Sceptics and Infidels.

The subject is interesting to all, for *all must die*. The cares, employments, and amusements, which engross the minds and time of multitudes, tho' they greatly interrupt, cannot wholly exclude the thoughts of death. The event is inevitable, may be soon, and sudden; and the consequences, to those who are not prepared for it, must be tremendous, if the Scriptures are true; and that they are not true, we challenge infidels themselves to prove even to their own satisfaction;—

“When visited by thought (thought will intrude,)

Like him they serve, they tremble and believe.”

Many persons who formerly trod the dangerous and uncomfortable paths of infidelity, will readily subscribe to this confession, and own, that while they confidently declared to others, death is an eternal sleep, they could not conquer their own hesitation upon the point. Yes, Reader, you must die; and if you have not then the same principles and supports, which enabled Mrs. Thornton to wait the approach of the last enemy with composure, and even with desire, awful will be your dying hour.

She had no dependance upon her acquisitions, or upon her moral character; she repeatedly declared to those around her, *There is a knowledge that must be given up*. All knowledge that does not spring from the knowledge of Jesus Christ and him crucified, or that has not a direct reference to Him, will prove at last, to an immortal soul, impertinent as a dream, and unsubstantial as the smoke which the wind driveth away. She said, “If God were pleased to prolong her life, she would chiefly confine her studies to that one precious book, the Bible.”

She trusted for her acceptance with God, and for happiness in the invisible state, (of which she had cheering and powerful prelibations, while yet upon earth,) to nothing she had known, or done, or said, in her past life; but, wholly and solely, to the Atonement and Mediation of her Saviour. In a word, she lived as becometh a saint, aiming to regulate her tempers, and conduct,

conduct, by the precepts and example of her Lord; and she died as becometh a christian, renouncing her own righteousness, and simply relying upon Him who was made sin for us, tho' he knew no sin, that we might be made the righteousness of God in Him.

During her long and trying illness, her whole deportment was uniform and consistent. She spoke the words of truth and soberness. She expressed her solid hope, and her stable peace, in terms perfectly agreeable to what the Scriptures teach us to expect from those who are rooted and grounded in the faith of the gospel, and who can rejoice in God as their strength and portion, when flesh and heart are fainting. There was a striking elevation and dignity combined with simplicity, in her manner and language. Knowing in whom she had believed, and expecting to be soon with him to behold his glory, she employed the remnant of her breath in praising Him, in praying for others, in instructing, admonishing and comforting her children and friends who were with her. With these views she often continued speaking, till thro' extreme weakness she could speak no more. But soon as her strength was a little revived, she resumed the same pleasing employment, till within a few hours before her happy dismissal.

Such are the fruits and effects in life, and in death, of that religion, which alas, is too generally stigmatized in the present day, by hard and contemptuous names, and despised as enthusiasm and folly. But the day is coming, when they who despise it now, however they chuse to live, will surely adopt the wish of Balaam, (O that it may not then be too late!) "let me die the death of the righteous, and let my last end be like his!"

May they who seek the gospel salvation, and are at times subject to bondage thro' the fear of death, take courage from this instance of the faithfulness of God to his promises; they also, if they follow on, shall know the Lord. He will answer the trust, he enables them to place in his word. He will guide them by his counsel thro' life, thro' the valley of the shadow of death, and then receive them to his glory.

From July 1798, Mrs. THORNTON's health had been gradually declining; but at the first, neither she nor her family, were apprehensive of danger. When the Bath waters were recommended, she cheerfully complied with the desire of her friends. She set out, accompanied by her second daughter Maria, and a maid-servant, on the 15th of January, 1799. She bore her journey pretty well, arrived at Bath on the 18th, and appeared to be a little better.

When she had been there a fortnight, she said to a friend, "Before I left home, the Doctors had little hope of my recovery; I may say I came hither under a sentence of death from two of them."

them.
I felt
should
have f
and ta
is a br
gently

The
ing, M
visit ho
—She
head, b
obliged
for abo
not foll
now y
I am t
with jo
have fe
the por
receive
friends
but I a
heaven
and ca
But if
a hind
it from
tern, w
only rec
which I
form."

After
verse o
particul

Repeati
thanked
"What
long?
to perfo
I ever h
lects, th

them. I heard what they said, with perfect calmness of mind. I felt a sweet composure. I am in my Lord's hands, and should he call me home, I believe he whose goodness and mercy have followed me all my life hitherto, will perfect what is lacking, and take me to be for ever with himself. And if what I feel, is a breaking up of nature, it is a gradual one. My Lord deals gently with me."

The Bath waters afforded little relief. Her complaints increasing, Mrs. P—, her nieces, and a friend, went from Bristol to visit her on the 12th of February. They found her very poorly. —She had blisters behind her ears, for the swimming in her head, but they produced no good effect. She apologized for being obliged to lay upon the sofa, and after remaining still and quiet for about an hour, turning to Mrs. P—, she said, "We have not followed cunningly devised fables, but blessed realities, which now yield divine support. My illness has been a pleasant time. I am thankful that I am not to live here always. I look forward with joy to the world to come. I have thought much, of and have felt great nearness to my friends who have already gained the port. It often seems as if a group of them were ready to receive me. Blessed be God, I can readily leave all my dear friends and relatives, if He call me. My children I dearly love, but I am willing to leave them. I hope they will follow me to heaven. I have endeavoured to recommend the best things, and can only lament that I have not set them a better example. But if any infirmity or sin they have seen in me, have proved a hindrance to them, I pray God to take the remembrance of it from their minds, and enable them to look to that perfect pattern, who has left us an example how we ought to walk. I can only recommend to them to do the things which he requires, and, which He has promised to give those who seek him, power to perform."

After remaining in silence a short space, she said, "That verse of Dr. WATTS has been very sweet to me of late, and particularly this morning,

See! from his head; his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love, and sorrow meet,
Or thorns compose so rich a crown!

Repeating, "So rich a crown?"—"No." After this, she thanked God for bringing her to himself, in early life; and said, "What mercy and love have been manifested to me, all my life long? Had I been in the world, and wished to be introduced to persons of refined sense, fine taste, and cultivated minds, should I ever have found any of more refined taste, and improved intellects, than some of those with whose friendship I have been favoured?

voured? With these I have conversed on the sublimest subjects, and I expect to renew the pleasing employment in eternity."

One having said, "There we shall all meet,—not only our cotemporaries, but the holy, the wise, the pious, and the good of all ages. There we shall see Abraham the friend of God, Moses, Isaiah, and Daniel." She replied, "Yes: Whom do we expect to meet in heaven? Not Alexander; not those who conquered, but those who renounced the world." She then took up the character of Abraham, and enlarged upon it, particularly on his condescension to Lot in yielding the choice of situation to him, for the prevention of strife, Gen. xxiii. 27, 28.

She spoke largely on the excellency of the Holy Scriptures, declaring that she had often read them with unspeakable pleasure and profit, and that she would especially recommend them to all young people. To her daughter she said, "Study the Scriptures, not only as containing truths which are able to make you wise unto salvation, which they do in the fullest manner; but read them for rules of life, for history, for description of characters, for geography, for every thing. One thing which gives history its excellence, is its authenticity; another is the character of the Author. Now the Bible is infallibly true, the Bible is the book of God. It not only instructs us in the knowledge of God, of ourselves, and of the way by which we may approach him with hope, but whatever is needful for us to know; and will both please and profit every person who reads it with attention and prayer."

She desired a friend to repeat Gambold's *Mystery of Life*; and remarked on the last verse, as peculiarly suitable to herself,—

"Oh! what is death? 'tis life's last shore,
Where vanities are vain no more;
Where all pursuits their goal obtain,
And life is all retouch'd again."

In the evening, she dozed much; but once or twice mentioned the late Mrs. T—, and Mrs. A. and said, "She felt great nearness to them in spirit." It often seemed to her, as if they were almost visible. She reflected, with pleasure, on the many happy hours they had spent together on earth, and rejoiced in hope of their friendship being matured in the kingdom of glory.

On the 13th, she had a very indifferent night, and was in much pain in the morning: she said, "In years past, how often have I prayed,

When pain o'er my weak frame prevails,
With lamb-like patience arm my breast."

One saying, "Yesterday you talked so much of our friends in light, that I also have been with them in spirit," she spoke particularly of Mrs. J— T—, and mentioned the deep sense of the

Divine Presence, which Mrs. G— and others felt at the moment of her departure, and for some time after. It was as if heaven was opened, and the angelic guard all but visible. She added, "What a blessing it is, that we have as full and clear evidence of the influence of good and happy spirits on our minds, as we have of the power of wicked spirits upon bad men." While dressing, she said, "What has vile dust to be proud of? And yet

Tho' loathsome and defil'd we are,
He makes us white, and calls us fair."

On the 14th of February, she was very ill, complained of a weight oppressing her whole frame, and of great pain in all her limbs. A friend said, "You want to throw off your load." She replied in part of a verse of a hymn,

"My soul would now throw off her load,
And walk delightfully with God,
And follow Christ to heaven."

They then joined in prayer: Upon rising up she said,

"And if our fellowship below,
In Jesus be so sweet;
What heights of raptures shall we know
When round his throne we meet?"

In the night, she was very ill, and said, "My strength declines fast; I do not think I shall be long here. But when my heart and my flesh fail, God will be the strength of my heart, and my portion for ever." *

Feb. 15. This morning she strongly expressed her confidence in the Holy Scriptures. After a pause, she broke out in the words of the prophet Isaiah, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem;" † and then added, "What condescension in God, thus to address his creatures! The Bible is the best book. It is the Truth. Lately, I have read little else, and should I live, it shall be my one book. It contains every thing. I feel my weakness, and it calls upon me to trust in the Lord Jehovah, for in him is everlasting strength. I know not what our Lord is about to do with me, I grow weaker, and if he takes me home, it will be from the evil to come. If he should spare me, I trust it will be to bring me to a nearer acquaintance with himself." She then desired a friend to read Isaiah xxvith, and pray with her. It seemed like worshipping before the throne. *How near is earth to heaven!*

In the afternoon, on the 16th, she said, "I fear that Ann and Harriot, [her daughters,] will be pained, at not seeing me before I go hence." A friend replied, Undoubtedly they wish

* Psal. lxxiii. 26. † Isa. xl. 1.

much to see you, but an interview, if permitted, would be painful to all parties; and then asked, What would you wish respecting them? She said, "I do not desire them to come. I have said all I have to say to them. They are very dear to me, so are all my children. I love Edward. I love them all equally." She then charged Maria to give her dying love to them, and to "dear Eliza," adding, "I wish I had seen her before I left Camberwell. The reason I did not particularly desire it, was, because I thought it would affect us both; and I had but little time, and much to get thro'. But I am glad I saw my dear Edward. They live and are happy in each other, and I hope will long continue so. May God bless them and the dear child! May God bless all my children, and help them to live in love and comfort with each other! Give my love to the Miss B—'s, and to all my friends." She then called Betty, the faithful kind servant who attended her, and said, "Give my love to Bella: you have both been good and kind servants to me. I charge you to cleave close to the Lord. You were both brought to the knowledge of God under our roof, and that should attach and endear the family to you. Live in love, and let not little things separate you from my children. Tell Bella to seek the Lord."

On the 17th. Being told that it was a fine day, she said, The fine weather was to do much for me, and *so it will.*" One saying, We are hastning, where there is summer without winter, and day without night. She immediately said,

"The winter's night, and summer's day,
Glide imperceptibly away;
Too short to sing thy praise."—

And a few minutes after,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my noblest pow'rs,
My days of praise, shall ne'er be past,
While life, or thought, or being last,
Or immortality endures."

A little after, she charged Maria to tell her children, that living and dying their Mother loved them. "You have been good and pleasant children to me; and I pray you take the Apostle's advice, "Be ye kindly affectioned one towards another; be ye holy, harmless, and undefiled." She then desired a friend to give her best love to Mr. Thornton; "Tell him, that living and dying, I am his loving wife. I thank him for all his love and goodness to me. Tell him to be kind to the children:—but they are his children, and he loves them as well as I do." Then addressing herself to her daughter, she said, "My dear Maria, you have nursed me affectionately, and now ye are called to an affecting scene,—a dying mother, parting with a child she dearly loves.

After

After I am gone, and you retire in secret to weep,—perhaps your mother may be looking on. I charge you, and your dear sisters, let not a thought enter your minds, that you have neglected any thing that could have been done for me. You have all been kind: I have had every attention shewn, that could have been given. The Lord bless you all! Next to my children, I love my nieces; and I hope you will always love each other. Do not expect too much from each other, and then you will live in love.” After a short silence, she said, “The mystery of the Cross contains our all of good. Our Redeemer, our great Deliverer, is our Surety and our Peace. He hath broken down the partition wall. I have no hope, no plea, but,—*Lord, thou hast died.*” Turning to her daughter, she said, “Oh! Maria, he must be your Salvation: Expect only to be saved through Him!”

On being told that Dr. L— was come, and seeing Miss P— with him, she reached out her hand, and said, “And his good sister too.—We are all sisters in Jesus; some are gone home, others are going, and others will follow. We have fathers, mothers, sisters and brothers, and you, Sir, (looking at the Doctor) have children in heaven. When I came hither, some of my friends did not think I should recover, nor did I know how our Lord would deal with me. But here I am waiting with patience and resignation to meet his good pleasure. He has brought me low, but he deals gently with me.” Then turning to Dr. L—, she said, “O Sir, you know much, you have read many books, but there is no book like the Bible. That blessed book contains the mystery of the cross. O that precious blood! that precious blood! it bought our all of good, our blessedness for ever.”

Soon after the Doctors had left her, she said, “I fear they do not think I shall go soon.” Being told, they thought she might linger a little, but that they should not be surprized if a sudden change took place,—she said, “I hope my dear children will not think I love them less, because I am willing to leave them.”

On the 18th, she said, “My Lord will take me home soon. Though he seems to delay his coming, he has not forgotten to be gracious.” Soon after, being in expectation of Mr. Thornton, she said, “My earthly and perhaps my heavenly Bridegroom will come to day.” In about half an hour, Mr. Thornton and his two daughters arrived. She was so much affected as not to be able to speak for some time. After a while, turning to him, she said, “My dear husband, you are come once more to take me in your arms, and lay me down that I may die.” Upon which, he lifted her upon the sofa. In a few minutes she said,

“Not a doubt doth arise, to darken the skies,

Or hide, for a moment, my God from my eyes.”

She then called her children, and said, “My sweet Anna!—I cannot say, my dearest child, for you are all equally dear to me.

My precious Harriot! seek the God of your fathers. He is my support, and my all; my faithful God." Seeing them much affected and weeping, she said, "I love your tears, they are precious because they are tears of affection. But you may weep too much. Take care that you do not indulge excessive grief."

Some time after, being told that Mrs. P— and the two Miss F—'s, her nieces, were come to see her, and that they would sit by her; but as she was so very weak, they begged she would not hurt herself by speaking too much to them: She said, "Hearts can speak, when voices are wanting." They came in, and she tenderly kissed them, and expressed great pleasure in their visit. She enquired after Mr. P—, and said, "How kind it was to let you come! I owe him much love, but I have not long to be here. What a view of the œconomy of nature have I lately had! And you will all have it unfolded to you. But, *There is a knowledge which must be given up.*" Soon after, she was seized with an epileptic fit. When she came to herself, she seemed as awaking out of sleep, spake affectionately to Mr. Thornton, prayed our Lord to support and strengthen her, and repeated,

" 'Tho' loathsome and defil'd we are,

" He makes us white, he makes us fair," &c.

In the evening she had a return of the fits, with convulsive motions over her whole frame. When she came to herself, she asked "What o'clock it was?" being told near ten, she said, "How slow the minutes roll along: I fear I shall not go so soon as I expected. Lord help me to wait thy time!

" When pain o'er my weak flesh prevails,

" With lamb-like patience arm my breast;

" When wounding grief my soul assails,

" In lowly meekness may I rest!

"But wounding grief I have not yet been called to endure; if I should, Lord support thy servant, for in thee do I trust." She slept at intervals in the night; and what she said when awake, manifested the immortal hope which invigorated her soul.

[To be concluded in the next.]

CAPT. CAMPBELL'S SHIPWRECK and CAPTIVITY.

[Continued from page 393.]

THE place in which Mr. Hall and Capt. Campbell were lodged was situated in a way not very favourable to their feelings. Just within sight of it, the commandant of the citadel held a court—by him called a court of justice, where the most barbarous cruelties were hourly exercised, most of them for the purpose of extorting money, and compelling the discovery of supposed hidden treasure. Indeed, five sixths of those who suffered were of

this

this description ; and the process pursued was as artful as barbarous ; they first began with caresses, then proceeded to examination and cross-examination, thence to threats, thence to punishment, and finally, to the most cruel tortures.

“ Directly opposite to us, says Capt. Campbell, was imprisoned an unfortunate person, who had for years been a close captive, and the sport and subject of those enormities. He was a man once of the highest rank in the country where now he was a prisoner : for a series of years he had been Governor and sole Manager of the whole province of Bidanore. This was during the reign of the last Rana, or Queen, whose family had been sovereigns of the country for time immemorial, till Hyder made a conquest of, and annexed it to his other usurpations. Unfortunately for him, he was supposed to have amassed and secreted enormous treasures, in consequence of which he had already undergone the fiery ordeal of torture several times. He was supposed to have produced, from first to last, about fifteen lacks of pagodas ; and then, in the course of eighteen months, was degraded gradually, from the high respect in which he was at first held, down to a most abject state—threatened, flogged, punished in a variety of ways, and, finally, put to the most cruel tortures. I myself saw him treated with the highest degree of respect, and afterwards brought to the lowest stage of misery and humiliation. One thing, however, I must not forget, is the fortitude with which he and all of them bore their punishment : It was truly heroic—indeed, beyond all belief. Nothing could surpass it, except the skill and inventive ingenuity which the barbarians exhibited in striking out new modes of torture. My soul sickened with horror at the sight : The amiable Hall could worse support it than his own miseries, and lost all that fortitude, in his feelings for others' misfortunes, which he displayed in so unbounded a share in his own : And often, very often, we found the rigour and severity of our own situation utterly forgotten in our anguish and sympathy for the sufferings of others. Never shall I forget it : Never shall I think without horror of the accursed policy and wicked tyranny of the Eastern Governments, where every sense of humanity is extinguished, and Man, more merciless than the tiger, riots in the blood of his fellow-creatures without cause.”

Mr. Hall, notwithstanding the various sufferings both of mind and body which he had undergone, began to recruit, and get a little better ; and this circumstance, of itself, diffused a flow of spirits over his fellow-prisoner that contributed to his support. They began to conceive that they might form a system for their ease and comfort, and by a methodical arrangement, entrench themselves from the assaults of grief : To this end, they formed several resolutions, and entered into certain engagements, such as, never to repine at their fate, to draw consolation from the more
dreadful

dreadful lot of others, to encourage hope, and on the whole, to confine their conversation as much as possible to subjects of an agreeable nature; but these, like many other rules which we lay down for the conduct of life, were often broken by necessity, and left them to regret the fallibility of all human precautionary systems.

"On the day succeeding that on which the agent of Hyat Sahib had held the discourse with me, says our traveller, I was again sent for, and brought to the same person, who asked me, whether I had duly considered of the important offer made me by Hyat Sahib, and of the consequences likely to result from a refusal? and he apprised me at the same time, that the command of five thousand men was an honour which the first Rajahs in the Mysorean dominions would grasp at with transport. I told him I was well convinced of the honour such a command would confer on any man but an Englishman, whose Country being the object of Hyder's incessant hostility, would make the acceptance of it infamy—that altho' I knew there were but too many Englishmen apostates to their Country, I hoped there were but few to be found in India willing to accept of any emoluments, however great, or any temptations, however specious, to fly from the standard of their Country, and rally round that of its bitterest enemy—that, for my own part, being of a name ever foremost in the ranks of loyalty and patriotism, and of a family that had hitherto detracted nothing from the honours of that name, such an act of apostacy would be peculiarly infamous in me, and I could view it in no better light than traiterous and parricidal—that, independent of all those claims, which were of themselves sufficient to deter me, I felt within myself a principle, perhaps innate, perhaps inspired by military habit, that forbade my acceding—and, finally, appealed to the good sense of Hyat Sahib, whether a man who in such circumstances had betrayed his Country, and sacrificed her interests to his own conscience, was such a person as confidence could properly be put in.

"Notwithstanding these, and a thousand other remonstrances, which I cannot immediately recollect, but which the hazards of my situation suggested, he still continued to press me, and used every argument, every persuasion, that ingenuity could dictate, or hints of punishment enforce, to shake my purpose—but in vain: Attachment to Country and Family rose paramount to all other considerations; and I gave a peremptory, decisive refusal.

"Circumstanced as I was, it was impossible for me to keep an accurate journal of the various incidents that passed, or vicissitudes of thought that occurred, during the period of my imprisonment. Indeed, I was scarcely conscious of the length of my captivity, and could not, till I was released, determine exactly how long it had continued. I was repeatedly urged on the subject by fair per-

suasives: They then had recourse to menace; then they withheld the daily pittance allowed for my support; and at length proceeded to coercion, tying a rope round my neck, and hoisting me up to a tree. All this, however, I bore firmly: If it had any effect, it was to confirm me in my resolution. Every man of feeling or reason must allow, that it was better to die, than live a life of subjection to tyranny so truly diabolical. Mr. Hall and I, thus drove to the brink of extinction, yet consoled ourselves with the reflection, that those whom most we loved were not sharing our unhappy fate, and were fortunately ignorant of our sufferings; and as I enjoyed perfect good health, hope yet lived within me.

"Thus we continued for many months, during which no alteration whatsoever took place in our treatment or situation. We heard a thousand contradictory reports of victories gained over the English, and again of some successes on their part: They, however, desisted to press me into their service. The only relief from our sufferings lay in the resources of our own minds, and in our mutual endeavours to please and console one another: The circumstance of aggravation were the necessity of daily bearing witness to the most barbarous punishments inflicted upon wretched individuals under the semblance of justice, and the occasional deprivation of our food, either by the fraud of the Sepoys who attended us, or the caprice or cruelty of their superiors. It is but justice, however, to say, that they were not all alike: Some overflowed with mercy, charity, and the milk of human kindness; while others, again, were almost as bad men as the Sovereign they served. We were not allowed the use of pen, ink, or paper; and very seldom could afford ourselves the luxury of shaving, or clean linen: Nor were we at all sheltered from the inclemency of the weather, till at length a little room was built for us of mud, which being small and damp, rendered our situation worse than it was before.

"The prisoner whom I have already mentioned, as having, in the time of the former Sovereign, held the first office in Bidanore, still continued opposite to me; and he and I at length began to understand each other, and found means, by looks, signs and gestures, to exchange thoughts, and hold an intercourse of sentiments together. From the circumstance of his being a native, and better skilled in the language than me, he had much better intelligence than I could possibly have, and he was always eager to convey to me any circumstance or news that he thought might be agreeable: Some messages also passed between us, by means of the Sepoys, who had alternately been his guard and mine—for our guards were changed every week.

"Projects and hopes of a new kind, now began to intrude themselves on my thoughts; and I conceived a design, which I flattered myself was not entirely impracticable, to effect an escape, and

and even a revolt in the place. A variety of circumstances concurred to persuade me, that the tyranny of Hyder, and of his servant Hyat Sahib, was abhorred, though none dared to give vent to their sentiments. I thought I could observe, that the native prisoner opposite to me was privately beloved, and might, from the recollection of his former dignities, have considerable influence in the place. Several Arcot sepoys and their officers (some of them belonging to my own regiment) were also prisoners at large; and withal I recollected, that difficulties apparently more stupendous had been overcome by Englishmen; having often heard it asserted, that there was not a prison in the known world out of which a British subject had not made his escape.

“ Fraught with these conceptions, I attempted to sound the officers of the Arcot sepoys, whether it were not possible for us to effect our escape? So ardent is the flame of liberty in all men's breasts, so great is the detestation of human nature to slavery, that I perceived a manifest willingness in the people about us to join me in an attempt to procure our liberty, or bring about a revolt in the garrison. My heart beat high with the hope; and I began to flatter myself, that the time was not far removed when we should bid defiance to our tyrants.

“ Having thus distantly sounded all whom I thought were likely to concur, upon the practicability of the attempt, and found them, as I conceived, disposed to take share in it, it yet remained to consider of the means, and, after having formed the general outlines of a plan, to bring it into shape. The first of these was a critical consideration: the second required address and management, and was likely to be impeded by the vigilance of the people about us, who would not fail to remark, and take the alarm, from any unusual intercourse or discourse between us; and without a mutual communication of thoughts, and full deliberation by all parties concerned, as well as knowledge of the fort and its different gates, nothing could, with any prospect of success, be determined—nothing, without the most imminent hazard, be attempted. I therefore held various councils with my own mind, and with Mr. Hall, on the subject—most of which proved abortive, without at all discouraging us.

“ At last I began to think of sounding the Bidanore prisoner, formerly governor of the place; and determined, if possible, to bring him into our consultations, as I had before hoped to make him a party in the execution of the project; but while I was settling all this much to my own satisfaction, an event occurred which extinguished all my hopes in that way.

“ While my sanguine mind was overflowing with the hope of carrying my project for an escape into effect, Mr. Hall and I were one day unexpectedly loaded with irons, and fastened together, leg by leg, by one bolt. This, as nearly as I can compute, was
four

four
of m
it un
my i
appea
it wa
obser
cutio
even
cautio
our p
intenc
very f
From
and th
tion m
prone
port,
army
ful is
enjoye
but, h
further
the dis
tion o
or put
emacia
son lab
comfor
tea wh
not all
indulge
the pri
of hur
formity
by a no
who, fl
examin
restorat
Poor
celerate
refused
silence
barians
and tha
dant ho
that pit
VOL.

four or five months before my release. Of all the circumstances of my life, it has made the strongest impression upon my mind : it unexpectedly and suddenly broke down the most pleasing fabric my imagination had ever built. The surprise occasioned by the appearance of the irons, and the precautionary manner in which it was undertaken, was indeed great : still more was I surprised to observe, that the person who was employed to see this put in execution, manifested unusual emotions, seemed much affected, and even shed tears as he looked on : and while the suddenness and cautionary mode of doing it convinced me that some resistance on our part was apprehended, the sorrow which the officer who superintended it disclosed, portended in my mind a fatal, or at least a very serious issue.

From this unlucky event, I received a temporary depression ; and the rapidly increasing illness of poor Hall rendered my situation more than ever calamitous ; when, again my spirits, eagerly prone to grasp at every thing that gave a momentary hope of support, were a little recruited by confused rumours of the English army having made a descent on the Malabar coast : and so powerful is the influence of mind on the animal system, that Mr. Hall enjoyed from the report a momentary alleviation of his malady ; but, having no medical assistance, nor even sufficient sustenance to further the favourable operations of nature, he relapsed again ; the disease fell upon him with redoubled fury : a very scanty portion of boiled rice, with a more scanty morsel of stinking salt fish or putrid flesh, was a very inadequate support for me, who, though emaciated, was in health—and very improper medicine for a person labouring under a malady such as Mr. Hall's, which required comfort, good medical skill, and delicate nutritious food. The tea which Hyat Sahib had given me was expended ; and we were not allowed to be shaved from the hour we were put in irons, an indulgence of that kind being forbidden by the barbarous rules of the prison : and, to refine upon our tortures, sleep, “the balm of hurt minds,” was not allowed us uninterrupted ; for, in conformity to another regulation, we were disturbed every half hour by a noise something resembling a watchman's rattle, and a fellow who, striking every part of our irons with a kind of hammer, and examining them lest they should be cut, broke in upon that kind restorative, and awoke our souls to fresh horrors.

Poor Mr. Hall was now approaching to his end with hourly accelerated steps. Every application that I made in his favour was refused, or rather treated with cruel neglect and contemptuous silence ; and I foresaw, with inexpressible anguish, that the barbarians would not abate him in his last minutes one jot of misery, and that my amiable friend was fated to expire under every attendant horror that mere sublunary circumstances could create. But that pity which the mighty, the powerful and enlightened denied,

natural benevolence operating upon an uninformed mind, and scanty means, afforded us. Hyat Sahib, the powerful, the wealthy, the governor of a great and opulent province, refused to an expiring fellow-creature a little cheap relief—while a poor sepooy taxed his little means to supply it: one who guarded us, of his own accord, at hazard of imminent punishment, purchased us a lamp and a little oil, which we burned for the last few nights.

[*To be continued.*]

ON HUMAN LEARNING.

To Mr. MATHER.

Dear Sir,

THE Tract inserted in the March and April Magazines for this year, upon *Knowledge and Divine Love*, afforded me great satisfaction, not only because it coincided with my ideas upon the subject, but likewise, because I apprehend it will be of general use to persons whose hearts are right with God, and who intend to devote themselves entirely to his service, whatever sphere of action they may be called to move in, by the Providence and Order of God. Reflecting further upon that important subject, a few thoughts occurred to my mind, which I have ventured to commit to writing, and hope they will not be despised by persons of piety, altho' I am not qualified for clothing my ideas in language, in any degree equal to that eminent Writer.

When persons, who are endued with good natural abilities, and have opportunity for improving them, it is certainly their duty so to do, even after their conversion, in order to their greater usefulness among the people of God. They may with propriety, devote some portion of their time to history, poetry, natural philosophy, the languages, &c. Nevertheless, (it is with much concern I mention it,) I am acquainted with many instances of the bad effects of paying too great attention to these things. The gaining knowledge, however pleasing and excellent it may be, is not to be compared to the gaining of souls, or to an increase in the Love and Image of God. When we eagerly follow our natural propensity to acquire knowledge, our earnestness for full salvation is frequently lost, and our zeal for the prosperity of others, is greatly lessened; and it is an awful truth, that if we are less heavenly-minded, and less useful to others, than we have been, our time and talents have not been employed to the glory of God.

There is abundant cause for thankfulness, that men of wisdom and learning have borne their testimony to the essential doctrines of the gospel; and that every truth necessary to salvation is clearly and largely explained to us in our own language. Hence the disciples of Christ are freed from immense labour, which otherwise might have engaged their attention; and consequently they have

more

more leisure to cultivate union and communion with their living Head; and to become acquainted with every branch of experimental and practical religion. The enjoyment of God and fellowship with him, made the Apostle declare, that—he counted all things but dung for the excellency of the knowledge of the Redeemer. And as every one, when first converted, cordially embraces the same truth, is there not an abatement of love, &c. when this persuasion does not remain in its full force? Whereas had they retained the impression which they received when the Lord first shed his love abroad in their hearts, it would have led them to say with David, when Saul's armour was put upon him;—"I cannot go forth with these, for I have not proved them."

Zeal for souls is rarely found to increase in the studious man, who thinks he must be conversant with various authors, and be a proficient in this or the other language. But if he was striving after larger degrees of divine love, his heart would be enlarged; With Abraham, he would plead with the Lord daily, not only for himself, but he would say, "O that Ishmael might live before thee!" The church, his relations, friends, and all around him would partake of the holy fire. Can human knowledge be compared to the love of God, or be equally beneficial to others? St. Paul, in 1 Cor. xiii. sets every gift in its true place, and when contrasted with his description of Charity or Love—their worth is small indeed! Doctor Watts forceably sets forth the value of love in the following lines,

" Knowledge, alas! 'tis all in vain,
 " And all in vain our fear;
 " Our stubborn sins will fight and reign,
 " If Love be absent there."

Permit me to ask then, Will the study of philosophy, &c. assist us in embracing the promises, or lead us to press towards the mark and prize of our high calling? There is no part of the word of God which recommends, either directly or indirectly, the following after dry studies; on the contrary, the apostle exhorts,—
 "Beware lest any man spoil you thro' philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Undoubtedly there are exempt cases, where persons may be called in such a line, as to find it needful to acquire some knowledge of authors and languages, which do not immediately pertain to godliness, but as belonging to the business or profession wherein Providence has placed them. And the Lord may incline others to read such authors as are necessary for furnishing them with arguments that may convince those who deny revealed religion. But those who make this a plea for their researches, should however be very careful that their eye is single;—and fear, lest a desire of the honour which cometh from man, is not the real motive by which they are actuated.

It is impossible for any one to be giving "all diligence to add to his faith virtue, and to virtue knowledge;" &c. who daily spends many hours over dry studies, where there is no promise in the Bible of the Spirit's assistance in such labours. A growth in grace can only be promoted by steadily and constantly looking unto Jesus, and receiving fresh light and power from him, and this is always accompanied with poverty of spirit, which prepares the heart for a greater increase; but when the eye of the mind is turned to other things, leanness and deadness of soul are the natural consequences.

St. Paul, after enumerating the gifts which the Corinthians were possessed of, that they might not place too great dependance on them, adds, "Yet I shew you a more excellent way;" which way he describes at large, 1 Cor. xiii. If love is the crowning grace, and can only be received by faith, then whatever would turn away our attention from the pursuit of this desirable blessing, should be sacrificed at the feet of Jesus.

We are commanded to redeem the time; that path therefore which leads us to receive the blessings held forth in the Gospel, and gives us the knowledge of ourselves, and of God, as reconciled to us in Christ Jesus, is the most excellent and safe way of redeeming it. No spiritual gift is promised, except we seek it with our whole heart.—Those who live and walk in the Spirit, may be compared to salt, which retains its flavour; they season those with whom they converse; as their great object is to do good, or to get good. The Spirit of God assists them with fresh light, they retain their vigor, &c.—and the gift of utterance is enlarged; so that they become as the salt of the earth.

All studies which are pursued to the neglect of faith and the means of grace must be pernicious; as they expose us to the danger of losing the simplicity of the Gospel, and of being like the Israelites, who were not satisfied with the manna rained down from heaven upon them, because it was common. When we deem it necessary to mix human and heavenly wisdom together, we have reason to fear that our taste is vitiated, because we neglect the only food capable of nourishing the soul, namely, "the sincere milk of the word." St. Paul declares to the Corinthians, "That his speech, and his preaching, were not with the enticing words of man's wisdom, but in demonstration of the Spirit and power." He continually gave the strictest attention to the teachings of the Holy Spirit;—all his conduct was governed thereby;—"I live, says he;—yet not I;—but Christ liveth in me; and the life I live is by faith in the Son of God, who loved me, and gave himself for me." While believers continue in their first Love, like the merchant in the Gospel, they sell all for the pearl of great price: but if they turn from godly simplicity and the pure Light of Truth, then spiritual pride, mixes with every thing they say or do. They neglect to keep their hearts with "all diligence;"

diligence;" and are often deficient in many parts of christian experience, which they might have acquired, had their time been wisely employed, and which would have fitted them for "strengthening the weak hands, and confirming the feeble knees." Those who are taught of God, bring forth from the divine treasury things new and old; which being accompanied by the power of the Spirit, awakens and converts souls, and builds them up in their most holy faith. As our happiness arises from the enjoyment of God, and as holiness can only be attained by continually looking to him in faith, it is very desirable, with the Apostle, to be able to say, by blessed experience, "With open face we behold as in a glass, the glory of the Lord, and are changed into the same image, from glory to glory, even by the Spirit of the Lord." Then shall we mount upwards with wings as eagles; our eye of faith will grow stronger and stronger; and this earth will appear poor and contemptible compared to the bright abode to which we are hastening; every degree of light, life, and love, which we receive, will stir us up to press after greater measures thereof till we are filled with all the fulness of God.

Those who think it dangerous to follow after the wisdom of this world, should nevertheless be exceeding careful to improve their talents to the best purposes; otherwise they will bring an evil report upon the good land. Let them continually search the Scriptures with all diligence, "giving attendance to reading, to exhortation, to doctrine;"—and—"meditating upon these things;—giving themselves wholly to them;—so that their profiting may appear to all:" Then they will be able to say with the Psalmist,—"The entrance of thy words giveth light unto the simple." "I rejoice in thy word, as one who hath found great spoil." "Thy word is sweeter than honey or the honey-comb."

* * *

~~~~~

LETTER from Mr. WOOD, to the EDITOR.

Judgment mixed with Mercy, exemplified in the DEATH of  
MARY COOPER.

MARY COOPER had lived some time in Sheffield as a servant. The latter end of last summer she was walking out on a Sunday evening for pleasure, and coming near the Methodist Chapel, at the time of singing, came in to listen. Mr. Pipe was going to preach; she stopped to hear the sermon; and it pleased God to apply his word to her heart. She saw and felt she was a guilty sinner. From that time she frequently attended preaching, and the prayer-meetings, in the morning: In one of the latter opportunities she professed to have found a sense of pardoning mercy. She met a few times in class, but made little or no proficiency in religion; and hence she soon became a mere trifler, and,

and, of consequence, neglected those means which were calculated to cure her of levity of spirit and unprofitable conversation.

In the beginning of this month, she was living in service with a Mr. Petro, a preparer of fireworks, in this town. On Saturday the 9th instant, her mistress having company, Mary went into the shop to drink her tea, with an apprentice-boy, who had been but a few weeks in the family. This lad was lighting and wasting a candle at the shop-fire, for which she reproved him; he then went into the house, to light it, but his master would not suffer him, and very prudently forbade his having a candle in the shop on account of the danger; but he was determined to have a light, and went again to the shop fire, lighted the candle, and set it up on the counter, without a candlestick. While they were drinking their tea, the candle fell down, set fire to some gun-powder, which, instantly communicated the flame to a much larger quantity, and occasioned a most dreadful explosion. The dining-room-floor, over the shop, was blown up, and the house immediately in a blaze. The front windows of three houses on the other side of the street were shattered to pieces. Mrs. Petro, and an officer who had lodgings in the house, were considerably burnt; the boy was killed in an instant; and Mary Cooper was snatched from sudden death, by an act of humanity from a man in the street, who rushed into the shop, and brought her out of the flames.

On Tuesday the 12th, I called to see her; but finding that several gentlemen of the faculty were then with her, I did not go up stairs. On Thursday evening, the 14th, she sent for me; I went immediately, and found her a shocking spectacle of human misery; burnt nearly over her whole body; and in exquisite pain: Yet her bodily sufferings were in a manner lost in the keener anguish of mind, on account of her state of soul. Death appeared as the king of terrors. She expected soon to launch into eternity; yet knew she was unprepared for the solemn change. As she appeared to feel genuine contrition of spirit for her sins against a holy and gracious God, as well as a dread of his majesty, I felt no hesitation in holding forth to her, a free salvation by faith in Christ Jesus. For some minutes her attention was so fixed on the greatness of her offences against God, as scarcely to listen to the offers of mercy. At length she turned her eye to the bleeding balm she wanted, and felt a ray of hope that she should find mercy. I had much freedom in praying with her, and left her, pleading for pardon and salvation.

On Friday evening, I called again, and enquired into the state of her mind. She replied,—“I am rejoicing in God.” I asked,—“How she found that joy?” She replied,—“Last night, after you left me, the Lord so blessed my soul, that I thought he was going to take me to heaven immediately.” I asked, if she was then quite free from the fear of death? She said, “No; but I have



have not that misery which I had last night; and I now believe the Lord will fully save me." I laboured by various questions to try her sincerity, and the reality of what she then professed to enjoy, and was fully satisfied that she had received a degree of divine consolation.

I was prevented, by distance from home, and labour in my Circuit, from seeing her again till Monday morning, the 18th, when I found her solidly happy in God. I then enquired,—If she had any fear of death remaining? She said, "No; not the least fear, or doubt." I asked,—If she felt any wish to live?—To which she answered,—"If it please God, I had rather go: But am quite resigned to his will, whether it be life or death."

On Tuesday morning I called again, and found her much in the same state of soul. I reminded her of the infinite mercy of God in not sending her instantly into eternity, at the moment of the explosion: To which she replied, with peculiar emphasis and emotions of gratitude, "Mercy indeed! For had I died then, I should have gone from one fire to another!"

As I went out of Town that day, I had no other opportunity of seeing her, but am informed that in the night, she expressed the clearest evidence of her acceptance with the Lord, saying,—"I have the witness within: The Spirit of God beareth witness with my spirit, that I am a child of God." When asked by a friend,—If she felt the sting of death? She replied, "No: Glory be to God, he has given me the victory thro' the Lord Jesus Christ."

A little before her death, she bade farewell to all around her, and then tried to sing an hymn, but her strength was too far gone for such employment on earth. I am informed, that her last words were, "Glory! Happy! Victory! A crown! Come Jesus! come quickly! O death, where is thy sting! O grave, where is thy victory? Thanks be to God who giveth me the victory, thro' our Lord Jesus Christ." Thus died Mary Cooper, March 20, a little short of nineteen years of age. She was rather beautiful in her person; but the flower is fallen; the springing grass is cut down! May young persons remember, that in the midst of life, they are exposed to death; and that in such an hour as they think not, the SON OF MAN cometh!

Before her death, she requested that a funeral sermon might be preached for her, and that her trifling conduct should be held up as a solemn warning to others whose conduct had been too similar to her own.

On this occasion we may remark the awful providence of God, in cutting off a boy in the very act of disobedience to his master, thro' the obstinacy of his own self-will, as a warning to

other boys, that they might learn to be obedient. 2, In taking off this young creature who had trifled in religion;—yet not suddenly, but giving her time to lament her offences, and implore the mercy of God. Trifling in religion is very little less than cursing and swearing.—“I would, says Christ, thou wert either cold or hot.” May this instance prove a blessing to our young readers!

JAMES WOOD.

Sheffield, March 26, 1799.

From Mr. MATHER to Mrs. P.

My dear Friend,

Feb. 1st, 1771.

**I**T is of considerable advantage, frequently to review our past experience: And to do it to profit, we should keep an account of our spiritual loss or gain: And it is safe in the discoveries of the goodness of God to us, to have two things in view, viz. the source from whence our blessings flow,—The Lord Jesus in all:—or some particular office or relation:—And the way of having every loss immediately repaired. 2. Christ as our advocate above. This will preserve us from self-confidence, and from unbelieving distrust; things which are in their places equally dangerous, and therefore should be carefully shunned by all who would be proficient in the divine life; or wish to enjoy the comfort which flows from religion, whether received from his word, messengers, or Spirit. The light, however clear, without the Spirit accompanying it, will not benefit us, and so far as this is unanswered, all other help is vain. This should make us exceeding careful not to grieve the Holy Spirit, whereby we can alone press into, and retain the liberty of the sons of God.

It is hard to recover any ground we lose; yet it is not impossible; seeing we have an Advocate with the Father, by whose prevailing intercession we may be restored; but this will not be effected without the same earnestness and simplicity we heretofore possess.

The spirit of sacrifice is a daily exercise, and is not to be lived in, without the most entire devotedness to God, and as much disengagedness from the creature, as is his will we should be, in our sundry relations in life. Yet this will not, cannot, ought not, to render us insensible, where real harm appears, or is to be feared. Therefore your having given up your partner, in a general way, was not sufficient for the particular circumstance you mention: Nor would it have argued a depth of grace, to have been without feeling upon the occasion. What to me seems to have been most wanting, was such an affection, as not only to be apprized of the danger your husband was in, but also to have led you to prayer for the more immediate interposition of his almighty power, that he might be preserved. And in this exercise, to have then offered him

up



up afresh to him who was able to keep him from suffering any harm. Yet these occasions administer various opportunities for Satan to attack us by reasonings, tending to weaken our confidence in God. Nor will the enemy be wanting to avail himself of every occurrence, as far as he is permitted, for these purposes. It is therefore our duty not to be ignorant of his devices, and to be always prepared to resist his onsets, by being steadfast in the faith, and not moved from our hope, by any variation we may meet from the innumerable occurrences of Providence, and unavoidable, yea, necessary effects of our union with one another.

I really felt a very great degree of spiritual nearness to you, and am glad to find you are unshaken as to the grace you have received. No doubt, anxiety has a great tendency to obstruct the work of God in us, as well as by us; as it is taking the matter out of his hands, who only can effect it. It is right that we should use every lawful means, and then leave our spiritual and temporal concerns with him who does all things according to the counsel of his unerring Will. Our souls will not by this means lose their ardour, as this is very consistent with the spirit of the wrestlers; as you, no doubt, have found, and will find more and more, by giving up yourself unto God, that he may mould as he will the passive clay. But this is a lesson nature is not apt to learn; and when once taught, is too soon forgot. By a continual looking unto Jesus, we shall prove a momentary salvation. Patience can never have its perfect work where temptation is not endured: But when it is, there is always a great advantage arising from it, therefore we should endeavour to bear our trials with all the resignation in our power; and then every day we shall advance in patience, until we are "perfect and entire, lacking nothing." This is the will of God concerning you; and you should not stop short of it. We still need the constant exercise of faith; that is, of coming as we ever came to God, by Jesus Christ, who is our Advocate above; and in and by him, our persons and performances are approved. I trust you are so sensible of this living and true way, as never to seek any other. I am, your's affectionately, A. MATHER.

EXTRACTS from LETTERS wrote by the Rev. Mr. WESLEY,  
To a MEMBER of his SOCIETY.

[ Continued from page 414. ]

L E T T E R XXIX.

Sept. 16, 1771.

I Believe my displeasure at you, is not likely to rise to any great height; it will hardly have time; for I should tell you very soon, of any thing which I did not like.

You want more simplicity: I will give you the first instance that occurs, of that simplicity which I mean. Some years since, a woman sitting by me, fell into strong convulsions: and presently began

Vol. XXII. September, 1799.

began to speak as in the name of God. Both her look, motions; and tone of voice, were peculiarly shocking. Yet I found my mind as ready to receive what she said, as if she had spoke with the look, motion, and accent of Cicero.

“Unprofitable,—far from edifying.” Nay; but this does not go to the bottom of the matter. Why is that unprofitable to me, which is edifying to others? Remember that remark in the *Thoughts on Christian Perfection*; If one grain of prejudice be in my mind, I can receive no profit from the preacher. Neither in this case can I form a right judgment of any thing a person says or does. And yet it is possible this prejudice may be innocent, as springing from the unavoidable weakness of human understanding.

I doubt not Mr. M— will be of use to many; he has much sense and much grace, together with uncommon activity and patience. And wherever he goes, the work of God prospers in his hand.

Bishop Brown thought Arianism and Socinianism, were the flood which the dragon is in this age pouring out of his mouth to swallow up the woman: Perhaps it may; especially with Dr. Taylor's emendation. But still the main flood in England seems to be antinomianism. This has been a greater hindrance to the work of God, than any, or all others, put together. But God has already lifted up his standard, and he will maintain his own cause. In the present dispensation, he is undoubtedly aiming at that point, to spread holiness over the land. It is our wisdom to have this always in view, inward and outward holiness. A thousand things will be presented by men and devils, to divert us from our point. These we are to watch against continually; as they will be continually changing their shape. But let your eye be single; aim still at one thing,—holy, loving FAITH; giving God the whole heart. And incite all to this;—one love;—one present and eternal heaven.

#### L E T T E R   X X X.

Nov. 30, 1774.

**Y**OU are in the safer extreme: When I formerly removed from one College to another, I fixt my resolution, not to be hastily acquainted with any one: Indeed, not to return any visit, unless I had a reasonable hope of receiving or doing good therein. This, my new neighbours generally imputed to pride: and I was willing to suffer the imputation.

I “Sum up the experience” of persons too, in order to form their general character. But in doing this, we take a different way of making our estimate. It may be, you chiefly regard (as my Brother does) the length of their experience: Now this I make little account of; I measure the depth and breadth of it. Does it sink deep in humble gentle love? Does it extend wide in all



all inward and outward holiness? if so, I do not care whether they are of five, or five and thirty years standing. Nay, when I look at Miss — or Miss —, I am ready to hide my face: I am ashamed of having set out, before they were born.

Undoubtedly Miss J— is deep in grace, and lives like an angel here below. Yet some things in her character I do not admire: I impute them to human frailty. Many years ago I might have said, but I do not now,

“ Give me a woman made of stone  
“ A widow of Pigmalion.”

And just such a christian, one of the fathers, Clemens Alexandrius describes: But I do not admire that description now, as I did formerly. I now see a Stoic and a Christian are different characters; and at sometimes I have been a good deal disgusted at Miss J—’s apathy. When God restores our friends to us we ought to rejoice: It is a defect, if we do not. In that and several other instances I take knowledge of S— R—’s littleness of understanding: And this, as well as our temper, we ought to improve to the utmost of our power; which can no otherwise be done, than by reading authors of various kinds, as well as by thinking and conversation. If we read nothing but the Bible, we should hear nothing but the Bible, and then what becomes of preaching?

Many people have clear conceptions of a few things, concerning which they judge and reason. But they have no clear ideas of other things. So if they reason about them, they stumble at every step. None can have general good sense, unless they have clear and determinate ideas of all things.

## L E T T E R XXXI.

December 27, 1774.

A Few minutes I spent with Miss M— when she was in town, two or three years ago. She seemed to be of a soft, flexible temper, and a good deal awakened. From her letters I should judge, that she had still many convictions, and strong desires to be a real christian. At the same time, it is plain she is surrounded with hindrances, and is sometimes persuaded to act contrary to her conscience. It is extremely difficult to advise a person in such circumstances what to do. Methinks the first thing I would advise her to, at all events is, “ Do nothing against your conscience.” 2. At a proper opportunity, after praying for courage, tell your Lady, you scruple such and such things. And I doubt not but she will take effectual care that no one shall press you on those heads. Leaving her place is the last step to be taken, if she finds she cannot save her soul therein.

You know it is very natural for me to estimate wisdom and goodness by years, and to suppose the longest experience must be

the best. But altho' there is much advantage in long experience, and we may trust an old soldier more than a novice: Yet God is tied down to no Rules: He frequently works a great work in a little time. He makes young men and women wiser than the aged, and gives to many, in a very short time, a closer and deeper communion with himself, than others attain in a long course of years. B— and P— B— are witnesses. They have both borne huge contradiction: And P— has stood such shocks as might have overfet some of the most established souls we have in London.

There is a great calmness and meekness in B— J—: but I want more softness and tenderness: I want more of human mingled with the divine. Nay, sometimes I want it in Miss M— too. But I do not call that warmth anger; at least not sinful anger: perhaps it would be culpable to be without it: I desire no apathy in religion: a christian is very far from a Stoic.

In every case, the last appeal must be made to our own conscience. Yet our conscience is far from being an infallible guide, as every wrong Temper tends to bribe and blind the Judge.

## L E T T E R XXXII.

Feb. 11, 1775.

**T**HERE seems to be in our excellent Friend, something too near a kin to apathy:—"a Clergyman, said one, (but I do not agree with him in this,) ought to be all *intellect*,—*no passion*." She appears to be, (I will not affirm she is) at no great distance from this. It is true, by this means we might avoid much pain: But we should also lose much happiness. Therefore this is a state which I cannot desire. Rather give me the pleasure and pain too: Rather let

"Plain life with heightening passions rise,  
"The boast or burden of an hour!"

But who has attained this? Who treads the middle path, equally remote from both extremes? I will tell you one that *did*, (altho' the remembrance of her still brings tears into my eyes,) that lovely saint Jane Cooper! There was the due mixture of intellect and passion! I remember one of the last times I saw her, before her last illness, her look, her attitude, her words! My dear friend, be you a follower of her, as she was of Christ!

## L E T T E R XXXIII.

June 9th, 1775.

**V**ERY possibly, if I should live seven years longer; we should be acquainted with each other. I verily think your reserve wears off; tho' only by an hair's breadth at a time. Quickened your pace: What you do, do quickly—"Scarce any thing important enough to write upon!" Why could you not say something about yourself? and is there any thing relating to *your* welfare, which



which is not important to *me*? Am not I concerned in every thing which concerns you? which either lessens or increases your happiness? I want you to be as happy, and in order thereto, as holy as an angel; that you may do the will of God on earth, as angels do in heaven.

I am less careful about your increase in knowledge, any farther than it tends to love. There is a danger of your laying more stress on this, than sound reason requires. Otherwise you would reap much profit from sermons, which do not improve your knowledge,—which do not apply to the understanding so directly as to the heart. I feel more want of heat than light: I value light: But it is nothing compared to love. Aim at this, my dear friend, in all public exercises: And then you will seldom be disappointed. Then you will not stop on the threshold of perfection; (I trust you do not now;) but will press on to the mark, to the prize of the high calling of God in Christ Jesus: Till you experimentally know all that love of God which passeth all (speculative) knowledge.

The lengthening of your life, and the restoring your health, are invaluable blessings: But do you ask how you shall improve them to the glory of the Giver? and are you willing to know? then I will tell you how. Go and see the poor and sick in their own poor little hovels. Take up your cross, woman! Remember the faith! Jesus went before you, and will go with you. Put off the gentlewoman;—you bear an higher character. You are an heir of God, and joint-heir thro' Christ! Are you not going to meet him in the air, with ten thousand of his saints? O be ready!

JOHN WESLEY.

~~~~~  
To the EDITOR of the METHODIST MAGAZINE.

My dear Friend,

London, April 3, 1799.

THE holy Apostle exhorts us, to hold fast the beginning of our confidence stedfast to the end; hence we may safely conclude, that this is the will of the Lord concerning us: But all that are brought into the glorious liberty of the children of God, are not so happy as to take the Apostle's advice; and for this reason, some pious and prudent people have objected to the publishing any account of the Lord's gracious dealings with us, till we have finished our christian warfare, lest we should dishonour our profession. Nevertheless we have abundant reason to praise the Lord that there are many, who from the time that they first tasted of the good word of God, and felt the powers of the world to come, till they finished their christian race, continued stedfast and immoveable, always abounding in the work of the Lord. And it is worthy our observation, that a great many, whose lives
have

have appeared in the *Methodist Magazine*, have been of this number, and have joyfully testified with their dying breath, that God had followed them with mercy and loving-kindness all their days, and that they could then chearfully give up themselves into his hand, firmly believing, that they should be happy with him for ever.

As some account of the Lord's dealings with that good soldier and faithful servant of God, Mr. SAMPSON STANIFORTH, was published in the *Magazine* for 1783, pages 13, 66, 122, 181, 237, 294, 348, it will afford your pious readers real pleasure to hear, that as the Lord hath now called him out of time into eternity, he finished his course with unspeakable joy.

After he gave up his business, he removed from Deptford to Shoreham, at the desire of the pious and venerable Mr. PERRONET, where Mr. Staniforth was made very useful among the little flock in that place; but he returned to Deptford, to his old friends, a few years back, where he spent a great part of his time in visiting the sick and the poor, and such as were in distress. Those who were in want he relieved according to his ability. He was a man, who for many years, had the glory of God in view, and the salvation of souls very much at heart, and he spared no pains in gathering poor wandering sinners into the fold of Christ, and encouraging those who were brought in, to press forward towards the mark, that they might obtain the prize of their high-calling. He was of a remarkably calm, mild temper, and of a peaceable and healing spirit; and was exceeding useful in promoting peace and love among the people. He has long been a father to the Deptford Society, as well as to some others in that neighbourhood.

When the infirmities of old age came upon him, he bore them with entire resignation to the will of that God, whose mercy and love in Christ Jesus he had long, and so largely experienced: And when visited with affliction, (which he frequently was for several years before his death,) he possessed his soul in patience, and looked to the hour of his dissolution with joyful expectation of being for ever with the Lord. He was neither molested with gloomy doubts, nor painful fears; nor was the enemy of souls permitted to distress him. But as his heart stood fast, believing in the Lord, so his evidence for heaven continued unclouded to the last moment of life. He said to a dear friend, a few days before his happy spirit took its flight, "I think my experience may be all summed up in these few words,—

"In the heavenly Lamb,

"Thrice happy I am,

"And my heart it doth dance at the sound of his Name."

The night before he died, a friend was sent for to wake with, and attend upon him, who when he came into his room, asked Mr. Staniforth

Staniforth
I thought
passage

And

And a
of tro
Lord
confid
the ble
be po
quietly

Th
with C
fifty y
The li
Will t
one of
preache
invited
and the
ful min
casion.
themsel
leave be
pose of
clined u

Good et

A N
act
his death
amongst
as he for
eldest son
against hi

Staniforth how he was? He replied, "I am exceeding ill, and I thought I was going home." He then repeated many particular passages from our hymns, and among the rest the following:

"O for a heart to praise my God,
 "An heart from sin set free,
 "An heart that always feels thy blood,
 "So freely spilt for me."

And soon after,

"My God I am thine,
 "What a comfort divine,
 "What a blessing to know that my Jesus is mine."

And added, "O what a mercy, to have a God to go to in a time of trouble." Seeing his servant standing by, he said, "Seek the Lord while he may be found, and hold fast the beginning of your confidence stedfast to the end. The Lord bless you: May all the blessings which the Lord poured out upon the head of Joseph, be poured out upon you," and very soon after he calmly and quietly breathed his last.

Thus died SAMPSON STANIFORTH, who had steadily walked with God for near sixty years. He preached the gospel for near fifty years, and finished his course in the 79th year of his age. The little property he had left, having no children, he gave by Will to his relations. But it was remarked by many, that not one of his christian friends were invited to his funeral; yet the preachers in Town willingly attended him to the grave, tho' not invited; so did several of those who loved him, from Deptford; and the Society shewed their affection for their deceased and faithful minister, by putting the whole chapel in mourning on the occasion. So exceeding little do distant relations in general think themselves obliged to their deceased friends for any thing they leave behind them. How much more commendable is it, to dispose of our property at death, for the honour of God, as he inclined us to do while living.

I am with much affection, your's in Christ Jesus,

~~~~~  
 A N E C D O T E.

Good effects of CONSIDERATION: From Sir HUMPHREY MACKWORTH, concerning PROVIDENCE.

**A**N old friend of mine, who having a very undutiful son, had actually cut off the entail, and disinherited him: But upon his death-bed, when he came to say the Lord's Prayer, and amongst the rest to pray, that God would "forgive him his sins as he forgave others;"—he began to think of his disinheriting his eldest son: And recollecting all the crimes his son had committed against him, and all his own sins against Almighty God; and hav-  
 ing

ing thereupon received the holy sacrament, it pleased the Lord to open his eyes, and put him upon recollection within himself, Whether his son had committed more faults against him, who was but a poor contemptible creature; or he against God, the glorious Creator of the world, the infinite Fountain of Goodness, and the Judge of all the earth; and being convinced of his error by a fair and just calculation, he sent for his son, and a number of his relations, and upon his death-bed he declared, "That altho' his son had proved very disobedient to him, yet upon consideration of the matter, he was ready to forgive him upon a very easy condition, which he hoped God Almighty would enable him to perform for his advantage both in this world and the next." The son was very joyful to be restored to his estate upon any condition whatever, and therefore faithfully promised in the presence of his relations, that, whatever his father commanded, he would faithfully perform the same to the end of his life. The father being ready to forgive, as he hoped to be forgiven, did not insist upon those hardships the son expected; but only on a solemn promise, That "every day during his life, after he was dressed, and ready to go abroad, he would turn all his friends and servants out of his chamber, and lock himself up for one hour by his watch; as believing it impossible for any rational creature, that gave himself time to think, not to reflect on a divine Power and Providence. Soon after the father died, and the son, more from shame than principle, did very strictly observe his father's dying commands. And altho' at first the hour was generally spent in contriving how to employ himself the subsequent part of the day; where to meet his harlots, his hounds, and his drunken companions; yet at last, when the repetition of these thoughts grew tedious to him, it pleased God to put him upon considering, What should be the meaning of his father, to impose such an odd kind of command upon him? And after divers ruminations upon that subject, he began at length to think, that certainly it must be from the experience his father had had of the vanity of that sort of life, which was spent in an idle repetition of the same lewd courses, without any return or profit to either body or soul; and without the least good to himself, his family, his neighbours, or the honest part of mankind. And being thus entirely convinced of the vanity of a wicked life, and finding within himself great joy and satisfaction in his intentions and resolutions to change his manner of living, and to consult reason in all his actions, he left his ill company, changed his whole set of thoughts, took great delight in reading the scriptures and practical discourses of divinity; and became one of the most pious, sincere, and accomplished gentleman in that part of the country.

POETRY.

VOL.



## P S A L M XXX. PARAPHRASED.

1 **I**N thee, O LORD, I trust,  
 And in thy saving Name,  
 Faithful, and to thy promise just,  
 O rid me of my shame;  
 O never, never leave  
 A sinner to his sin!  
 Who would thy gracious Word receive,  
 And longs to be made clean!

2 In condescending Love  
 Incline thine ear to me;—  
 Send down the answer from above,  
 And haste to set me free:  
 Be thou my Rock, my Tower,  
 To which I still may fly;  
 Redeem me, Saviour, by thy power,  
 Redeem me,—or I die!

3 Thee, Lord, I humbly claim,  
 My Rock, my Fortrefs thou!  
 Act for the honour of thy Name,  
 And save,—O save me now!  
 Jesus, my spirit stay,  
 And bring me to thy breast,  
 And guide me in thyself the Way  
 To mine eternal Rest:

4 Draw me out of the snare  
 My foes have laid for me;  
 Thou art my Strength; I cast my care,  
 My burthen, all on thee!  
 Into thy hands, O God,  
 My spirit I commend;  
 And thou, who bought me with thy Blood,  
 Shalt love me to the end.

5 Who vainly trust in lies,  
 Their ways I have abhorr'd;—  
 My faith for sure relief applies  
 To my Redeeming LORD.  
 On him alone I trust,  
 The Rock that cannot move;  
 My Joy, my Glory, and my Boast,—  
 Are in thy pardoning Love.

6 For thou my soul hast known  
 When plung'd in griefs and fears;  
 Thy pity mark'd my every groan,  
 And noted all my tears:

Thou hast not shut me up  
 With my old enemy,—  
 But brought me forth, enlarg'd my hope,  
 And bid me walk in thee.

7 Have mercy, then, once more,  
 And save me in distress!  
 I groan beneath the fatal power  
 Of inbred wickedness!  
 Despis'd and hated I,  
 And shunn'd by friends and foes;—  
 With trembling haste my neighbours fly  
 From my infectious woes!

8 Mine eye with sorrow fails,  
 My flesh and strength decay,  
 My soul, while sin again prevails,  
 Dissolves and dies away,  
 By all despis'd,—forgot,—  
 As long deceas'd I am:—  
 A vessel marr'd,—a thing of nought,—  
 A worm without a name!—

9 The many headed beast,—  
 I heard exclaim aloud,—  
 With furious rage that could not rest,  
 They all my ruin vow'd.  
 By force my soul they tried,  
 By cunning to devour;—  
 I saw their snares on every side,  
 And trembled at their power.

10 But trusting in the word,  
 The word of grace alone,  
 Thou art, I said, my God, and LORD  
 I claim thee for my own.  
 Thou know'st the appointed hour;  
 My times I leave to thee;—  
 Redeem me from the oppressor's power,  
 From all my sins set free.

11 Upon thy servant make  
 Thy blissful face to shine;  
 And save,—for thine own mercies sake  
 This helpless soul of mine.  
 Ah! do not let me fall,  
 O'erwhelm'd with endless shame;  
 For still in my distress I call,  
 O JESUS, on thy Name!

12 How vast the mercy's store,—  
 Thou hast for them prepar'd,  
 Who thee with filial fear adore,  
 And wait their full reward;



Before they hence remove,  
 Who trust in thee alone,  
 Enjoy a Paradise of Love,  
 An Heaven on earth begun.

13 Them in thy secret place  
 Thou shalt securely hide,  
 Far from the persecuting race,  
 The furious sons of pride:  
 Thy Presence shall defend,  
 And their pavilion be;—  
 Till all the storms and conflicts end,  
 Their life is hid in thee.

14 Blest be the Saviour GOD,  
 Whose gracious power I prove;  
 His goodness he to me hath shew'd,  
 His miracles of Love.  
 Shut up in self and pride,---  
 Satan's strong-hold,—I was,  
 My prison-doors he open'd wide,  
 And sav'd me by his grace.

15 For in my heart, I said,  
 I am forgotten quite,  
 Cut off from all relief and aid,  
 And cast out of thy sight:  
 Yet did thy pity spare  
 A wretch condemn'd to die,  
 Heard all my agonizing prayer,  
 And answer'd all my cry.

16 O all ye faints of his,  
 Love your Redeeming LORD;  
 He keeps the souls in perfect peace  
 Whose trust is in his Word.  
 Th' avenger of all those  
 Whose sins provoke his ire,  
 He fills the measure of their woes  
 In everlasting fire.

17 But ye that hope in Him,  
 Be strong, be of good chear,  
 Your souls he fully shall redeem,  
 And make you perfect here.  
 His constant mind impart,  
 His image from above,  
 And 'stablish each believing heart  
 In everlasting Love.

WORLDLY

## WORLDLY ANXIETY.

WHERE-E'ER I turn my thoughtful eyes,  
 What deep perplexity I view!  
 No pleasing prospect seems to rise;  
 The seasons wear a mournful hue;  
 Succeeding sorrows press on every side,  
 And threat'ning ills my hapless hours divide.

How oft Religion's powerful balm  
 Hath smooth'd misfortune's rugged brow,  
 And hush'd my sorrows to a calm!—  
 Then whence this poignant anguish now?  
 Are all the triumphs of Religion fled?  
 Were they the inmates of my heart, or head?

Was there a time when matchless woe,  
 From dire events my heart assail'd?  
 What healing aids did Faith bestow!  
 That heavenly fountain never fail'd;  
 Yet now, a faithless heart, desponding sighs,  
 And boding fears, from every quarter rise.

## OCCASIONED BY THE FOREGOING VERSES.

WHILE thus my soul, with worldly care oppress'd,  
 In mournful numbers mournful thoughts express'd,  
 A secret voice behind me seem'd to say,  
 "Hast thou so soon forgot the' appointed way?  
 "The' accusom'd path which holy feet have trod,  
 "Whence dying saints have breath'd their souls to God?  
 "What are those radiant forms, with looks so bright,  
 "With golden crowns, and robes of purest white?  
 "Came these from realms of bliss and soft repose,  
 "From worlds serene, where joy unmingled flows?  
 "Came they from where no sighing-ones are found,  
 "Or sin, or pain, or biting cares abound?  
 "Ah, no! thro' Tribulation's thorny road,  
 "The try'd and faithful favourites of God,  
 "Cleans'd in the blood of the atoning Lamb,  
 "Triumphant over sin and death, they came:  
 "Deck'd in the Saviour's robe of spotless hue,  
 "They enter in, and find the promise true."

Come then my soul, the secret voice obey,  
 With strengthen'd hope pursue thy destin'd way;  
 With pious joy embrace the chast'ning rod,  
 And love each stripe that brings thee near to God.

Mrs. COWPER.



4 AP 54

R.

168

METHODIST MAGAZINE.



MR. THOMAS ROGERS.

*Preacher of the Gospel.*

*Age 32.*

Som

THE

ther se  
waded  
another  
the gr  
fenses  
deeps  
years  
Christ  
ground  
lost ou  
the be  
broug

In t  
count  
ing lo  
was o  
master  
I trav  
as I w  
saw a  
Crofs.  
is law  
Count

Afte  
in Fla  
learned  
ing, w  
strictly  
notice  
" Biff  
improv  
in me  
shall fi  
me.

Vor



T H E

# Methodist Magazine,

For OCTOBER, 1799.

---

Some Account of Mr. JOHN BISSET, late Serjeant  
in the Army. Written by himself.

**T**HE first merciful interposition of the divine Providence I can remember, was when I was six or seven years old : My father sent me an errand, over the water of Donn. In going, I waded the river at a ford, but in returning, I took the water at another place, because nearer, and had almost perished. How the gracious God brought me safe through, I cannot tell, my senses being then stupified ; but I cried unto him out of the deeps ; he heard and saved me. The next was when about twelve years old. The Minister of the parish going a visiting about Christmas, took me with him : but returning late at night, the ground covered with snow, having a long moor to pass, we soon lost our way, and knew not where we were : but the Lord guided the beast on which the Minister rode, and I followed him, which brought us safe home.

In the year 1740, a very dear time, I was put apprentice to a country taylor, at about seventeen years old. My father having lost his good master by death, was thrown out of bread, and was obliged to remove his family a great way off from me : My master's work failed him, and I was sent off to shift for myself. I travelled the country seeking work, but could find none ; till as I was passing through the town of Bamff, at my wits end, I saw a Serjeant recruiting for the army, and breaking glasses at the Cross. What is this !—and I am starving for want :—the calling is lawful, and I thought,—I will go and serve my King and Country. Here was help in the time of need.

After arriving safe at my regiment in the city of Dendermond, in Flanders, in July 1740, I received arms and clothing, and soon learned my exercise. I also improved my leisure hours in reading, writing, and accounts. As I was sober, went clean, and strictly observed every part of my duty,—the officers soon took notice of me, especially my Captain ; he called for me, and said, “ Bisset, I hear a good account of you ; go on, my boy, in your improvements, and be assured you shall find a protector and friend in me ; and the first corporalship that falls in my company you shall fill it up. One happened soon after, and was conferred upon me.

In the year 1743, we marched to a frontier garrison, when the next spring we were besieged by the French Army, with the king at their head. I was in many dangers here, being much exposed to the enemy's fire. I could not help being from time to time seized with fear; especially at the approach of the bombs, which are objects of sight! They make a great noise as they fly through the air; with a fiery train flashing from the fuzee. They fell often so near me, as to drive the earth upon me. When the fire from the fuzee reaches the powder confined in the shell, it then rises out of the hole it makes in the ground on which it falls, bursts to pieces in rising, and spreads destruction round. Our manner was, to fall down on the ground when the shell fell first from the air, and to lie still till it burst. Once as I was wading a deep foss, with a party of men, a large bomb fell close by us in the water, which immediately rose and burst, and almost buried us with a load of water, mud and dirt. The enemy raised their batteries, and fired hard upon us day and night, and in five days silenced our batteries, and beat down the city walls, so that we were obliged to capitulate. The king allowed us honourable terms. We marched out with colours, arms, and baggage; and were honoured with his presence as we marched thro' the French Army, drawn up in great parade on each side of the road, and were escorted to the confines of Slyce in Flanders, our next garrison.

Being arrived safe in our new garrison, and at my ease again, all was soon forgot. I fell into converse with a Dutch servant maid in the house where our Colonel lodged, our conversation soon became serious, and marriage was proposed. But my Captain being informed, thought proper to prevent it, by sending me into close confinement; and shipping the maid down the river to her own place. I was then afflicted with the ague, of which many of our men died. This brought me again to seriousness and prayer. In the year 1746, the French came and besieged us again; there was a sham resistance for a few days. Our Dutch General fell in love with General Lovendale's gold; and sold us into his hands;—we were carried captives a great way into France, for which he was convicted, and deprived of all his honours. I had still the tertien Ague till we came to Dyson, the capital of the province of Burgundy; where I soon recovered my health and strength; and tho' a captive, was well used; and likewise escaped the fatigues and dangers of two severe and bloody campaigns. Being twenty-two months a prisoner, till peace was made, and having the liberty of the city, my time was chiefly taken up in learning French. Nothing was so remarkable here, as my own reigning sin, and the merciful God's patience, and long-forgbearance.

At last the glad tidings of our release came, and we returned to Holland, in the year 1752, a reduction took place, and I was



discharged; I came over to settle in Edinburgh, but meeting with some cross providences, I enlisted again in the English Army. We embarked for Ireland, but were like to be drowned on our passage in a dark stormy night. Conscience was alarmed, and cried loudly against me. In my distress I prayed earnestly to the Lord for mercy, and he graciously spared me. The winds were calmed, and we were brought safe to land. The gracious providence of God now put me under the care of another protector and friend; Major Hamilton took notice of me, and made me Corporal in his own company in Limerick. I went sometimes to hear the Methodists, but could not part with my sinful pleasures. The Lord chastened me again: I found my misery, and prayed again for relief; the ever merciful Lord, still pitied me, and healed my body, but my soul remained in bondage.

On the 5th of May, 1757, war being again proclaimed, we embarked at Cork for America, had a safe passage, and landed at Halifax in Nova-Scotia, June the 9th. Here I was for sometime afflicted with the scurvy, then the flux; and from other very cross circumstances, I endured much grief and bitterness of heart. I saw my sins written on my punishments, and was obliged to justify God; but my heart remained hard as a stone. Yet I continued to cry unto the Lord for relief, and he restored me to health again. We had an exceeding severe, frosty winter. And here the Major raised me another step, by making me pay-master, and trustee of his Company's affairs, with promise of the first Serjeantship that should fall in course. This was another favour from the Lord, and he enabled me to continue sober and diligent, so that I gained the favour and confidence of all the sober-minded officers and men; and notwithstanding my many offences against the Most High, yet he still shewed me life and favour, and he gave me the spirit of my office as a soldier, tho' I had not yet the spirit of a christian.

May 20, 1758, we embarked for the siege of Louisburgh, arrived in the Bay on the 2d of June, and made an attempt to land on the 7th, but could not on account of the high surges of the sea. Next day both wind and sea were calm; the troops took their boats again in order to land in the face of all the French batteries and troops. Here I experienced an unexpected indulgence of Providence. The Major ordered me to stay on board to guard the transport and stores, my welfare was much at his heart, on account of my usefulness to him and his company. O with what emotions did I stand on the deck and see my poor fellow-soldiers landing in the face of one of the thickest fires imaginable, after our ships had silenced the batteries that bore upon our boats from the shore. One boat with twenty-four grenadiers overset, and most of them were drowned. Several of our men and officers were wounded, and some killed; but what a miracle that there

were not many more? They landed, with the greatest intrepidity, and then rushed with their fixed bayonets upon the French, like enraged lions:—The enemy fled in confusion, and our troops pursued and chased them all into their garrison; which in return, opened their batteries upon our men, and made them retire to a proper distance, where they lay all night upon their arms. Next day we all landed with our tents, and formed our proper camps. Then we began to make trenches and batteries;—a tedious and dangerous work. The siege lasted from the 8th of June, to the 26th of July; being 48 days and nights of continual working, firing, and fighting. The only advantage the French got, was in a sally, they made one night upon our picquet guards and working men, they fell first upon Lord Dundonald, a young unexperienced officer, and his party, who were too secure, and most of them asleep. This neglect cost him his life, and many of his men were killed and wounded, with several of the poor unarmed workmen. But the picquets on the right-hand and left ran to their relief, and drove the French into their garrison. During this siege I had my health well, but was exposed to great danger several nights and days. There were 10 ships of war in the harbour, which formed a circle half round the garrison, and kept a continual fire upon our working men and guards. In relieving these we were in the utmost danger, as well as in our trenches and on our batteries. The bombs were continually falling among us, and balls plowing the ground, driving the stones and dirt upon us; and killing and wounding our men. But the greatest of all wonders to me is, that God preserved so many, and suffered so few to get hurt amidst such eminent dangers! General Wolfe, shocked at the destruction which the French ships were making, at last threw a bomb into one of them, which set her on fire: She blew up, and set the ships around her on fire, and they all burnt down to the water edge! the whole harbour seemed in flames. Then we took the town with ease, and embarked on the 25th of August, for Boston, and landed safe there on the 16th of September, under the command of General Amherst, while General Wolfe with another part of the Army went to reduce Canada. We marched immediately up thro' New-England to Fort Stanwix, but all being quiet, returned to Albany to winter, the 29th of October, after travelling 342 miles. This was no easy campaign; but the Lord strengthened and preserved me. But he visited my wife with a fever, while we were on this long march. This was a severe trial. I was obliged to leave her one morning on the camp ground in a wilderness, both helpless and hopeless, finding no carriage to put her on. Here again I poured out the sorrows of my heart, unto him, before whom all hearts are open; and he supported me to do my duty, and calmed my mind, by giving me a secret hope that he would take care of my wife some way or other;

other;  
camp gr  
on a wa  
gladden  
for such

In A  
hearing  
profited  
officers  
In the  
was tak  
again.

On  
and em  
dent co  
Tycon  
before,  
in attac  
before  
and lan  
approa  
On the  
fions;  
two e  
very f  
attenti  
ously  
fled ba  
sion, v  
ed und  
the fo  
most h  
In thi  
ing on  
coveri  
hard,  
and w  
great  
singul  
breast  
mind,  
from  
could  
a can  
breast  
the L



other; which he did, though I knew it not, till I arrived at our camp ground, when it was told me, that the Doctor had put her on a waggon with the sick men, and she was coming up. This gladdened my heart and filled it with a kind of gratitude to God, for such a seasonable interposition of the divine goodness.

In Albany we had good winter quarters, and an opportunity of hearing sermons on the Lord's day: I gladly attended them, but profited little thereby. I taught French this winter to some of the officers, and was esteemed by them, and indulged by the Major. In the spring I was seized with a pleuritic disorder; but great care was taken of me, until it pleased the Lord to restore me to health again.

On the 19th of June, 1759, we rendezvoused at Lake George, and embarked on board our batteaux, under the mild and prudent command of General Amherst, to go up the Lake to reduce Tyconderoga, where General Abercromby was routed the year before, and many of his men slaughtered, by their imprudence in attacking a formidable breast-work which the French had made before the fort. We arrived at the head of the Lake on the 22d, and landed safe in the woods. The French guards fled on our approach: We pursued and chased them within their breast-work. On the 23d, the General divided his little army into three divisions; two of which attacked the breast-work separately at the two extremities, while the third division advanced slowly in the very front and center of the breast-work. This fixed the whole attention of the French, who were suddenly surprized, and furiously attacked on each flank, contrary to their expectation. They fled backward to their fort with precipitation. The front division, which was that I belonged to, safely advanced, and encamped under this breast-work which covered us from the cannon of the fort; all this was done with very little loss to us. But the most hurtful part was the raising batteries within the breast-work. In this work, several of our men were killed and wounded. Being one night on the picquet between the breast-work and the fort covering the men that were making the batteries, the fort firing hard, a piece of grape-shot fell at my feet, another went over me, and wounded the poor man that was behind me: this was taken great notice of by those who were present, and often spoken of as singular. At another time as I was standing on the flank of the breast-work besides the centinel, a sudden thought came into my mind, "Get thee hence!" I did so. Immediately a cannon shot from the fort smashed his arm to pieces: I turned about, and could not but cry out, "O the goodness of God!" Many a cannon ball went close over my head here while under this breast-work: But still that word was accomplished to me, "Seek the Lord, and ye shall live."

[ *To be continued in the next.* ]

A SERMON

## A SERMON on the WHOLE ARMOUR of GOD.

[ Concluded from page 427. ]

I. **F**IRST then, "Put on the whole Armour of God!" This belongs to all; every soul is bound to hearken to this exhortation. The divine armour hath been laid before you: Should you not all labour to put it on? "Let your loins then be girt about with truth:" You know this is necessary; the God of truth expects and requires it from you. If truth be not rooted and grounded in your souls, all your religion is vain. God sees into all the secrets of your hearts: He knows every way of wickedness that is in you. You may deceive yourself or your neighbour; but remember this, you cannot deceive God. He judgeth righteously, and knows whether your heart is upright before him. O! buy the truth, and never, never sell it. Get this girdle; let it be about your loins constantly; and let the truth sink into your hearts.

Be not deceived, God is not mocked; if you sow in righteousness, you shall reap in mercy. Remember Christ is the Truth; get acquainted with him: He inspires truth, encreases, accepts, and rewards it. Let the God of truth dwell in your hearts richly; let the Spirit of truth guide you; let the Word of truth be in your mouth: And remember that no lie is of the truth. Be sincere in your heart, and in your conversation. If you are so, you will come to the light, that it may be manifest, your works are wrought in God, John iii. 21. By manifestation of the truth, you will commend yourselves to every man's conscience. O let hypocrites, let the double-minded remember this; those who say unto Christ, Lord, Lord, but do not the things he has commanded; who in words profess they know God, but in works deny him.

II. You must have on the "Breast-plate of righteousness." Put this on; that is, put on the Lord Jesus Christ, Rom. xiii. 14. You must have the covering of his Spirit, Isa. xxx. 1. or, woe be to you! Put off your filthy garments, and be clothed with the Son of God. Come to him; he is the Lord our Righteousness, Jer. xxiii. 6. If you say, But may not we do without this righteousness? Have we not a righteousness of our own? Will not our moral righteousness, and sincere obedience be accepted? You talk like an Heathen: What righteousness have you? Where is your armour, wherein you trust? O slow of heart to believe what God hath spoken! Do you not know that you are under the curse, till Christ saves you from it, Gal. iii. 10. Why will you trust in a broken law to justify you? Especially in a law that can shew no mercy? You are a poor, miserable, guilty, helpless, unworthy wretch. Know this, and humble yourself before God! Tremble at his feet; confess that you have no righteousness of your

your o  
oulnessGet on  
gine yo  
must b  
interest  
that w  
v. 21.more c  
self on  
put on  
plate,  
He wil  
not ha  
mercy  
Saviour  
Sinner  
mercyhave a  
ness to  
your l  
made  
holine  
corrup  
God is  
the ki  
all you  
be ma  
thro' a  
ous, i  
is not  
soulsTh  
law d  
confor  
ample  
righte  
mand  
take h  
him!  
10.  
remen  
gates  
are ye  
a nan  
Follow  
ousnes



your own ; and beseech him to cleanse you from all unrighteousness.

Get on the *white raiment, the righteousness of the saints* : Never imagine you can be righteous, till your sins are forgiven you. You must be ungodly till you are justified, Rom. iv. 5. Seek then an interest in Christ. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. 21. Make haste ; submit to the righteousness of God ; put no more confidence in the flesh ; come out of yourself ; throw yourself on Christ ; hide yourself no longer in your filthy rags ; but put on change of raiment : O ! if you do not put on this breast plate, I declare to you, that God will shoot his arrows at you : He will pierce your heart with his anger. If you say, "I will not have Christ's righteousness : " God will say, I will have no mercy upon you. If you say, you will not have Christ for your Saviour : God says, you must have the devil for your father. Sinner, do not stand it out against Christ ! Come in : While mercy is offered, O accept it. Perhaps you will reply, "But I have an interest in Christ ; I know he has imputed his righteousness to me."—And have you the law of righteousness written in your heart ? You must not think to be saved, except you are made holy. I mean, the Lord will not finally save you without holiness. Indeed, before your sins were forgiven, you was a guilty, corrupt creature ; but assure yourself, that you must be holy as God is holy, and pure as God is pure, before you can enter into the kingdom of heaven. Do not think like Antinomians, that all your righteousness is in Christ ; that is, that we are never to be made righteous in ourselves. Indeed, all our righteousness is thro' and from Christ ; yet we must be righteous, really righteous, in ourselves, or we cannot see the kingdom of God. Christ is not a compleat Saviour to us, till he purifies and sanctifies our souls and bodies.

The Gospel requires as great degrees of holiness, as ever the law did. The pure in heart only shall see God. Be you then conformable to your righteous Lord : he hath given you an example, O follow his steps ! Walk as he walked, in holiness and righteousness all your days : If you love Christ, keep his commandments. Obey his Gospel ; walk according to his royal law ; take him for your King and God ! Love him, please him, praise him ! It shall be well with the righteous, saith the Lord, Isa. iii. 10. Ye righteous generation, God will have you in everlasting remembrance. Ye that keep the truth, lift up your heads ; the gates of the New Jerusalem will be opened for you ! O blessed are ye that are righteous ! He will highly exalt you, and give you a name, above every title of honour, this world can afford. Follow righteousness and mercy, and you shall find life, righteousness and honour, Prov. xxi. 21.

III. Let

III. Let your feet be shod, &c. Be patient, courageous, and ready to every good work. You have need of patience; you will be tried as by fire: Therefore be strengthened with all might in the inner man; have all patience, and long-suffering with joyfulness. Do not say, I could bear any trial but this: Surely if you cannot bear what God himself appoints, you can bear nothing. Be ready to suffer all things from all men, and run patiently the race that is set before you. Let your feet be beautiful, and your conversation holy. Spread abroad the Gospel; be very zealous for the Lord of Hosts; have feet to run, and wings to fly, to do the will of God! You will meet with many a mountain; but by the help of our God, shall leap over them all; and go on from strength to strength, till you finish your course with joy!

IV. Above all, I exhort you to take the shield of faith; for without this you can do nothing. But O! Beware of the false, dead faith, that destroys so many souls. Be sure your faith is the right, gospel faith: If you mistake in this, you will blunder all along. If your faith be false, so will all the other graces you seem to possess. Examine then yourselves, whether you are in the faith; and whether your faith be rooted in your heart.

Remember the signs that follow those that believe: The Scriptures say, they have forgiveness of sins; the Spirit of Adoption; peace, joy, and love to God; power over sin, victory over the world; and all the fruits of the Spirit. Has your faith this evidence, of being the faith of the operation of God? Is it a shadow, or a substance; an opinion in your head, or a true principle of life, in your heart? Do you believe in word and opinion only; or have you in your heart, the powerful faith of God's children?

The devil will throw his fiery darts at you: O! Have faith, to quench them in the blood of Christ? Have faith to withstand Satan; he will march towards you with all his malice, rage, and power; but have faith, and God will bruise him under your feet. Be also faithful to your God, and to your King; to your soul, and to your country. Be not faint-hearted; have courage; take your shield, and wield it. Drive the devil before you. Have faith in God, in God your Saviour, and all things shall be possible to you! Come, thou soldier of Christ, believe and live! Believe, and you shall see the glory of God! Believe, and out of weakness you shall be made strong! Believe, and you shall get a crown of righteousness! Above all, brethren, have faith working by love, and then you shall overcome all the devils, and sorrows, and sins that oppose you. Believe, and you shall be God's friend, like Abraham. Believe, and you shall be God's servant, like Moses. The time would fail, to tell you all the power and efficacy of faith: It dries up the sea; and make waters flow out of the rocks: It throws down walls; alters the nature of fire; stops the mouths of lions. O! It is a precious jewel, a heavenly treasure!

sure!  
righte

V.  
therefo  
Hope  
from a  
ed in l  
your so  
is at ha  
of hop  
though  
long:  
the wo

VI.  
Medita  
word a  
precious  
Read a  
tures;

And  
Sword.  
will no  
fins.  
Again,  
have no  
fands,  
again fa  
may fa  
your fir  
gravate  
1 John  
have no  
reed, n  
tempter  
so hard  
faken:  
faith, a  
fatan, l  
at you;  
you tur  
promise  
bear, bu  
1 Cor.

The  
use of  
enemy  
book:  
Vol.



sure ! He that has faith, has Christ, with all his benefits ; grace, righteousness, liberty, joy, glory, and immortality !

V. The head should be covered in the day of battle. Take therefore the *helmet* Hope ; let this keep your head above water. Hope, and wait for the salvation of God. Hope to be delivered from all sin and sorrow ; hope to be filled with God, and perfected in love. Let hope purify your heart, and be an anchor to your soul. Look up, your redemption draweth nigh ! the time is at hand when you shall weep no more : Behold the open door of hope is before you. Hope for all good things to come ; and though the Lord tarry, still wait upon him ; he will not tarry long : The Lord is at hand, be steadfast therefore, and abound in the work of the Lord.

VI. Take the Sword of the Spirit. Search the Scriptures. Meditate in God's law. Be thoroughly furnished for every good word and work. Increase in the knowledge of God. O love the precious word of God : Do not perish for want of knowledge. Read and understand the sacred pages ; be mighty in the Scriptures ; so shall you vanquish satan, when he comes as a flood.

And here I would just hint, how you should use the Gospel-Sword. Perhaps satan may tell you, God is so merciful, that he will not punish you, although you should commit such and such sins. Answer, The soul that sinneth, it shall die, Ezek. xviii. 20. Again, if he tells you, It is too late now, all is over, God will have no mercy upon you ; reply, But He keepeth mercy for thousands, Exod. xxxiv ; and now is the day of salvation. Satan may again say ; but you have been a great, presumptuous sinner ; God may save others ; you he will not save. Answer to this, that tho' your sins are as scarlet ; of the deepest dye, and of the most aggravated nature, yet the blood of Christ cleanseth from all sin, 1 John i. 7. The enemy will still urge, but you are weak ; you have no good in you. Answer, Christ will not break the bruised reed, nor quench the smoking flax, Matt. xii. Moreover, the tempter may suggest, If you are a child of God, why does he deal so hardly with you. You are poor and afflicted, despised and forsaken : Answer, God has chosen the poor of this world, rich in faith, and heirs of the kingdom of heaven, Jam. ii. Ay, says satan, but I will have you yet ; I have many fiery darts to throw at you ; you may be zealous and firm for a season, but I will make you turn your back at last : Answer, God is faithful, and has promised, not to suffer me to be tempted above that I am able to bear, but will with the temptation, make a way that I may escape, 1 Cor. x. 13.

The Spirit of God will teach you, brethren, how to make use of this sword, that you may cut all the snares of the enemy in pieces. I beseech you then to be versed in God's holy book : O let the word of Christ dwell in you richly ; let it live

VOL. XXII. October, 1799.

and

and grow in you ; it is the ingrafted word, the word of wisdom ; it shews you what the Lord would have you to do, and what you are to expect from him. O dig therein for knowledge, as for hidden treasure ; bring out of God's treasury things new and old, So shall you be perfect and intire, lacking nothing.

VII. Pray in the spirit without ceasing, &c. If you do not this, all your labour will be in vain. You cannot stand fast in the faith, or grow in grace, unless you continue instant in prayer. Open your hearts and lay your wants before the Lord. O pray for the spirit of prayer, that you may make your requests known to him ! Hitherto you have asked little in the name of Christ : Now ask, and you shall receive, and your joy shall be full : But ask in faith, no way doubting, that God is able to do this thing for you. The reason why you have not more love, joy, holiness, faith, is because you do not ask it of our Father who is in heaven. He knows that you have need of these things, and would freely give his Holy Spirit to you, if you did but pray, and not faint.

Pray then for yourselves ; pray for the peace of Jerusalem ; they shall prosper who love her ! Let the care of all the churches be on you also. Intercede with God for Sion, and for her sake, do not hold your peace ; but make intercession, with groanings which cannot be uttered. Pray for the grace you have not ; pray for the continuance of what you have ; pray for pardon, and holiness ; pray for your friends, and your enemies. Pray with all prayer ; pray every where, lifting up holy hands, and pure hearts, without wrath towards man, or doubting towards God : So shall your prayers be as incense, and the lifting up of your hands, as the evening sacrifice. Lord teach us, thy disciples, how to pray !

To conclude. Are you a Minister of Christ, a Preacher of Righteousness ? O then you above all, have need of this armour ; you are an officer in the army of the Great King ; you stand in the front of the battle ; all the powers of hell are engaged against you, especially. Many eyes are upon you ; the eye of God, expecting sincerity and faithfulness ; the eyes of the world, watching over you for evil ; the eyes of the children of God, looking for a more than ordinary degree of holiness from you ; the eye of satan, to see how he may tempt and destroy you. You are a mark for all to shoot at : See then that you put on the whole armour of God. You are indeed a strippling, going against Goliath ; but fear not, the armour of God differs from Saul's armour : It does not take away, but gives strength and activity, and makes the man of God valiant in fight. But O ! take heed, that whilst you are exhorting others to be valiant, you put on the Lord Jesus Christ, yourself ; that your own soul be not found naked. Go not this warfare at your own charge ; count the cost ; see if you can meet the king and god of this world, and all your foes ! You will not be crowned, except you strive lawfully ; you are listed to be a soldier. Do not then intangle yourself with the affairs of this life,

life, th  
tain.  
continu

And y  
are you  
of it or  
spare ?  
and fai  
any of  
but onc  
fall, as  
wantin  
thereof  
are nec

Last  
a girdle  
a sword  
then str  
wife.  
the wor  
up and  
to Zion

And  
ed his  
and for  
may be  
mysteri  
the god  
dant en  
sions !  
upon th

Accor

ON  
T  
port :  
mention



life, that you may please the Lord Jesus Christ, who is your captain. O ! thou man of God, fight the good fight of faith, and continually lay hold on eternal life !

And you that believe, brethren ; you that have on this armour ; are you sure that you have on the whole armour of God ? or a part of it only, without having the whole ? And which part can you spare ? Do you not want truth and righteousness, patience and faith, hope and knowledge, and all prayer ? Can you say of any of these “ I have no need of thee ? ” No, no ; if you break but one link of the chain, it holds you up no longer, and you fall, as tho’ all were broken. To have any part of this armour wanting, will keep your soul destitute of the whole. Some pieces thereof indeed, as faith and prayer, we eminently want, but all are necessary. Therefore, brethren,

Leave no unguarded place,  
No weakness of the soul,  
Take every virtue, every grace,  
And fortify the whole.  
Indissolubly join’d,  
To battle all proceed ;  
And arm yourselves with all the mind  
That was in Christ your head !

Lastly. Remember there is no armour for the back. You have a girdle, and a breast-plate ; sandals, and a shield ; an helmet and a sword ; but with which of these can you cover your back ? Go then straight forward : Look not behind you : Remember Lot’s wife. Be faithful ; be constant ; be courageous. To arms ! Hear the word of command : Behold, the crown is ready for you. Go up and possess the good land ! Live by your sword till you come to Zion ; and there, you shall learn war no more !

And now brethren, I close this discourse, as St. Paul concluded his military exhortation : Let me beseech you to pray for me, and for all the Preachers of the Gospel, that a door of utterance may be opened to us ; that with all boldness we may speak the mysteries of the kingdom of God ; and that when we have fought the good fight, and bruised Satan and sin under our feet, an abundant entrance may be ministered unto us, into the blessed mansions ! Where we shall all ascribe salvation to Him that sitteth upon the Throne, and to the Lamb, for ever and ever !

~~~~~  
ACCOUNT of the DEATH of Mrs. ANNE THORNTON.

[*Concluded from page 444.*]

ON the morning of the 19th, addressing herself to Mr. Thornton and her children, she spoke to the following purport : “ I have often thought of a subject, which I wished to mention before I left this world, but I forbore because it was an

affecting one. I have not written any thing concerning it, except in my last birth-day poem. I always disliked funeral pomp. I wish to be buried in a plain decent manner ; and as much may be expected in a *professional way* : if any should wonder why it is not so, let them be told--It was my desire ;--that will be sufficient. I should like to be buried in a country church-yard. I have thought so, in years that are past, as well as of late, since I have been so much at Epsom. I used to take pleasure in walking in church-yards, and reading Monumental Inscriptions. They have their use ; I do not condemn them ; but I beg there may be nothing of this kind for me, but my name, age, and a sentence of scripture. The scriptures contain every thing, and I know no part of them I should rather chuse, or think more proper, than Rom. vi. 23. "The wages of sin is death ; but the gift of God is eternal life." I feel, what a poor, vile, helpless unworthy sinner I am ; as Gambold says, "No deed of mine but prov'd me worse." In one sense, *all I have done is sin*. In another, it is not. I thank God for any good he enabled me to do : but the good that is done upon earth, the Lord doeth it. I wish you to have proper views of your own being. I think some people deficient herein. They have not a right sense of the importance of their own being. I have gloried in my being a redeemed creature : This dignifies human nature. St. Paul gloried in the cross : It was this that raised him up. And St. Peter says, "We have not followed cunningly devised fables, when we made known unto you, the coming and power of our Lord Jesus Christ, but were eye witnesses of his majesty, &c.:" No ; faith apprehends realities. Faith opens the world to come. This life is but the beginning of our existence : When we begin to live here, we begin to die : And when we die, (in the faith) we enter into a fuller enjoyment of the blessed realities which faith now apprehends. O may the Holy Spirit impress these truths upon your hearts. My dear children ! without his influence, all is nothing." Then leaning her head back, she said "Lord ! now take me to thyself. Let me depart in peace according to thy word, for mine eyes have seen thy salvation. Lord Jesus, receive my spirit." She was quite exhausted, and sunk into a fit which threatened her dissolution ; but reviving again, she cried, "My God, my God!—

"Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

On being offered some refreshment, she said, "He that giveth a cup of cold water, for the Lord's sake, shall in no wise lose his reward. How well it is to be employed in acts of kindness, of which our Lord takes such notice ! I have thought of that text, "Henceforth, I will drink no more of the fruit of the vine, till I
drink

drink it new with you in my Father's kingdom."* What a parting meal was that, which our Lord partook with his disciples! What condescension! What intimate familiarity! This scripture and others have led me to consider the similarity and connection between earth and heaven. Such as, "I am the vine, ye are the branches."† What a union! It is a subject that has often afforded me pleasure and profit." A person said, "You used to reason from analogy." She replied, "Yes, I used to love to compare reason with faith, and nature with revelation. And tho' some persons may think these things strange, I have had such openings into them, within these few days, as I did not expect in this life. But many people laugh at what they do not understand." Her pillow being a little moved, she said, "My mother used to say, If I were a queen, I could not be better attended. I am sure I may say so. But I have often felt pain that I did no more for her; tho' I paid her all the attention in my power. She was a blessed woman, and I sometimes think she will be one of the first happy spirits to welcome me home. How I shall rejoice in a future day, to present my children to her in glory!"

She then mentioned her son, and his wife, and their little one, with great affection. It is written, "Love is stronger than death." Death cannot cut the thread of love. She desired to be affectionately remembered to Mrs. S—, and said, she was glad she came to see her, before she left Camberwell.

In the afternoon, she turned to her daughters and said, "God has been better to me than my fears. You little expected to see your dying mother with so little fear. I have had many fears, (alluding to a complaint which threatened her with painful consequences, for many years) but my Lord has been good to me. My fears drove me to prayer; and what pain I did feel, has often drawn me nearer to my God. Dr. L— brought me good news, when he told me I was going home to my God. Lord, suffer me not to be impatient: thy time is best; thy will be done!"

The room being dark, she asked for a light, saying, "Light is sown for the righteous, and joy for the upright in heart." In the evening, being in much pain, she cried, "Lord have mercy upon me: Do thou help me: Let thy rod and staff comfort me. Thou hast prepared a table for me in the wilderness." Soon after she prayed fervently, and calling upon the Saviour of sinners, said,

"Son of God! Thy blessing grant

"Still supply my every want.

I did not think that nature could have held out so long; but, Lord, thou shewest me, that thy time and manner are the best. Give me strength and patience, and let thy will be done."

* Mark xiv. 25. † John xv. 5.

On the 20th, in the morning, she said, "I am waiting for my dismissal. My Saviour, my God, my All! perfect what thou seest lacking in my soul, and take me to thyself. Remember the word in which thou hast caused me to trust. I will trust, and not be afraid, for the Lord Jehovah is my strength and my song." She then said to Miss Thornton who was standing by, "Read the scriptures:" she answered, "I will." She said, "Let me hear you say so again:" Miss T. repeated her promise.

She then sunk into a slumber, but awaking soon, had a fit, which we thought would have been too much for her feeble frame. During the evening, her head was affected, but nothing dropped from her lips in this state, but what manifested a mind at peace with God, and longing for enlargement. At times she prayed much, and chiefly in the language of scripture.

On the 21st. She had a better night than was expected; sometimes sleeping, and when awake lying still, without much pain, and in the spirit of prayer. She was perfectly recollected, and often repeated, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee," &c.* When informed that Mrs. F— had sent her kind sympathizing love to her, she was a while silent; and then said, "Did Mrs. F— send a message to me?" On being answered, "Yes;" she said, "I love her: the very hearing of her name revives me. We know little of the value of love here, to what we shall in eternity." To one who stood by, she said, "What do you think St. Paul would say to you if he was here?" "Stand fast in the liberty wherewith Christ hath made you free. Never be entangled with the bondage of sin, nor with the allurements of the world."

Being told that Miss Martha M— had frequently called, when she was too ill to see any one. She said, "I love her and all that family. They fill an important station. There are but few people of talents, who can bear to know their own importance. But it ought to humble and stimulate us to use them; for talents for the good of others are an awful trust committed to our care. It is not at our option whether we use them or not. I have often had serious thoughts upon this subject. It is seldom we see such a family as the M—'s. I have many thoughts on my mind concerning them, if I had but strength to arrange them." Feeling herself a little better, she desired Miss M— might be sent for.

When she came, Mrs. Thornton said, "You see me weak in body, but my mind is vigorous." She was obliged to pause for want of strength; but recovering herself, she went on to this effect; "I am glad to see you. When I came hither, I seemed nearly as well as you. One day, before I left home, the Doctor seeing me walk across the room with apparent strength, said

* Isa. xxv. 13.

something concerning me. I then thought, I shall probably slip thro' your hands; but the thought was not painful. I felt no fear. Now *I am* going. And tho' I do not think any thing I am able to say, can have much weight as coming from me, yet I wished to see you. Your's is a singular family. God has given great talents to you all. And it is true wisdom to know the part we are called to act, and to fulfill it. We are little aware of the loss we shall sustain, if we do not properly fill up the place for which we are fitted. I have had awful views of this, such views as have influenced my intentions. I have aimed at using what was committed to me, to the glory of God: And tho' I have fallen far short of my aim, yet I am now thankful that my endeavours were directed to what at this important moment, my mind fully approves. I am a weak helpless creature, and do not speak because I have filled my place, or done the work assigned me. No, I have only aimed at it; but I speak because of the sluggishness of my nature, and because I wish every one had a proper sense of the increasing enjoyment they may gain by a right use of their time and talents. The necessity of this appears from the Apostle's words, "Press towards the mark. Covet earnestly the best gifts;" and from our Lord's account of the ten virgins. They were all entrusted with talents, all had light, and all had gifts. But five were wise, and five were foolish. The former improved, the latter neglected their talents. You are engaged in a good work, may you go on and prosper. If he that giveth a cup of cold water shall not lose his reward, the service of those who seek the spiritual good of their fellow-creatures shall surely be remembered. God is faithful,—I am a poor worm,—but I have found him so, beyond what I could have hoped. in my chamber have I prayed,

"When pain o'er my weak flesh prevails,
With lamb-like patience arm my breast;
When wounding grief my soul assails,
In lowly meekness may I rest."

"I have had a strong assurance that it would be so, in so much that I have often returned to my knees to thank God, for what I believed He would do. I have often poured forth my soul in prayer respecting the hour, which now draws near. I had reason to believe he would be with me; and now he is answering my faith. If a petition is presented, we know it was accepted, if the thing petitioned for be granted. Does it not amount to a certainty? Spiritual things are realities. Faith produces effects. God is faithful to his word."

Then turning to her children, she said, "My dear children, let no one cheat you out of immortality." And looking earnestly at Miss M—, said, "I love you, and pray God to bless you, and your dear sisters." Miss M— was much affected, and thanked

ed her for her prayers, &c. She replied, "We often ask others prayers; but we have only faint conceptions of the love and benevolence of the prayer of Jesus for us. O precious, precious Saviour! How great is thy love! May he help you to go on in the good work in which you are engaged! True wisdom, I again repeat it, Is to know our calling, to live in it, to be holy and useful, so shall an abundant entrance be administered unto us, into the heavenly kingdom."

She was now quite exhausted, and fell back into one of the fits, which we often thought would have taken her home: But she sunk into sleep, and afterwards, though very ill all day, continued testifying of the unbounded love of God our Saviour: Often saying, "Lord, now lettest thou thy servant depart in peace," &c. When offered a little refreshment, she took it, saying, "It tastes well." But immediately, as if recollecting herself, added, "What has any one in my weak state to do with tastes?" A friend answered, You have a better taste, a taste for divine and heavenly food. She replied in two lines of the poet,

"With finer taste of wisdom fraught,
And mystic power of love."

Soon after she mentioned a good man in London, Mr. W—, and said, "I remember that several years ago, he had a fever, in which he was delirious, during the whole of which his conversation was about spiritual things. I have often thought of him since I came hither. My thoughts, through my weakness, have not been always under the control of reason; how thankful should I have been, to have known nothing but what I would wish to think upon?" One standing by, said, I have often been struck with the rich variety of scriptural sentences, and verses of hymns, with which your memory is stored, and in which you now so readily express yourself; and I have thought, I will endeavour more than formerly, to advise young people to store their memories with what they would wish to think of in a dying hour; and told her that one of her nieces was committing to memory, Gambold's *Mystery of Life*;—she gave a smile of approbation; and turning to her children, who were all standing around her, entreated them to fill their minds with the good things which might be useful to them on a dying bed.

She then asked a person present, if she had known Mr. W—? Who said, "Yes, I have often met with him in the Monday morning bands." She answered, "I well remember the precious times we used to enjoy in that Band. A few simple-hearted spiritual people met together. Several of them had little learning, but they used to speak in a manner, which would not have disgraced persons of the greatest abilities. Mr. W— was a man of good plain sense. How many persons of fine strong intellects, will wish one day, to change places with him? Religion is the one thing worth seeking after."

In

In the evening she mentioned the Miss M's. again, saying, "It was a rare thing to find five such sisters." She spoke of the family at Bethany. "Jesus loved Mary, and her sister Martha, and Lazarus; they were three." She mentioned Miss P—, desired her love to her, who always appeared to her like a person belonging to another world; and said, that she knew several excellent single women, to whom she wished her daughters might be like. She spoke of old Mr. P—, "who in his early days, used to leave all the comforts of life, to go to seek lost sinners. If we leave our comfortable homes, warm fire-sides, and go to seek souls, or to hear the word of God, it will bear reflecting on, in such an hour as I am passing thro'."

Near midnight, she was in great pain, and prayed fervently that our Lord would take her to himself. She complained of the room being dark, and when told that there were candles in it, and that it was owing to her illness that she did not see the light, (for at the approach of her fits, her sight was much affected,) she said, "I am glad you tell me so. I hope it is a proof that I am not far from my heavenly inheritance. I always loved light, because I thought it typical of spiritual light. I hope, if one of my natural senses is closed, it is a prelude to my spiritual senses being more fully opened, perhaps it may be soon." And then she repeated that verse,

"Kind is the speech of Christ my Lord,
Affection sounds in every word;
Thou art my chosen one, he cries,
Bound to my heart, by various ties."

On the 22d. This morning she seemed to be in great pain. She was much engaged in prayer, and often expressed her strong confidence in God, saying, "My flesh shall rest in hope. Thou wilt keep him in perfect peace whose mind is stayed on thee;"—and other apposite passages of scripture. While we were fanning her, she said,

"From Sion's top the breezes flow,
And cheer us in the vale below."

A little after, she desired her love to the ladies belonging to the Charity for Lying-in-women, and begged, while one shilling was subscribed, they would not let it drop. After which she cried out, "I will trust in the Lord Jehovah, for in him is everlasting strength. Lord, let me this night come to thee: Let me see thy salvation:—but thy will be done."

On the 23d. This morning she said, "If the sight of our minds were stronger, we should see great beauty in every scripture comparison. That is a fine one in Eccles. xii, "The keepers of the house shall shake, the strong men shall bow themselves: and they that look out of the windows shall be darkened," &c.

The eyes gradually lose their power of seeing. The sublimity of the Holy Scriptures should excite our admiration; we know a little of this here, but we shall know more hereafter. The Psalmist says, "Thy works, O Lord, are wonderful, sought out of all them that have pleasure therein." O that young people would store their minds with divine truths."

Sunday the 24th. She was very ill all day, dozed much and said but little. But in the evening, she sang,

"The Lord of Sabbath, let us praise,
In concert with the blest;
Who joyful in harmonious lays,
Employ an endless rest."

And then she called on those around her to join in singing praises to God. Some time after she said, "Now, Lord, what is my hope? My hope is truly in Thee, thou dost keep my mind stayed on thee." The 28th. For some days she dozed much, and had several fits. This morning she said, "How comfortably the Lord has kept me in this week: I could not have thought I could have been so comfortable, in such a state of weakness. Let patience have its perfect work in my soul. Lord, make me perfect and entire, lacking nothing. Sometimes the enemy thrusts sorely at me with a temptation, to fear that all is not right with me, that after all I may fail. But he is not suffered to distress me. In thee, O Lord, do I put my trust.

Thy mighty Name, Salvation is,
And keeps my soul above;
Pardon, and peace, and power, it brings,
And everlasting love."

On one saying, "God is faithful: you know he is so: Having loved his own, he loved them to the end." She answered, "Yes, he is faithful: In years that are past, when fear has assailed me, I have prayed to the Lord, my heart has been poured out before him, and he has permitted me to talk to him, as a man with his friend. He has comforted me, and now he is answering my prayers. By night on my bed I have sought thee, and thou art my Rock and my Refuge. I renounce all my righteous and my unrighteous deeds. I have no hope or plea but in Thee." On one saying, "In Christ Jesus, all the promises are Yea and Amen;" and mentioning that text, "All things are your's, for ye are Christ's, and Christ is God's;" she took up the words, "Yes, ye are Christ's, and Christ is God's; and when Christ who is our life shall appear, then shall we also appear with him in glory." Then looking affectionately on her children, she said, "My dear children, you see your dying parent bearing testimony to the truths of God." Soon after, being in great pain, she said, "If my continuing here sometime longer, may be of use to any person, I am willing to stay. These our light afflictions

afflictions which endure but for a moment, work out for us, a far more exceeding and eternal weight of glory." While a person repeated the following verse, "While we look not at the things which are seen, but at the things which are not seen," and added, "You now are between both worlds, and see the things that are invisible," she replied, "I do indeed. Lord, my sure trust is in thy word, and thou wilt not suffer me to be confounded. I trust in thee, and know on whom I trust." A friend seeing her suffer much pain, said, "I wish I could relieve you, but I cannot. All I can do is to recommend you to him, who alone can afford you the help you need. And as dear Mrs. J— said, when passing thro' the same course, He has given you a full cup." She replied, "I only pray that He may give me patience to endure. Thy Will be done."

Towards the close of life, her weakness was extreme. She said little, except in those blessed words, which our Lord himself has taught us, frequently repeating the Lord's Prayer, or detached sentences from it; particularly, "Our Father—Thy Will be done: for thine is the kingdom, the power and the glory, for ever and ever, Amen, and Amen." For near forty-eight hours before her happy spirit took its flight, she took little notice of any thing around her; but about 12 o'clock on Monday night, she cried out, "Our Father: ever and ever: amen and amen." She then lay as one asleep, breathing shorter and shorter, without the least struggle, till she entered into her Master's joy. twenty minutes before two o'clock, on Tuesday the 12th of March, 1799.

In a few days her remains were removed to Camberwell. And on Thursday, the 21st, according to her desire, interred in Epsom Church-Yard; where a stone was erected, with her name, age, and the last verse of the sixth chapter to the Romans, inscribed, "The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."

~~~~~

A short Account of Mr. HENRY DURBIN, of Bristol, who died in December 1798.

MR. DURBIN was a member of a society of young men, who met together to read and pray with each other, in Baldwin-street, in Bristol. They undoubtedly had much of the fear of God, and greatly desired to honour him, but were strangers to the Gospel Plan of Salvation, till the blessed God, in his adorable providence, sent the Rev. Mr. WESLEY to publish the Gospel of Peace in that city: When most of those young men were brought to the knowledge of the truth, and were among the first members of the Methodist Society: Mr. Durbin was one of this number, and often used to say, "I had the honour to receive

“ Mr. Wesley into Society ; for we were formed into a regular  
 “ Society before he came to Bristol ; and he joined with us and  
 “ became our teacher.”

An account of Mr. Durbin's conversion to God was published in the Methodist Magazine for 1797, page 200. He continued a member of our Society for many years, till the disputes took place concerning the Sacrament ; when he withdrew, with many other respectable persons, who had long been highly valued by us.

On the 22d of December 1798, a friend called upon Mr. Durbin, and gave him some account of the happy death of Mrs. ELIZABETH JOHNSON, with whom he had been long acquainted. He was much affected, and praised God on her account, and said, “ I remember her a pious young woman many years ago, when  
 “ she constantly attended the prayers at the College-Church ; she  
 “ then appeared deeply serious. This was before Mr. Wesley  
 “ visited Bristol.” He added, “ I have only followed her at a  
 “ distance. She was intirely out of the world, but I have had  
 “ my calling in it : But, blessed be God, who hath kept me from  
 “ the evils of it. I feel solid peace, and know in whom I have  
 “ believed, and that he is able to keep that which I have com-  
 “ mitted to him. I have no painful fear : My soul is happy, and  
 “ I can rejoice in God ; for tho' I never had power to express  
 “ myself, as some people have, yet my heart has been kept going  
 “ out after God in desire, so that in that sense, I pray without  
 “ ceasing. I can also praise him for every thing,—for disappoint-  
 “ ments, and many disagreeable things ; so that in every thing I  
 “ give thanks.” The friend joined in prayer with him ; and what was very uncommon for Mr. Durbin, he broke out, and in a very lively manner, praised the Lord for all his past mercies, and expressed his desires, and his confidence in God respecting what lay before him.

The same night about one o'clock, he was seized with the complaint of which he died. On Sunday evening, though he was very weak, he would have the family called up into his bed-chamber, and he desired a friend to read to them a sermon of Mr. Wesley's, on,—“ By grace ye are saved ;”—and the good old man raised himself up in his bed, and prayed with more than common fervour.

To a person who called upon him on Monday about three o'clock, he said, “ I was taken ill about one or two o'clock on  
 “ Sunday morning. I have no pain, but am very weak. I know  
 “ not what the Lord is about to do with me : but the issues of  
 “ life and death are in his hands : His will be done : I feel eter-  
 “ nal life abiding in me. Blessed be God for giving me the faith :  
 “ He hath maintained it in my soul : I have experienced the good  
 “ of it through life, and it will help me to die. I do not feel  
 “ any rapturous joy ; indeed I have seldom felt any thing of that  
 “ kind, since the time I first experienced a sense of pardon.

“ Messrs.

“ Messrs.  
 “ when  
 “ filled  
 “ were

“ I now  
 medicino  
 “ not w  
 “ in go  
 eight o'clock  
 entered i  
 O may v

An Acco  
 pit, m  
 by his

ROG  
 174  
 him an  
 true ligh  
 his mind  
 when he  
 courage  
 from G  
 being th  
 of sin, a  
 to cry to  
 perdition  
 plorable

In 17  
 one tha  
 assist hi  
 to a pic  
 From th  
 gently a  
 of thre  
 with hi  
 Leeds,  
 and sole  
 perhaps  
 himself,  
 the Lor



“ Messrs. Wesley and Whitefield came and alarmed us ; and  
 “ when we were enabled to believe in Jesus as our Saviour, joy  
 “ filled our hearts. When some of the hymns were sung, we  
 “ were comforted, especially that of Dr. Watts ;—

Thee, we adore, eternal Name,  
 And humbly own to thee,  
 How feeble is our mortal frame,  
 What dying worms we be.

“ I now feel solid peace.” A few hours after, upon taking a medicine, he said, “ I have no pain ; but I am weak : I know  
 “ not what will be the event of my present complaint ; but I am  
 “ in good hands : The will of the Lord be done.” About eight o’clock the complaint returned, and in a few minutes he entered into the joy of his Lord ;—an old man and full of days. O may we all, when the Lord cometh, be found ready.

J. PAWSON.

~~~~~  
 An Account of ROGER BINNER, who was killed in a Coal-pit, near Leeds, by the fire-damp, April 19, 1797. Written by his Son-in-law.

ROGER BINNER was born at Hunslet, near Leeds, in 1744. His parents being very poor, they were not able to give him any learning. Nevertheless, thro’ the influences of that true light which lighteth every man that cometh into the world, his mind was impressed with serious thoughts of God and eternity, when he was very young ; but having no one to instruct or encourage him, these impressions gradually died away, and he turned from God into the paths of sin. In the 20th year of his age, being then in the Yorkshire Militia, he began to see the sinfulness of sin, and the dreadful consequences thereof, and was constrained to cry to the Lord for mercy. He saw himself upon the brink of perdition, and often wandered in solitary places, lamenting his deplorable condition.

In 1768, he began to think of marriage, and looked out for one that professed godliness, hoping that such a person would assist him in seeking salvation. Providence kindly directed him to a pious young woman, who was a proper help-mate for him. From this time he came out from among the ungodly, and diligently attended upon all the ordinances of God. For the space of three months, he sought redemption thro’ the blood of Christ with his whole heart. Being one Sunday at the old church in Leeds, where the Lord’s-Supper is administered in a very serious and solemn manner, to a greater number of communicants, than perhaps in any parish church in England ; he thought within himself, if I stay and receive the sacrament, and can only believe, the Lord will set my soul at liberty, and I shall be made happy in
 his

his love. According to his faith, so it was done unto him, for as the Rev. Mr. Atkinson pronounced the words, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body," &c. he was released from the heavy burden which he had so long laboured under; the light of God's countenance shone bright upon him, and he was filled with peace and joy in believing; and from that time never lost a sense of the love of God in Christ Jesus, but retained it to the day of his death.

As he could not read the scriptures, he was greatly distressed on that account, knowing what a grievous loss this was to him; but being exceedingly desirous to learn, his wife assisted him in the evenings after he came home from his work, and he soon learned both to read and write tolerably well, for which he heartily praised the Lord. There being but few Methodists in their neighbourhood, he and his wife travelled hand in hand in the good ways of God, and with two or three others met together once a week, in order to read the scriptures: He frequently spoke of this with tears of sacred joy; and it would be well if all who desire to seek salvation would follow the example of such simple-hearted people.

After being for some years a steady member of the Methodist Society, he was appointed to lead a class, by Mr. Mather, in 1782. He entered upon this important office with fear and trembling, being sensible of his insufficiency for so great a work; the Lord condescended to assist and bless him in this labour of love, and the people prospered under his care; some of whom are now in glory, and will bless the Lord for his pious example, and christian instructions.

As he walked circumspectly, he enjoyed much of the divine presence, and advanced swiftly in the life and power of godliness. He was diligent in his hard labour, and careful to provide things honest in the sight of all men: He was also fervent in spirit, faithfully serving the Lord, who blessed their united endeavours, so that they were preserved from bringing a reproach upon the gospel, by contracting debts which they could not pay: But as Satan has many ways to hinder the spiritual progress of those who are upright in heart, he laid a snare for the feet of this honest man's wife, with which she was unhappily entangled. She was anxiously careful to provide for their growing family, and began to keep a little shop, and in order to oblige her customers, she sold her goods on the Lord's-day. This was a sore trial to her husband, and brought a curse instead of a blessing upon their labours;—the Lord laid his afflicting hand upon him, and he was confined at home for some time. Upon which he said to his wife, "This sickness is sent on account of your disobedience. Our Lord said to Martha, thou art careful about many things, but one thing is needful: so I may say to you. Let us both be in good earnest; and resolve, that our house shall serve the Lord." She

took

took th
to the I
joy of h

In 17
many
God, a
in his cl
are still
with hi
constant
up in l
care, an
children
God, hi
Lord at
and used
books in
invited
be a ble

In 179
velled in
people.
still hear
given no
in a char
tend the
She repli
time."

cordingly
him, T
down, a
spot. T
affliction
was told
down, th
running
confusion
with her
that her
ceived he

The Lo
and it se
as he was
you to b
well in th
a daughte
ledge of
When he

took the advice, broke off her sins by repentance, and cried to the Lord for pardon; he heard her cry, restored unto her the joy of his salvation, and made her once more happy in his love.

In 1794, there was a blessed revival of the work in Hunslet, many were brought into the glorious liberty of the children of God, and Brother Binner had at that time about thirty persons in his class, several of whom died happy in the Lord, and others are still walking in the good way. Many of those who then met with him were young, both in grace and in years, and needed constant instruction, and much tenderness, in order to build them up in holiness. He was remarkably attentive to all under his care, and treated them as an affectionate father would do his own children. When they went cheerfully forward in the ways of God, his hands were lifted up; but when he saw them follow the Lord at a distance, and fall into sin, then he mourned over them, and used every means in his power to restore them. He put such books into their hands as he thought suited their state, and often invited those Leaders to meet his class, whom he thought would be a blessing to them.

In 1796, a preacher who had been in the connection, and had travelled in Leed's Circuit, was very much admired by some of the people. This was the case with this good man's wife, so that she still heard him when he preached in that neighbourhood. He had given notice that he would hold a Love-feast on the 29th of May, in a chamber in Leeds: Hannah Binner was very desirous to attend the meeting, altho' her husband advised her to stay at home. She replied with tears in her eyes, "I believe I shall have a good time." He answered, "I cannot stand out against faith." Accordingly she went;—very soon the dreadful news was brought to him, That the chamber in which they were assembled was fallen down, and his wife, and eighteen others were killed upon the spot. This was indeed an awful providence, and a very heavy affliction to him; but yet mercy was mixed with judgment. He was told by a person who stood just by her before the room fell down, that she appeared to be greatly affected, and the tears were running down her cheeks. As she lay in the ruins, when all was confusion and bitter distress on every side, she was heard to say with her expiring breath, "Lord Jesus, receive my spirit!" so that her husband had good reason to believe that the Lord had received her into a state of everlasting happiness.

The Lord wonderfully supported him under this distressing trial; and it seems as if he had had a foreboding of it;—for one day, as he was conversing with her, he said, "Hannah, I would have you to be in good earnest, for it appears to me, that you will be well in the morning, and dead at night. He was now left with a daughter and two sons; the former was brought to the knowledge of the Truth, and was exceeding useful to her father. When he returned home from his work, she frequently opened her

her mind to him, and related the gracious dealings of the Lord with her soul; and sometimes she would take the liberty to ask, How the Lord dealt with him? While thus engaged in spiritual conversation, their minds were frequently so drawn out after God, that dissolved in tears, they would fall down upon their knees, and pour out their souls in fervent prayer and praise. It would be well for christian families were they more frequently employed in this way than they are. Surely it is highly commendable for parents to converse freely and familiarly with their children upon spiritual subjects; and the happiest effects follow when children find freedom to open their minds to those who are older and wiser than themselves.

He was remarkable for speaking of the things of God on all occasions, and in all companies; he did not suffer either fear or shame to hinder him, but boldly confessed himself a disciple of Christ wherever he came. He constantly prayed with his family two or three times a day; and frequently spent a little time in prayer with those who happened to be at his house before they went to hear the word preached. Would all who attend public worship follow the same rule, a far greater blessing would assuredly attend the ministry of the servants of God.

A little before his death, he went to see one of his brothers, who enquiring how he found the state of his mind under the heavy trial before mentioned? He answered, "I bless the Lord he hath been better to me than all my fears: I have found him present with me at all times: And I praise his sacred Name, I have no fear of death at all: But I want to be as a ship in full sail before the wind; so that I may never rest till I arrive at the haven of everlasting peace."

Thus, this upright follower of the Lord exercised himself, in preparing for the rest which remaineth for all the redeemed; till April 19, 1797, when being at work as usual, in the coal-pit, the foul air took fire, and so terrible was the explosion, that he and twelve others were killed in a moment! This awful providence speaks aloud to all, and especially to those who are employed in that line of life, "Be ye also ready! for in such an hour as ye think not, the Son of Man cometh." Among those who were killed by this dreadful unexpected accident, were a father, and his four sons, at whose house R. Binner used to hold prayer-meetings. It was a most affecting sight to see thirteen corpse carried thro' the streets of Hunstet at the same time to be laid in the silent grave, all of whom were killed in an instant. So true it is, "In the midst of life we are in death."

Thus, to our unspeakable grief, were we deprived of an affectionate parent, and the church of Christ of an useful member. The judgments of God are a great deep. The week before his death he was very much quickened and stirred up to greater diligence than ever in the service of a good Master. Two days before

fore his
spoke h
and gav

He declar
was intim
he went
devoted
mitted ex
might be
his work

Mr. I
out the h
preached
liveth, an
death."
ten by th

Thus
than a ye
vidences
lowed Ch

Vol. X

fore his death, he had been at a Love-feast at Hunflet, where he spoke his experience among his christian friends for the last time, and gave out this hymn,

A while in flesh disjoin'd,
Our friends that went before,
We soon in paradise shall find,
And meet to part no more:
In yond thrice happy Seat,
Waiting for us they are,
And thou shalt there an husband meet,
And I a parent dear.

He declared how happy he was in the love of God, and that he was intirely resigned to his will, whether for life or death. Before he went to bed that night, he was exceedingly earnest to be wholly devoted to God; and in prayer expressed himself as having committed every thing into the hand of the Lord, that His holy will might be done in him and by him. In the morning he went to his work as well as usual, but was soon brought home dead.

Mr. Hopkins walked before the funeral proceffion, and gave out the hymn, "Rejoice for a brother deceas'd;" and Mr. Myles preached to a large congregation upon these words, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." It was a very solemn time, and will not soon be forgotten by the serious part of the hearers.

Thus were we deprived of our father and mother, who in less than a year were both brought home dead. May these awful providences be sanctified to us, and may we follow them as they followed Christ, till we meet in the house of our Father above.

MOSES ROBERTS.

Why do we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that JESUS sends,
To speak them to his arms:
O could we make our doubts depart,
These gloomy doubts which rise,
And see that heaven which we love,
With unbecclouded eyes.
Could we but climb where Moses stood
And view the Landskip o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore,

CAPT. CAMPBELL'S SHIPWRECK and CAPTIVITY.

[Continued from page 449.]

“**P**HILOSOPHERS and divines,” says Captain Campbell, “have declaimed upon the advantages of a well-spent life, as felt in the dying hour. To witness one example such as Mr. Hall held forth, would be worth volumes of precepts on this subject. The unfeigned resignation with which he met his dissolution, and the majestic fortitude with which he looked in the face the various circumstances of horror that surrounded him, rendered him the most dignified object I ever beheld or conceived. About a quarter of an hour before he died, Mr. Hall broached a most tender subject of conversation, which he followed up with a series of observations, so truly refined, so exquisitely turned, so delicate and so pathetic, that it seemed almost the language of inspiration; as if, in proportion to the decay of his body, intellect increased, and the dying man had become all mind. This conversation continued to the very instant of his death; during which time he held my hand clasped in his. His hand grew cold; he said his lower limbs were all lifeless, and that he felt death coming over him with slow creeping steps. He again moralized, thanking God with pathetic fervour for his great mercy in leaving him his intellects unclouded, and the organ of communication (the tongue) unenfeebled, that, to the last, he might solace his friend and fellow-sufferer—“Ah! Campbell!” continued he, “to what a series of miseries am I now leaving you! death in such circumstances is a blessing—I view mine as such; and should think it more so, if it contributed, by awakening those people to a sense of their cruelty, to soften their rigour to you: But cruelty like their’s is systematic, and stoops not to the controul of the feelings. Could I hope that you would yet escape from their power, and that you would once more press your family to your bosom, the thought would brighten still the moment of our separation; and, oh! my friend! could I still further hope that you would one day see my most beloved and honoured parents, and tell them of my death without wringing their hearts with its horrid circumstances, offer them my last duties, and tell how I revered them.—If, too, could you see my—, and tell her how far, far more dear than—!” Here he turned his eyes toward the lamp, then faintly on me—made a convulsive effort to squeeze my hand—cried out—“Campbell! oh, Campbell! the lamp is going out!” and expired without a groan.”*

“For

* Mr. Hall’s father was a gentleman of considerable property, and gave his son a suitable education; but unhappily, being too anxious to increase his wealth in order to aggrandize his family, he engaged in great and important speculations: But these turned out unfortunately; and he

“F
the de
conseq
in antie
fore hi
great
now th
feel the
he was
still rem
relief f
alleviat
at the b
not affo
ed dete

“It
I under
port w
and in
purpose
waited
desired

he was l
curred,
preparin
gaged to
as soon a
necessity
deavoure
which a
formed a
friends w
to compl
objected,
whelmed
quiring g
less, ther
paradise,
sufferings
had not
signation
even that
to triumph
kind.
bound in
of God,
he broug
was none
and he sav

"For some time, says Capt. Campbell, I was lost in grief for the death of Mr. Hall. Tho' I had long expected it, and might consequently be supposed to have wasted great part of my sorrow in anticipation; yet, having only considered and felt the point before his death merely as it respected him and his misfortunes, a great portion of the calamity remained unconceived: And, now that he was dead, I began for the first time to consider and feel the subject as it concerned myself. Reflection told me, that he was happily relieved from woe, and in a state of bliss.—But I still remained a prey to perhaps new barbarities, without hope of relief from the old. No partner to share, no social converse to alleviate, no friend to console me under my afflictions, I looked at the body of my friend with envy, and lamented that death had not afforded me, too, a shelter from the cruelties which fate seemed determined to heap upon me.

"It is impossible for me to express to you the agonies of mind I underwent during the rest of the night. In the morning, a report was made to the Commandant, of the death of Mr. Hall; and in about an hour after, he passed me by, but kept his face purposely turned away from me to the other side. I patiently waited for the removal of the dead body till the evening, when I desired the Sepoys who guarded me to apply for its being removed.

he was left in a state little above beggary. When this misfortune occurred, the son had finished his education at the University, and was preparing to travel for his further improvement: He was likewise engaged to an amiable young lady, and their marriage was to be consummated as soon as he returned from his travels. His father, being compelled by necessity to inform him of the ruined state of his affairs, the son endeavoured to console his father, and divided his own private property, which a relation had left him, in order to support his parents. He then formed a plan for going to India to advance his fortune, which his friends with difficulty consented to. His intended bride indeed proposed to complete their union before he left England, but to this he generously objected, and resolved not to involve her in the distress which overwhelmed his family. Mr. Hall set sail for India in expectation of acquiring great riches;—but how sadly was he disappointed!—Nevertheless, there is good reason to hope, that altho' he missed of an earthly paradise, yet he found an heavenly one. Such deep and complicated sufferings as he passed thro', must have terminated in madness, if they had not drove him to God for help and support, for patience and resignation: and in all probability he found more than he first sought for, even that Peace which passes all understanding, and which enabled him to triumph over the terrors of death, and the cunning barbarity of mankind. "Such as sit in darkness and in the shadow of death, being bound in affliction and iron: Because they rebelled against the Word of God, and contemned the Counsel of the Most High: Therefore he brought down their heart with labour; they fell down, and there was none to help; Then they cried unto the Lord in their trouble, and he saved them out of their distresses." Psalm. cvii. 10. &c.

They returned, and told me that they could get no answer respecting it. Night came on, but there was no appearance of an intention to unsettle me from the corpse. The Commandant was sitting in his Court, administering, in the manner I have before described, *justice!* I called out to him myself with all my might, but could get no answer from him. Nothing could equal my rage and consternation; for, exclusive of the painful idea of being shackled to the dead body of a friend I loved, another circumstance contributed to make it a serious subject of horror. In those climates, the weather is so intensely hot, that putrefaction almost instantly succeeds death; and meat that is killed in the morning, and kept in the shade, will be unfit for dressing at night. In a subject, then, on which putrefaction has made advances even before death, and which remained exposed to the open air, the process must have been much more rapid. So far, however, from compassionating my situation, or indulging me by a removal of the body, their barbarity suggested to them to make it an instrument of punishment; and they pertinaciously adhered to the most mortifying silence and disregard of my complaints. For several days and nights it remained attached to me by the irons. I grew almost distracted—wished for the means of putting an end to my miseries by death, and could not move without witnessing some new stage of putrescence it attained, or breathe without inhaling the putrid effluvia that arose from it—while myriads of flies and loathsome insects rested on it, the former of which every now and then visited me, crawling over my face and hands, and lighting in hundreds on my victuals. I never look back at this crisis without confusion, horror, and even astonishment; and, were it not connected with a chain of events preceding and subsequent to it, too well known by respectable people to be doubted, and too much interwoven with a part of the history of the last war in India to admit of doubt, I should not only be afraid to tell, but absolutely doubt myself whether the whole was not the illusion of a dream, rather than credit the possibility of my enduring such unheard-of hardships without loss of life or deprivation of senses.

“At last, when the body had reached that shocking loathsome state of putrefaction which threatened that further delay would render removal abominable, if not impossible, the monsters agreed to take it away from me—and I was so far relieved: But the mortification and injury I underwent from it, joined to the agitation of the preceding week, made a visible inroad on my health. I totally lost my spirits; my appetite totally forsook me: My long-nourished hopes fled; and I looked forward to death as the only desirable event that was within the verge of likelihood or possibility.

“One day, my opposite friend (the native prisoner) gave me a look of the most interesting and encouraging kind; and I perceived a more than usual bustle in the citadel, while the Sepoys informed

infor
that
feeb
cum
ened
volve
but
the
const
dered
mer

“V
they
also.
comp
to fee
vain
utmo
any f
policy
forth
ackno
fible,
reason

In
event
by re

In
ravag
a grea
even
Malab
Gener
under
Onor
under
fidera
Color
sisting
poys,
imme
and f
obstac
he mo
fixed
the pl
were
which

informed me that they were ordered on immediate service, and that some events of great importance had taken place. From this feeble gleam, my mind, naturally active, tho' depressed by circumstances of unusual weight, again took fire, and hope brightened with a kind of gloomy light the prospect before me: I revolved a thousand things and drew from them a thousand surmises; but all as yet was only conjecture with me. In a day or two, the bustle increased to a high pitch, accompanied with marks of consternation: The whole of the troops in the citadel were ordered to march; and the Commandant, and a man with a hammer and instruments, came to take off my irons.

"While they were at work taking off my irons, I perceived that they were taking off those of the native prisoner opposite to me also. He went away under a guard: We looked at each other complacently, nodded and smiled, as who should say, "we hope to see one another in happier times not far distant." But, alas! vain are human hopes, and short and dark is the extent of our utmost foresight! This unhappy man without having committed any sort of offence to merit it, but in conformity to the barbarous policy of those Countries, was, by the Jemadar's orders, taken forth, and his throat cut! This the Jemadar himself afterwards acknowledged to me—and, what was still more abominable if possible, undertook to justify the proceeding upon the principles of reason, sound sense, and precedent of Asiatic policy."

In order to elucidate this business, it is necessary to recur to events which happened antecedent to this time; but of which, by reason of his situation, the Captain was then entirely ignorant.

In order to relieve the Carnatic, which was suffering under the ravages of a formidable victorious army, who had not only cut off a great part of our forces on that coast, but affronted our army, even at the walls of Fort St. George, descents upon the coasts of Malabar were planned, in order to make a diversion: And General Matthews, in Jan. 1783, landed, with a small army under his command, at a place called Rajamondroog—took Onore, and several forts; and being joined by other troops, which under the command of Colonel Humbertson, had done considerable services to the southward, and were now commanded by Colonel Macleod, marched from Cundapore, with an army consisting of twelve hundred Europeans, and eight battalions of sepoys, toward Huffsaingurry Ghaut, a pass that leads over those immense mountains which divide the peninsula; running north and south, from Persia to Cape Comorin. After surmounting obstacles that would have discouraged a less surprising commander, he mounted the Ghaut, carrying every thing before him with the fixed bayonet; and reached, within a short march of Mydernagur, the place where Capt. Campbell was confined. These operations were undoubtedly much facilitated by the death of Hyder Alli, which happened while the Captain was in prison, and which drew
the

the attention of Tippoo Sahib to affairs of more immediate importance, than the defence of the Malabar forts. And thus the reader perceives the occasion of the extraordinary revolution that so suddenly took place in the fort.

Ignorant of these proceedings, however, as our traveller of course must be, he was utterly at a loss to account for the sudden resolution to release him and his opposite fellow-prisoner.

"I endeavoured," says the Captain, "to get some explanation of it from the persons about me; but all I could at the time collect was, that the Jemadar had directed me to be taken out of irons, and ordered me to appear before him. I walked out of the citadel with two or three men who had got charge of me: It was a delightful afternoon; and my sensations on once more revisiting the open air—at again viewing the vast expanse of the firmament above, and the profusion of beauties with which Nature embellished the earth beneath—were too blissful, too sublime, for description. My heart beat with involuntary transports of gratitude to that Being from which all sprung; and I felt that Man is, in his nature, even without the intervention of his reason, a being of devotion. For an hour of such delight as I then experienced, a year of imprisonment was, I thought, hardly too dear a price. Those exquisite sensations insensibly led my heart to the most flattering presages: The animal spirit appeared to have, in correspondence with the body, shaken off a load of chains; and as I walked along, I seemed to tread on air.

"As we proceeded forward, we found, at some distance from the fort, an open dooly, into which the guards forcibly crammed me; and I was carried off, still attended by the same men. As we went along, they gave me to understand that Hyat Sahib, the Jemadar, was at a place ten or a dozen miles distant from Bidanore. I thought it within myself a most extraordinary circumstance, and was at a loss to conjecture for what purpose he required my presence there. Perhaps, thought I, it is to deliver me personally into the hands of Tippoo—perhaps to send me to Seringapatam. Suspense whetted my curiosity; and impatience to know my fate, set my mind afloat upon the wide sea of conjecture. Still, however, my senses acknowledged a degree of pleasure indescribable—I inhaled the fresh air with greediness, and, as I snuffed it in, said to myself, "Well, well—at the worst, this will enliven my spirits, and lay up a new stock of health and vigour, to enable me to endure with manhood whatever other sufferings the barbarians, into whose hands I have fallen, may have in store for me."

[To be continued.]

THOUGHTS

THOUGHTS ON THE PHRASE,—“ *A touch of the Passions.*”

THE deep subtilty of the old serpent seldom appears more glaring, or is found more successful than when he mimics the work of the Holy Spirit on the human heart, as the Magicians imitated Moses in his miracles before Pharoah. That this is a common case, will need no proof to the real followers of Christ: they know by experience that as the Holy Spirit makes use of the law for their conviction, this wicked spirit will occasionally preach the terrors of Sinai also; that as the Holy Spirit opens to them the great and precious promises of the Gospel, their adversary can follow on the same ground. See Matt. iv. 4, &c. Hence it has been necessary in all ages to guard against counterfeit religion, to examine every motion of the heart, every spring of action in the life, and compare them with the sure word of prophecy, in order to keep from imposition. The vigilance of faithful watchmen, and the fidelity of the citizens of Zion, have been levelled against the cunning of this arch-fiend, that his deepest policy might be rendered fruitless.

When we first begin to seek the Lord in sincerity and with diligence, we have scarcely any notion of satan's devices; we look upon every thing that has the appearance of religion to be genuine, we have no design to deceive, or be deceived, and hardly suspect that there is such a thing as guile, or hypocrisy amongst the professed followers of Christ in the world. But we soon learn that in christian society there is an unhappy mixture of chaff with the wheat: foolish virgins with the wise, and those who follow Christ for the loaves and fishes, with those who follow him for his salvation. We likewise perceive that in the heart, all the emotions of it are not according to the heavenly pattern; and on finding repeated attempts made on us by him who lieth in wait to deceive, we begin to suspect every thing within us, and may be in danger of rejecting what is of the Holy Spirit, or of casting away the beginning of our confidence through an extreme fear of deception. If our faith be not equal to that of an adult believer, or even a father in Christ, we are ready to overlook the *grain*, and conclude we must begin all anew. If we meet with christian friends who have heard the thunders of Sinai and trembled under the terror raised by flashes of conviction, we are apt to conclude our experience cannot be genuine, because the Lord of life hath led us in a more gentle manner to Gilead's balm, and applied with more parental tenderness the healing virtue of the Saviour's death. From the same cause, viz. an extreme of caution, we may suspect whether we can be right, because we have few outward crosses or inward conflicts; and, strange as it may seem, on the other hand, question the love of our heavenly Father, because he is pleased to try our faith and patience in both these ways. From the same cause still, we may be led to suspect every thing in other persons, that is not exactly consistent with our view of things, and
be

be in danger of withholding from them that assistance to which they have a just claim. Perhaps this may have led us at times to consider every slight conviction, and transient reformation of life, as only "a touch of the passions." As every thing in religion is of importance, because its consequences extend through eternity, it may be proper to consider this subject more minutely.

That the various sensations of joy and sorrow, hope and fear, love and hatred, with a train of desires, may be excited by the exhibition of objects, the delivery of an oration, a tragical representation, or even remarkable anecdotes, is a well-known matter of fact. And that persons may be affected in a place of worship by hearing a clear and striking discourse on the *sufferings of Christ*, or the solemn process of the Judge at the great day of retribution, without having any clear conviction of the evil of sin, the cause or end of the Saviour's sufferings, or necessity of being prepared to meet the Judge of the world at his coming, with joy. Various other causes may concur to draw forth the tear of sympathy, or touch the tender feelings of the mind, where we cannot trace any genuine work of the Spirit of God on the heart. And I fear we may add, that some persons may assume the character of penitent sinners, or humble believers, from motives of the basest kind. Here a proper degree of caution is necessary to guard against imposition from designing hypocrites, to prevent the enemy of souls from sowing tares in the church of Christ; and above all, to keep from healing the wound slightly. For should well-meaning persons, without enquiry, hold forth the promises of the Gospel to others apparently distressed, they may, though undesignedly, lead them to infidelity,—to prophaneness—to hell. It is of great importance to know the *nature* and *cause* of their sorrow, and to have evidence that it is from the Holy Spirit, before any thing be done for their comfort or relief.

But while we exercise a degree of caution, ought we not with equal care to guard against it in the extreme? Is it not the safer side of the two, as to ourselves, to be deceived in some instances, rather than to indulge suspicions in all? Is it not more consistent with the love that hopeth all things? Has not an indulgence of suspicion in all cases, a strong tendency to harden us against real objects of pity, and lead us to pass unjust censures on those who are in real distress, either of body or mind? Does it not naturally sour the temper, and destroy those feelings which our gracious God hath planted in our hearts, that we might sympathize with the afflicted? Does it not lead to groundless jealousies, and remotely to evil-speaking and slander? Is it not flatly contrary to that solemn prohibition, Zech. vii. 10. "Let none of you imagine evil against his brother in your heart?" A strict attention to the effects of it on our own souls, will perhaps, be the best cure of this disease.

THO

Is it
a fair op
ractions,
have it
out wh
the prec

That
to our c
be deni
fruits of
And if
lent pas
ocean,
fore the
dent fo

The
danger
into de
get con
may be
though
gree of
about t
our hea
fected
more t
him fro
this ho
in a li
Have v
Success
Journa
nection
set the
he sha
goodne
workin

The
ter is,
but a l
To att
those p
of folly
any ge
would
mentio
such a
Vor

Is it not also more likely to profit others? Will it not give us a fair opportunity of being very plain and faithful with all characters, for the eternal good of their souls? May we not hereby have it in our power to search things to the bottom, and point out what may evidently appear to be wrong, without destroying the precious gem that may be buried in the dross of ignorance?

That the ever blessed God doth work on the passions, in order to our conversion, and through the whole of our salvation, cannot be denied; for there can be no genuine repentance, no inward fruits of holiness; in a word, no devotion, without the affections. And if the subjects of conversion be naturally of strong and violent passions, may we not expect to find their souls to be like the ocean, when the disciples awoke their Master, Matt. viii. 25, before the calm of peace is imparted? Now surely it cannot be prudent for us to say, this is only "a touch on the passions."—

There are two cases wherein we may be in more immediate danger of *this extreme*. The first is, when persons are brought into deep distress, in a very short space of time, and more suddenly get comfort to their afflicted minds. The reality of conversion may be questioned, merely from the *suddenness* of the change, though the persons on whom it is wrought, had evidenced a degree of probity in their neighbourhood, prior to any awakening about the state of their souls. But why should suspicion arise in our hearts on this account? Was not Zaccheus's conversion effected in a very short time? It is supposed that it was not much more than a quarter of an hour, from the time that Christ called him from the tree, till he said, "This day is salvation come to this house." Was not the conversion of the jailor accomplished in a little time, and that of *thousands* on the day of Pentecost? Have we not many accounts of similar instances in Dr. Gillies's *Success of the Gospel*, and in Messrs. Wesley and Whitefield's *Journals*? Have not many of the honoured veterans in our connection been eye witnesses of such instances of mercy? Shall we set the Holy One of Israel a *time*, or prescribe the *manner* in which he shall carry on his work? Rather, let us humbly adore his goodness, and take by the hand those on whom he is evidently working, to help them forward all that is in our power.

The other case, wherein we may be in danger from this quarter is, when the subjects of this sudden change stand their ground but a little season, and then turn back again to the world and sin. To attempt a proof of real conversion having been wrought in all those persons who turn from christian society, would be the height of folly; on the other hand, to suppose that none of them ever had any genuine conviction of sin, or evidence of pardoning mercy, would be uncandid, and unscriptural. The instances of apostasy, mentioned in the New Testament, are too numerous to admit of such an idea, in an impartial person, who has studied his Bible

with proper attention. And to say, that their apostacy is the result of the *sudden manner* in which they were brought under serious impressions, is saying too much, unless it can be proved that all sudden conversions are unsound, and that all such persons become apostates. But against this, stubborn facts may be opposed, from the Bible and the Methodist connection.

We should likewise enquire, if there has been no other reason why those persons soon turned aside, than the *suddenness* of the work, or the *manner* in which they were professedly brought to the knowledge of God. Were not some of them set up to be admired by their well meaning, but injudicious friends, or brought forward to action in religious assemblies, when they ought to have been listening with attentive Mary at the Saviour's feet? Have not others of them been slighted or envied by old professors, because of the joy in their Father's house at the return of these prodigals? Have not others still wanted the fostering care of parental tenderness, till the infant life was enfeebled by diseases, and become extinct thro' a neglect of proper remedies? Perhaps some of those persons, who now consider the joy and sorrow of these apostates, as a mere touch of the passions, have been, more or less, the cause of their backsliding from God, and measuring their steps back to earth again.

Surely it requires all the candour, the caution, the wisdom and tenderness of experienced christians and faithful watchmen, to discern and cherish what is of God, to fan the spark of desire, preserve the ray of light, and keep the bruised reed of trembling faith from being utterly broken. O, for the tenderness of St Paul to the Thessalonians, amongst whom he was gentle, and cherished them even as a nurse cherisheth her children, 1 Thess. ii. 7. O, for the wisdom which Christ discovered towards his half saved disciples, when he told them, "I have many things to say unto you, but ye cannot bear them now."—As a shepherd, "he gathered the lambs with his arm, carried them in his bosom, and gently led them that were with young." This conduct is worthy the aged, judicious, experienced leaders in our Societies, and the Preachers who labour with them in the Lord. May God increase their number, zeal, and usefulness, an hundred fold! Amen.

EXTRACTS from L E T T E R S wrote by the Rev. Mr. WESLEY, to a MEMBER of his SOCIETY.

[Continued from page 461.]

L E T T E R XXXIV.

Feb. 7, 1776.

I Have found some of the uneducated poor, who have exquisite taste and sentiment; and many, very many, of the rich, who have scarce any at all. But I do not speak of this: I want you to converse more, abundantly more, with the poorest of the people, who, if they have not taste, have souls, which you may forward

forward
faith, and
I know.
disgustin
Do not
I should
precede
My dear
I now
in this y
ed with
to your
going t
"No,
whoever
"Y
wood,
obedien
to your
De Re
Christi
preven
submit
more
thing
New
would
not m
—"S
seems
tion c
of wo
wicke

W
sons
the f
shou
with
and
it, v
catic
will
"C
is c

forward in their way to heaven. And they have, (many of them,) faith, and the love of God, in a larger measure than any persons I know. Creep in among these, in spite of dirt, and an hundred disgusting circumstances: And thus put off the gentlewoman. Do not confine your conversation to genteel and elegant people; I should like this, as well as you do. But I cannot discover a precedent for it, in the life of our Lord, or any of his Apostles. My dear friend, let you and I walk *as he walked*.

I now understand you with regard to the P—'s: But I fear, in this you are too delicate. It is certain their preaching is attended with the power of God to the hearts of many, and why not to yours? Is it not owing to a want of simplicity? "Are you going to hear Mr. Wesley," said a friend to Mr. Blackwell? "No, he answered, I am going to hear God: I listen to *Him*, whoever preaches, otherwise I lose all my labour."

"You will only be content to convert worlds! You shall hew wood, or carry brick and mortar: And when you do this in obedience to the order of providence, it shall be more profitable to your own soul than the other." You may remember Mr. De Renty's other remark: "I then saw that a well-instructed Christian is never hindered by any person or thing. For whatever prevents his doing good works, gives him a fresh opportunity of submitting his will to the will of God: Which at that time is more pleasing to God, and more profitable to his soul than any thing else which he could possibly do."

Never let your expences exceed your income. To servants I would give full as much as others give for the same service; and not more. It is impossible to lay down any general rules, as to—"Saving all we can," and "giving all we can." In this, it seems, we must need be directed from time to time, by the Uction of the Holy One. Evil spirits have undoubtedly abundance of work to do in an evil world: frequently in concurrence with wicked men, and frequently without them.

L E T T E R XXXV.

Feb. 26, 1776.

WHAT I advise you to, is, not to contract a friendship, or even acquaintance, with poor, inelegant, uneducated persons; but frequently, nay constantly, to *visit the poor, the widow, the sick, the fatherless, in their affliction*: And this, altho' they should have nothing to recommend them, but that they are bought with the blood of Christ. It is true, this is not pleasing to flesh and blood. There are a thousand circumstances usually attending it, which shock the delicacy of our nature, or rather of our education. But yet the blessing which follows this labour of love, will more than balance the cross.

"To be uneasy under obligations which we cannot repay."—is certainly a fruit of *diabolical* generosity; and therefore Milton,

with great propriety, ascribes it to the devil, and makes him speak quite in character, when he says, concerning his obligations to God himself,—

“So burdensome still paying, still to owe.”

I am quite of another mind: I intirely agree with *you*, that the more sensible we are of such obligations, the more happy we are. Surely this yoke is easy, and this burden is light!

Perhaps, if you give another reading to “Thoughts upon Dress,” you will clearly see that both Reason and Religion, are more deeply concerned than we are apt to imagine, even in the trifling article of dress: *trifling* if compared with the weightier matters of the law: Yet in itself of no small importance: And that, whether you consider yourself as an individual, or as a member of a christian society. Certainly, Dr. Young can only mean, “None is happy, unless he thinks himself so”—and truly this is no great discovery: Is it any more than, “None is happy unless he is so?” If he means more than this, he means wrong: For we know the *best man*, is the happiest; but if I thought myself the best man in the world, I should be very proud, and consequently not happy at all.

J. W.

Extract of the MINUTES of the CONFERENCE, held at
MANCHESTER, July 29, 1799.

The STATIONS of the PREACHERS.

The Rev. Dr. COKE superintends the Foreign Missions.

The First District, LONDON.

- 1 London, ALEXANDER Mather, James Wood, John Grant,
Jonathan Barker, William Williams, William
Henshaw, Peard Dickinson, James Creighton,
George Story, Editor, &c. George Whitfield,
Book-Steward.
- 2 Colchester, John Riles, Duncan Kay, Edward Towler.
- 3 Rochester, Thomas Rogerson, John Aikenhead.
- 4 Canterbury, John Hickling, John Knowles.
- 5 Dover, John Stephens, James Scholfield.
- 6 Rye, John Woodrow, Peter Haslam, John Burdsall,
David Deakins.
- 7 Weathersfield, Benjamin Rhodes.

Alexander Mather, Chairman of the District.

II. NORTHAMPTON:

- 8 Northampton, John Dean, Robert Finny, Thomas Edman:
Edward Gibbon.
- 9 Brackley, John Sanderfon, Thomas Yates, George Pinder.
- 10 Bedford, Stephen Wilfon, John Sandoe, John Jennings.
- 11 Oxford, William Holmes, James Bridgnell.
- 12 Kettering, Booth Newton, George Deverell, Isaac Turton.
- 13 St. Ives, Hunts, Francis West, Joseph Harper, Thomas Rogers.

William Holmes, Chairman of the District.

II. NORWICH.

III. NORWICH.

- 14 *Norwich*, James Anderson, James Penman, Francis Collier.
 15 *Yarmouth*, Charles Kyte, William Vipond.
 16 *Framlingham*, Benjamin Leggatt, Thomas Rought.
 17 *Diss*, James Buckley, Martin Vaughan.
 18 *Thetford*, Henry Anderson, Thomas Pinder.
 19 *Lynn*, Robert Smith, Senior, Charles Tunnycliffe, Joseph Hallam.
 20 *Walsingham*, Richard Hardaker, Thomas Dunn.
Charles Kyte, Chairman of the District.

IV. BRISTOL:

- 21 *Bristol*, Thomas Taylor, Adam Clarke, Edmund Shaw,
 James Burley, John Moon, Supernumerary.
Kingswood, Joseph Bradford, Andrew Mayor.
 22 *Taunton*, Richard Gower, Hans Shrouder.
 23 *Banwell*, Richard Elliott, Robert James: James Jay, Super.
 24 *Bath*, Walter Griffith, Thomas Roberts, Charles Greenly.
 25 *Stroud*, James Rogers, William Palmer.
 26 *Gloucester*, Theophilus Lesley, John Ashall.
Joseph Bradford, Chairman of the District.

V. SALISBURY:

- 27 *Salisbury*, William Horner, Thomas Gee.
 28 *Portsmouth*, Robert Smith, Junior, Humphry Parson, John Rossell, John Mason, Supernumerary.
 29 *Southampton*, William Thoresby, Thomas Simmonite.
 30 *Newbury*, Robert Green, Thomas Slinger.
 31 *Pool*, Thomas Kelk, Edward Milward.
 32 *Bradford, Wilts*, Joseph Algar, John Sidserf.
 33 *Shepton-Mallett*, John Smith, Thomas Stanton.
William Horner, Chairman of the District.

VI. THE NORMAN ISLES:

- 34 *Guernsey and Alderney, Jersey*, } Mark Daniel, John De Quetville, Francis Bailleau,
 Nicholas Mauger.
 } William Cox, William Mahy, Henry Mahy.
William Cox, Chairman of the District.

VII. PLYMOUTH-DOCK.

- 35 *Plymouth-Dock*, Richard Rodda, Samuel Woolmer.
 36 *Collumpton*, James Evans, James Thom, Diggory Joll.
 37 *Launceston*, George Dermott, Joseph Bowes, Jacob Stanley.
Richard Rodda, Chairman of the District.

VIII. REDRUTH:

- 38 *Redruth*, Owen Davis, Thomas Stanley, Joseph Robbins.
 39 *Truro*, James Byron, John Walmfley, John Hodson.
 40 *St. Austle*, Francis Truscott, Richard Trefry, George Gil-
 lard, Caleb Simmons, John Hawkshaw: Tho-
 mas Trethewey, Supernumerary.

41 *Penzance*,

41 *Penzance*, Thomas Longley, John Kingston, William Pearson, John Reynolds, Junior.

42 *Helstone*, John Boyle, William Aver, John Hodgson.

The young Preachers in the Penzance and Helstone Circuits, are to supply the Scilly Isles,

Owen Davis, Chairman of the District.

IX. WALES:

43 *Swansea*, George Baldwin, Thomas Fearnley.

44 *Cardiff*, Thomas Parson, William Howarth.

45 *Brecon*, Cleland Kirkpatrick, Joshua Fielding.

46 *Welch-Pool*, William Hicks, John Hughes.

47 *Haverford-West*, Joseph Cole, Josiah Hill, James Ratcliffe.

Joseph Cole, Chairman of the District.

X. BIRMINGHAM:

48 *Birmingham*, Alexander Suter, Samuel Bardsley, Charles Atmore, Cuthbert Whiteside,

49 *Worcester*, Jonathan Cousens, Richard Waddy.

50 *Stourport*, Joseph Taylor, Thomas Blanchard.

51 *Dudley*, John Pritchard, Lawrence Kane.

52 *Shrewsbury*, Samuel Taylor, James Gill.

Samuel Bardsley, Chairman of the District.

XI. CHESTER:

53 *Chester*, Thomas Hutton, James Ridell, George Morley.

54 *Macclesfield*, Jeremiah Brettell, George Marsden, John Heywood.

55 *Burslem*, George Snowden, Joseph Burges, Joseph Cook.

56 *Northwich*, John Goodwin, Isaac Lilly.

57 *Leek*, Miles Martindale, James Needham.

John Goodwin, Chairman of the District.

XII. MANCHESTER:

58 *Manchester*, Samuel Bradburn, Robert Roberts, Thomas Cooper, Thomas Harrison.

59 *Stockport*, Thomas Bartholomew, William Jenkins.

60 *Bolton*, William Percival, John Farrar.

61 *Liverpool*, Henry Moore, Francis Wrigley, James McDonald: John Allen, Supernumerary.

62 *Rochdale*, William Myles, Jonathan Crowther.

63 *Oldham*, John Gaulter, Jabez Bunting.

64 *Blackburn*, John Crosby, Abraham Mosely.

65 *Preston*, John Leech, John Dutton.

Samuel Bradburn, Chairman of the District.

XIII. HALIFAX:

66 *Halifax*, George Highfield, John Booth.

67 *Colne*, Simon Day, John Barrett, Thomas Gill.

68 *Todmorden*, Robert Lomas, James Townly.

69 *Keighley*, Timothy Crowther, Robert Dall.

70 *Bradforth*, Thomas Vasey, Jonathan Parkin.

71 *Huddersfield*,

- 71 *Huddersfield*, Robert Hopkins, John Furness, William Leech.
 72 *Lancaster*, John Chittle, William Welborne.
George Highfield, Chairman of the District.

XIV. NOTTINGHAM:

- 73 *Nottingham*, William Bramwell, John Pipe, William B. Timperley.
 74 *Newark*, George Button, John Brice.
 75 *Leicester*, William West, William M'Allum.
 76 *Hinckley*, George Sargent, Thomas Shaw.
 77 *Ashby de-la-zouch*, John Reynolds, William Harrison.
 78 *Burton*, Jonathan Edmondson, John White.
 79 *Derby*, William Shelmerdine, Anthony Seckerson, Richard Watson.
 80 *Castle-Dunnington*, Thomas Tattershall, Richard Wintle: William Saunders, Supernumerary.
John Reynolds, Chairman of the District.

XV. LEEDS.

- 81 *Leeds*, John Pawson, William Blagborne, David Barrow-clough.
 82 *Wakefield*, Edward Jackson, George Gibbon, Joseph Collier: William Heath, Supernumerary.
 83 *Birstal*, John Beaumont, Michael Emmett.
 84 *Dewsbury*, Robert Millar, William Moulton.
 85 *Rotherham*, John Barber, Charles Gloyne.
 86 *Olley*, Samuel Botts, Joseph Drake.
 87 *Sheffield*, Thomas Rutherford, Richard Reece, John Nelson.
 88 *Pontefract*, Lancelot Harrison, Thomas Laycock.
 89 *Wetherby*, William Stevens, Isaac Muff.
 90 *Doncaster*, William Hainsworth, Marmaduke Revell.
John Pawson, Chairman of the District.

XVI. GRIMSBY.

- 91 *Grimby*, John Leppington, John Atkins: Thomas Carlill, Supernumerary.
 92 *Louth*, John Denton, Joseph Brookhouse.
 93 *Horncastle*, William Hunter, George Smith, Joseph Shakespeare, John Slack: Robert Carr Brackenbury, Supernumerary.
 94 *Epworth*, John Simpton, John Wittam.
 95 *Barrow*, Isaac Brown, John Foster, Junr.
 96 *Gainborough*, Robert Crowther, Joseph Pelcod, John Cricket.
Isaac Brown, Chairman of the District.

XVII. WHITEHAVEN.

- 97 *Whitehaven*, Robert Harrison, John Vipond.
 98 *Isle of Man* { Douglas, John Hudson, William Gilpin.
 { Peel. John Moore, William Midgley.
John Doncaster, Chairman of the District.

XVIII. YORE.

XVIII. YORK.

- 99 York, Joseph Entwille, Daniel Jackson, Samuel Gates,
 100 Hull, Joseph Benson, Joseph Sutcliffe.
 101 Howden, George Lowe, John Willshaw.
 102 Pocklington, Thomas Dixon, Robert Newton.
 103 Bridlington, William Warrener, William Simpson.
 104 Scarborough, George Holder, Philip Hardcastle, Marshall Claxton, Joseph Kyte, Supernumerary.
 105 Malton, John Ogilvie, George Gilliard, John Watson,
Joseph Benson, Chairman of the District.

XIX. WHITBY.

- 106 Whitby, Thomas Wood, Edward W. Miller.
 107 Rippon, Matthew Lumb, John Phillips, Edward Hare.
 108 Stockton, Zechariah Yewdall, John Foster, Sen; Richard Condy, Supernumerary.
 109 Barnard Castle, Charles Bland, George Sykes.
 110 Middleham, John Moses, George Mowatt, John Fowler,
Zechariah Yewdall, Chairman of the District.

XX. NEWCASTLE.

- 111 Newcastle, Jonathan Brown, John Stamp.
 112 Sunderland, Robert Johnson, James Bogie, John King;
 Thomas Warrick, Supernumerary.
 113 Hexham, John Ward, John Furnace: John M'Kersey,
 Supernumerary.
 114 Alnwick, John Townsend, John Wood: Joseph Saunderson, Supernumerary.
 115 Berwick, Joseph Cross.—To change quarterly with John Wood, of Alnwick.
Robert Johnson, Chairman of the District.

SCOTLAND.

XXI. EDINBURGH.

- 116 Edinburgh, John Kershaw, George White, Thomas Preston.
 117 Glasgow, John Braithwaite.
 118 Ayr, Richard Thompson.
 119 Dumfries, John Doncaster.
John Kershaw, Chairman of the District.

XXII. ABERDEEN:

- 120 Aberdeen and Inverness, } Duncan Mc. Allum, William Saunderson, Thomas Wilton, William Atherton, John Giffurn, Philip Garrett.
 121 Dundee, William Fenwick, Thomas Ingham.
 122 Brechin, George Douglas, Arthur Hutchinson.
Duncan Mc Allum, Chairman of the District.

IRELAND.

IRELAND.

XXIII. DUBLIN.

- 123 *Dublin*, John Kerr, Matthew Tobias: Adam Ayerell,
Supernumerary; Matthew Joyce, Book-Steward.
- 124 *Wicklow*, Matthew Lanktree, John Price.
- 125 *Carlow*, James Stewart, John Wilfon.
- 126 *Longford*, Samuel Steele, William Wilfon.
- 127 *Drogheda*, Thomas Barbor, John Clegg.
- John Kerr, Chairman of the District.*

XXIV. CORK.

- 128 *Cork*, James M'Mullen, John Stuart, Zachariah Worrell.
- 129 *Bandon*, John Dinnen, Andrew Taylor.
- 130 *Skibbereen*, John Hamilton, Henry Deery,
- N. B. John Dinnen is to have a general Superintendence over the two preceding circuits.
- 131 *Miltown*, Joseph Anderfon, William Jackson.
- John Dinnen, Chairman of the District.*

XXV. LIMERICK.

- 132 *Limerick*, William M'Cornock, Thomas Patterfon.
- 133 *Waterford*, John M'Farland, Michael Murphy.
- 134 *Birr*, William Smith, John Clendinnen, Thomas Keys.
- 135 *Mountrath*, John Darragh, Thomas Edwards.
- John M'Farland, Chairman of the District.*

XXVI. ATHLONE.

- 136 *Athlone*, Alexander Moore, George Stephenson.
- 137 *Castlebar*, Francis Russell, Thomas Hewitt.
- 138 *Sligo*, Robert Banks, James Bell.
- 139 *Boyle*, James Smith, John M'Arthur.
- Francis Ruffel, Chairman of the District.*

XXVII. CLONES.

- 140 *Clones*, Thomas Davis, James Carter.
- 141 *Ballyconnell*, James Rennick, James Lawrey: Archibald Montgomery, Supernumerary.
- 142 *Cavan*, George Brown, William Little.
- 143 *Brookborough*, Samuel Alcorn, James M'Kee, Daniel Pedlow: Francis Armstrong, William Armstrong, Supernumeraries.
- 144 *Enniskillen*, Matthew Stewart, Thomas Johnson.
- 145 *Ballinamallard*, Joseph Armstrong, James Irwin.
- James Rennick, Chairman of the District.*

XXVIII. LONDONDERRY:

- 146 *Londonderry*, Robert Smith, William Hamilton.
- 147 *Ballyshannon*, James Jordan, William Ap Richard.
- 148 *Newtown-Stuart*, Blakely Dowling, David Gordon.
- Robert Smith, Chairman of the District.*

VOL. XXII. October, 1799.

XXIX. BELFAST.

XXIX. BELFAST.

- 149 *Belfast*, Andrew Hamilton, Junior, Charles Mayne.
 150 *Coleraine*, William Ferguson, James M'Keown, William Douglas.
 151 *Lisburn*, Andrew Hamilton, Senior, William Kidd: John Johnson, Supernumerary.
 152 *Downpatrick*, Samuel Moorhead, Archibald Campbell.
Andrew Hamilton, Junior, Chairman of the District.

XXX. NEWRY.

- 153 *Newry*, John Hurley, Samuel Wood.
 154 *Dungannon*, John Grace, Alexander Sturgeon: John Crook, Supernumerary.
 155 *Charlemount*, Thomas Ridgeway, Thomas Brown.
 156 *Tanderagee*, Gustavus Armstrong, Robert Crozier, Daniel M'Mullen: John Malcomson, Supernumerary.
John Hurley, Chairman of the District.

Irish Missionaries, James M'Quige, C. Graham, and Gideon Ousley.

The BRITISH DOMINIONS in AMERICA.

- 157 *Nova Scotia* } William Black, General Assistant: James
 and } Mann, John Mann, William Crandine, Dun-
New Brunswick, } can M'Coll, B. Wilson, and Daniel Fidler.
 158 *Newfoundland*, William Bulpitt.

The WEST-INDIES.

- 159 *Antigua*, John Baxter, John Brownell, Thomas Pattison.
 160 *Dominica*, Thomas Dumbleton.
 161 *St. Vincent's*, Edward Turner, Thomas Isham.
 162 *Barbadoes*, John Taylor.
 163 *Grenada*, John Tozer, Francis Jeune.
 164 *St. Christopher's* } Thomas Owens, Archibald Murdoch, Francis
 165 *Nevis, and* } Hallett, Christopher Harrison.
Montserrat, }
 166 *Tortola,* }
 167 *Spanish Town,* } Richard Pattison, William Sturgeon, William
 and the other } Jenkin.
Virgin Islands, }
 168 *St. Bartholomew*, Thomas Dobson.
 169 *Jamaica*, William Fish, James Alexander, Richard Merritt,
 Daniel Campbell.
 168 *Providence-Island*, William Turton.
 169 *Bermuda*, John Stephenson.

The following PREACHERS have died this Year.

I. WILLIAM THOMPSON, in the sixty third year of his age. He was an Itinerant Preacher for above forty years, being very young, when he began to travel. The Conference shewed in what light they viewed him, by choosing him for their first President after the death of the Rev. John Wesley. He suffered extreme pain in his last illness, which he bore with great patience and with entire

entire resignation to the Divine Will, and closed his useful life happy in God.

2. JOHN MURLIN. He entered on the itinerant life in 1754, and faithfully laboured in that capacity till 1787, when, through heavy affliction, he was obliged to become local. He was a primitive Methodist, a man of great integrity, sincerity and simplicity; and was in general so deeply affected with the subjects on which he preached, that he obtained the name of *the weeping Prophet*. He died, in the 77th year of his age, as he had for many years lived, exceeding happy in the enjoyment of a hope full of immortality.

3. THOMAS OLIVERS, who died advanced in years. In his younger days he was a zealous, able and useful Travelling Preacher; but for a considerable part of his life, he was employed by Mr. Wesley, as the Corrector of his Press. His talents were very considerable, and his attachment to Mr. Wesley and the cause of Methodism, was fully evidenced by several masterly publications.

4. BARTHOLOMEW Mc DONALD, a young Preacher, of great piety and zeal. He offered himself as a Missionary for the conversion of the Heathen, and was accordingly sent to the Island of Antigua, where he died of an epidemic fever, to the great regret of all who knew him. His usefulness for about a year among the poor Negroes afforded pleasing expectations, that he would have proved a very useful Preacher of the Gospel; but God in his mysterious Providence was pleased to cut off our blooming hopes, and to take his servant to himself in the triumph of faith.

5. JAMES RICHARDSON, who was also young. He was appointed by the last Conference to labour in the West Indies. He landed on Good Friday on the Island of Jamaica, preached four times, and met a class once, and in seventeen days finished his course with joy. During his illness which continued only seven days, he expressed great confidence in God.

6. CHARLES MARTIN, who died in the Bedford Circuit, of a putrid fever. His Superintendent informed the Conference by Letter, that he was a pattern of piety, enjoying the perfect love of God, and strenuously preaching to the People what he experienced. He was an instrument in the Lord's hand of much good, especially to Believers. He bore his affliction with the greatest patience and fortitude, preached regular, tho' short, sermons to those who attended him from time to time, continued to speak about the things of God while he had strength, and after a deep groan or two fell asleep in Jesus.

7. SAMPSON STANFORTH, of whom an account is given in the Magazine for September, pa. 461.

3 Z 2

8. JAMES

8. JAMES KING, a native of Gloucester county, in the State of Virginia. He had been upwards of four years in the travelling connection, during which time he preached faithfully thro' the states of Georgia and South-Carolina. He had a good understanding, great zeal, and a pleasing utterance. In the two last years of his life he preached with great animation, and the work of God revived under his ministry in several places. He was stationed in Charleston, South Carolina, in 1797, where he was taken with the Yellow Fever, which soon put an end to his useful life, in the 24th or 25th year of his age. He gave his labours and his fortune to the Church of Christ and his brethren.

9. MICHAEL H. R. WILSON. He was born in the state of Maryland, in 1770, and departed this life, April 24th, 1798, at Strasburg, Lancaster County, Pennsylvania. He was patient under afflictions, enjoyed peace in his soul, and in a painful struggle with death, he rejoiced in the Lord, as being more than conqueror thro' him that loved him,

10. JOHN DICKINS. He was born and educated in the city of London; and joined the Society of Methodists, in America, in the year 1774; and was admitted a travelling preacher, in the year 1777. He travelled in Virginia and North-Carolina, during the American war. At the return of peace, he was stationed, for some years, in the city of New-York. In 1789, he was stationed in Philadelphia, where he continued, till he closed a laborious, suffering and useful life, by the malignant fever, September 27, 1798, in the 52d year of his age. "His works shall praise him in the gates of Zion." For several years, he superintended the book business of the Methodist Societies, sending out, into every State in the Union, many thousands of volumes on experimental and practical religion. He had acquired considerable knowledge in human literature, particularly the Latin and Greek, and several of the learned sciences. He was a man of quick and solid parts, a sound and close reasoner, and a very plain, practical, and pointed preacher. His pulpit discourses were faithful explanations of divine truth, and appeals to the consciences of his hearers. In his christian and domestic character, rigidly just,—peculiarly attentive to his duty as a husband and a parent,—very conscientious in the discharge of the exercises of prayer in the family and closet,—remarkable for his tenderness and strictness in the education of his children, not suffering them to mix with the wild, wicked and dissipated, either in childhood or advanced age. His skill and fidelity, as editor, inspector, and corrector of the press, were exceedingly great,—conducting the whole of his business with punctuality and integrity. It may suffice, at present, to say, that such was his probity and piety, that according to his time and opportunity, he was one of the greatest characters that ever graced the

the pulpit, or adorned the society of Methodists.—After standing the shock of two seasons, 1793 and 1797, of the prevailing fever, he fell in the third and awful visitation 1798. A short extract of his own letter, written a little before his death, to Mr. Asbury, may be acceptable to his friends and brethren:—

“My much esteemed friend and brother, I sit down to write, “as in the jaws of death. Whether Providence may permit me “to see your face again in the flesh, I know not. But I hope, “thro’ abundant mercy, we shall meet in the presence of God. “I am truly conscious, that I am an unprofitable, *a very unprofit-* “*able* servant; but I think, my heart condemns me not; and “therefore I have confidence towards God.—Perhaps, I might “have left the city, as most of my friends and brethren have “done, but when I thought of such a thing, my mind recurred “to that Providence which has done *so much* for me, a poor worm, “that I was afraid of indulging any distrust:—So I commit my- “self and family into the hands of God, for life or death.”

It was his comfort to live, but more abundantly to die in the Lord, and to close his setting hour of life with uncommon joy, peace, and a triumphant assurance of heavenly bliss.—On his tomb might be engraved, or over his sleeping ashes with truth be pronounced, HERE LIETH HE, WHO, IN THE CAUSE OF GOD, NEVER FEARED NOR FLATTERED MAN.

~~~~~

### The ADDRESS of the IRISH to the BRITISH CONFERENCE.

Fathers and Brethren,

**Y**OUR truly affectionate and endearing address was read to us, and the most grateful sensations were thereby raised in every heart. The difference of our situation has been indeed striking; for, whilst the vials of the wrath of God were pouring down upon our land, you were comparatively preserved in peace: At which we sincerely rejoice.

The painful feelings, arising from the recollection of the awful situation in which we stood, were greatly ameliorated by the tender sympathy expressed by our dearly beloved Fathers and Brethren toward us. Almighty God, whose way is in the whirlwind, has caused the wrath of man to praise Him, and in answer to the prayers of his people, hath called home the Messengers of vengeance. Times of tolerable peace have again visited our land. Under the shadow of our vine we are enabled to worship, and thank God, none attempt to make us afraid!

As a body we feel determined to be devoted solely to the ministry of the ever-blessed Gospel: and next to the approbation of God and a good conscience, we esteem the kind affection of our elder Brethren.

With

With bleeding hearts we have seen the melancholy consequences of our deluded Countrymen's imbibing the unprincipled views of a blood-thirsty and cruel nation. But we entertain the pleasing hope, that the time of visitation to that hitherto unfortunate people, composing the majority of our nation, is now at hand. God in his gracious Providence appears to be opening a door among them. Two of our respectable Brethren, of considerable standing in our connection, have entered upon one of the most arduous undertakings that has been attempted since the primitive times. A plan has been formed for teaching the Native Irish in their own language. Our ardent prayers are presented to the God of Missionaries for the success of these men, who have made a sacrifice of every social comfort, that they may bring lost sinners to the great Shepherd and Bishop of souls. The magnitude of the undertaking, in a pecuniary light, considering the poverty of our funds, would have deterred us from engaging at all in the business, had not our President pledged himself to raise a sufficient sum for carrying on the work. We have no doubt, but our valuable friends on your side the water, will heartily join us in offering up their earnest prayers, that the Almighty may preserve these devoted Brethren, in an undertaking, in comparison of which scarcely any thing in the history of Methodism can be equalled.

We are fully assured, that while the Philosopher and Sceptic are wandering in the fields of infidelity, attributing the race to the swift, and the battle to the strong, looking no farther than to second causes,—the God of wisdom will soon bring order out of confusion,—establish his Church on the tops of the mountains, and bring the nations to worship there. It is highly probable that Antichrist may again be raised a little,—obtain considerable influence in the nations, and have power to persecute the Church of Christ for a season; but satisfied that infinite Goodness governs the world, we conclude this cannot be of long duration.

We have fresh ground every day to believe, that Providence presides over the councils of our Rulers,—Rulers, who, notwithstanding the clamours of the pretended friends of liberty, deal out justice with an impartial hand, and evidence their desire for propagating pure and undefiled religion, by their kind attention to all our reasonable requests;—requests, which have been obtained (under the blessing of God) by the influence of our much respected President, Doctor Coke, whose immediate return, and continuation as President, we shall esteem an especial favour.

We would have entered more fully into particulars; but that our President, whom we have chosen our Representative to you, more fully understanding our affairs, we are convinced, will give you every necessary information concerning us.

Praying that the great Head of the Church, who hath hitherto, may continue to direct your Councils, and overshadow you with  
his



his presence, We remain, respected Fathers and Brethren, your younger Brethren in the ministry.

Signed in behalf of the CONFERENCE,  
DUBLIN, July 13th, 1799.

JOHN KERR, *Secretary.*

~~~~~  
The ANSWER of the BRITISH to the IRISH
CONFERENCE.

Dear Brethren,

WE have received your affectionate Address, for which we thank you. It gives us heart-felt pleasure to find that rebellion is put down, and that you enjoy so much peace and prosperity. "This is the Lord's doing;" and we endeavour, Brethren, as we believe you do, to be grateful to him for it.

We are not surprized at the kindness evidenced to you by your Rulers; and we are thankful to God for the great wisdom manifested in their conduct. We can truly say, *we* enjoy all the religious privileges, which reasonable persons can desire: And we cannot too often impress on your minds, as well as our own, *the gratitude* which is due to our Sovereign, and the duty of continuing in that spirit of loyalty which has been our distinguishing character, not only from the many abstract motives afforded us by Scripture and Reason, but from the innumerable benefits we enjoy above all the other nations of Europe.

The judgments of God are a great deep, and his ways past finding out. We therefore leave it to *him*, finally to pull down Antichrist and the false Prophet, in his own good time; whilst we ardently pray, "Thy kingdom come;" and recommend it to you, beloved Brethren, to join in the general cry for the universal reign of our Lord Jesus Christ.

Your request concerning Dr. Coke is granted. We consent to his being our Representative and your President, should the Lord spare him the ensuing year. He has for seventeen years annually visited our Friends in different parts of Ireland, and we have no objection to his continuing this labour of love, which he has undertaken for Christ's sake and at the desire of his Brethren. His service to you in these critical times, under Divine Providence, is cause of rejoicing to us; and we trust he will still be enabled to serve you in the same way.

Your Irish Mission is indeed an adventurous undertaking. May the great Shepherd and Bishop of our souls, preserve those men of God who have gone out upon this great enterprize, and render their labours abundantly successful.

And as Doctor Coke has undertaken to raise the necessary supplies for that work, we trust and are assured, that you will not be wanting to assist him in your respective Circuits, in accomplishing so painful a task.

We have made up all your deficiencies, though we have been obliged to borrow One Thousand Pounds to make up our own.

We

We remain, very dearly beloved Brethren, your truly affectionate Brethren in Christ.

Signed in behalf and by order of the CONFERENCE,
Manchester, Aug. 12, 1799. SAMUEL BRADBURN, *President*.

~~~~~

The ADDRESS of the BRITISH CONFERENCE, to the  
GENERAL CONFERENCE in AMERICA.

Brethren, dearly beloved in the Lord: grace and peace be multiplied unto you, from God the Father, and from our Lord Jesus Christ.

AS we are informed by Dr. Coke, that your General Conference is to be held on the 10th of next May, we embrace the present opportunity, while assembled in Conference, to express to you the unabated esteem and affection we bear towards you.

We rejoice, Brethren, to hear of your unity and concord. It is no rare case for that God, whose prerogative it is to bring good out of evil, to make even divisions and strifes to redound to his glory. For to compensate for the loss of a number of our members, He hath added to our Body, in two years, more than fourteen thousand souls.

There is one particular, which we wish especially to lay before you. We are perfectly acquainted with the solemn engagements, which Dr. Coke entered into with you, at your last general Conference. And yet we are satisfied that the work of God and the good of the Church, considered at large, call for his continuance in Europe. The West-India Missions have flourished under his Superintendence, beyond our most sanguine expectations. Above eleven thousand have been added to the church of God among the poor Negroes in that part of the world. But there is no Person at present to fill his place, and raise the necessary supplies. We indeed help him, in a degree; but are satisfied that the work of God in those Islands would receive essential injury, on his secession from it. In Ireland also his assistance is peculiarly wanted. Military Law has been established in that Kingdom; but thro' the Doctor's influence with the Government, protections have been obtained for the Preachers in every necessary case, and by this means the Brethren in that Kingdom have been enabled to proceed on the Itinerant Plan, no one making them afraid. A mission also of the most hazardous, but of a very important nature, has been established in that Kingdom. God has been pleased to raise three zealous men who preach in the Irish Language, who have been commissioned by the Conference, to travel through the Land, preaching the Gospel to the Native Irish. But the attempt would have been highly imprudent, if the Doctor had not procured for them general protections from the Government,

addressed



addressed to all the Civil and Military Officers in the Kingdom: And we may add, that the raising of the supplies for this new work entirely depends upon the Doctor.

These reasons, beloved Brethren, we think, strongly call upon you not to insist at present on the Dr's fulfilling his engagements. We have left it to his discretion, either to send or deliver this Letter you. But if he visit you at your General Conference, we earnestly desire his return, believing it will be for the glory of God: And if at any future time, we have cause to think, that the scale is turned in your favour, we shall not object to his devoting the remnant of his life to the work of God among our American Brethren.

You will rejoice to hear, that our Conference, which concludes with voting this Address, has, on the whole, been the best we ever had since the decease of our venerable Father in Christ the Rev. JOHN WESLEY. The Divine Presence has been eminently with us, and, though our business was complex in many instances, all things have been conducted in such peace and tranquillity, as to give general satisfaction. That you may experience a large portion of the same spirit, is the earnest prayer of your truly affectionate Brethren in Christ.

Signed in behalf and by order of the Conference,  
 Manchester, SAMUEL BRADBURN, PRESIDENT.  
 August 12, 1799.

## P O E T R Y.

From Mr. COWPER's POEM on HOPE.

**B**UILD by whatever plan caprice decrees,  
 With what materials, on what ground, you please;  
 Your hope shall stand unblam'd, perhaps admir'd,  
 If not that hope the scripture has requir'd.  
 The strange conceits, vain projects, and wild dreams,  
 With which hypocrisy for ever teems,  
 (Tho' other follies strike the public eye,  
 And raise a laugh) pass unmolested by;  
 But if, unblameable in word and thought,  
 A man arise—a man whom God has taught,  
 With all Elijah's dignity of tone,  
 And all the love of the beloved John—  
 To storm the citadels they built in air,  
 And smite the' untemper'd wall; 'tis death to spare!  
 To sweep away all refuges of lies,  
 And place, instead of quirks themselves devise,  
*Lama Sabac̄thani* before their eyes;  
 To prove that without Christ all gain is loss,  
 All hope despair, that stands not on his cross;

VOL. XXII. October, 1799.

Except

Except the few his God may have impress'd,  
A tenfold frenzy seizes all the rest.

Throughout mankind, the Christian kind at least;  
There dwells a consciousness in ev'ry breast,  
That folly ends where genuine hope begins,  
And he that finds his heav'n must lose his sins.  
Nature opposes, with her utmost force,  
This riving stroke, this ultimate divorce;  
And, while religion seems to be her view,  
Hates with a deep sincerity *the true* :  
For this—of all that ever influenc'd man,  
Since Abel worshipp'd, or the world began—  
This only spares no lust; admits no plea;  
But makes him, if at all, completely free;  
Sounds forth the signal, as she mounts her car,  
Of an eternal, universal war;  
Rejects all treaty; penetrates all wiles;  
Scorns with the same indiff'rence frowns and smiles;  
Drives thro' the realms of sin, where riot reels,  
And grinds his crown beneath her burning wheels!  
Hence all that is in man—pride, passion, art,  
Pow'rs of the mind, and feelings of the heart—  
Insensible of truth's almighty charms,  
Starts at her first approach, and sounds, To arms!  
While bigotry, with well dissembled fears,  
His eyes shut fast, his fingers in his ears,  
Mighty to parry and push by God's word  
With senseless noise, his argument the sword,  
Pretends a zeal for godliness and grace,  
And spits abhorrence in the Christian's face.

Parent of hope, immortal TRUTH! make known  
Thy deathless wreaths and triumphs, all thine own:  
The silent progress of thy pow'r is such,  
Thy means so feeble, and despis'd so much,  
That few believe the wonders thou hast wrought,  
And none can teach them but whom thou hast taught.  
Oh, see me sworn to serve thee, and command,  
A painter's skill into a poet's hand!

That, while I, trembling trace a work divine,  
Fancy may stand aloof from the design,  
And light, and shade, and ev'ry stroke, be thine, }

If ever thou hast felt another's pain,  
If ever when he sigh'd hast sigh'd again,  
If ever on thine eye-lid stood the tear  
That pity had engender'd, drop one here!  
This man was happy—had the world's good word,  
And with it ev'ry joy it can afford;

Friendship



Friendship and love seem'd tenderly at strife,  
 Which most should sweeten his untroubled life ;  
 Politely learn'd, and of a gentle race,  
 Good-breeding and good sense gave all a grace,  
 And, whether at the toilette of the fair  
 He laugh'd and trifled, made him welcome there,  
 Or, if in masculine debate he shar'd,  
 Ensur'd him mute attention and regard.  
 Alas, how chang'd !—Expressive of his mind,  
 His eyes are sunk, arms folded, head reclin'd :  
 Those awful syllables, hell, death, and sin,  
 Tho' whisper'd, plainly tell what works within ;  
 That conscience there performs her proper part,  
 And writes a doomsday sentence on his heart !  
 Forfaking, and forsaken of all friends,  
 He now perceives where earthly pleasure ends ;  
 Hard task—for one who lately knew no care,  
 And harder still, as learnt beneath despair !  
 His hours no longer pass unmark'd away,  
 A dark importance saddens every day ;  
 He hears the notice of the clock, perplex'd,  
 And cries—perhaps eternity strikes next !  
 Sweet music is no longer music here,  
 And laughter sounds like madness in his ear :  
 His grief the world of all her pow'r disarms ;  
 Wine has no taste, and beauty has no charms :  
 God's holy word, once trivial in his view,  
 Now by the voice of his experience true,  
 Seems, as it is the fountain whence alone  
 Must spring that hope he pants to make his own.

Now let the bright reverse be known abroad ;  
 Say man's a worm, and pow'r belongs to God.

As when a felon, whom his country's laws  
 Have justly doom'd for some atrocious cause,  
 Expects, in darkness and heart-chilling fears,  
 The shameful close of all his mispent years ;  
 If chance, on heavy pinions slowly born,  
 A tempest usher in the dreaded morn,  
 Upon his dungeon walls the lightning play,  
 The thunder seems to summon him away,  
 The warder at the door his key applies,  
 Shoots back the bolt, and all his courage dies :  
 If then, just then, all thoughts of mercy lost,  
 When hope, long ling'ring, at last yields the ghost,  
 The sound of pardon pierce his startled ear,  
 He drops at once his fetters and his fear ;  
 A transport glows in all he looks and speaks,  
 And the first thankful tears bedew his cheeks.

Joy.

Joy, far superior joy, that much outweighs  
 The comfort of a few poor added days,  
 Invades, possesses, and o'erwhelms, the soul  
 Of him, whom hope has with a touch made whole.  
 'Tis heav'n, all heav'n, descending on the wings  
 Of the glad legions of the King of kings ;  
 'Tis more—'tis God diffus'd thro' every part,  
 'Tis God himself triumphant in his heart !  
 Oh, welcome now the sun's once hated light,  
 His noon-day beams were never half so bright.  
 Not kindred minds alone are call'd to' employ  
 Their hours, their days, in list'ning to his joy ;  
 Unconscious nature, all that he surveys,  
 Rocks, groves, and streams, must join him in his praise.

These are thy glorious works, eternal truth,  
 The scoff of wither'd age and beardless youth ;  
 These move the censure and illib'ral grin  
 Of fools that hate thee and delight in sin :  
 But these shall last when night has quench'd the pole,  
 And heav'n is all departed as a scroll :  
 And when, as justice has long since decreed,  
 This earth shall blaze, and a new world succeed,  
 Then these thy glorious works, and they who share  
 That hope which can alone exclude despair,  
 Shall live exempt from weakness and decay,  
 The brightest wonders of an endless day.

Happy the bard, (if that fair name belong  
 To him that blends no fable with his song)  
 Whose lines, uniting, by an honest art,  
 The faithful monitor's and poet's part,  
 Seek to delight, that they may mend mankind,  
 And, while they captivate, inform the mind :  
 Still happier, if he till a thankful soil,  
 And fruit reward his honourable toil :  
 But happier far, who comfort those that wait,  
 To hear plain truth at Judah's hallow'd gate.  
 Their language simple, as their manners meek,  
 No shining ornaments have they to seek ;  
 Nor labour they, nor time, nor talents, waste,  
 In sorting flow'rs to suit a fickle taste ;  
 But, while they speak the wisdom of the skies,  
 Which art can only darken and disguise,  
 The' abundant harvest, recompense divine,  
 Repays their work—the gleanings only mine.



4 AP 54

METHODIST MAGAZINE.



Ridley sculp

The Rev.<sup>d</sup> VINCENT PERRONET, A. M.

*Late Vicar of SHOREHAM in KENT.*

*Obiit Maij 9. 1785. Æt. suæ 92.*

THE  
op  
plain to  
but on  
Lake, t  
and ha  
Wolfe,  
to cope  
entirely

After  
returne  
to the  
and the  
Town,  
ill usag  
horrid  
ing, an  
a dread  
they w  
mediat  
gomery  
attacke  
dark n  
riors fi  
next to  
men w  
thro'  
ground  
accom  
rified t  
like th  
ready,  
collect  
miles  
upon  
bold r  
Amon  
Vor



T H E  
**Methodist Magazine,**  
For NOVEMBER, 1799.

---

The EXPERIENCE of Mr. JOHN BISSET.

[Continued from page 473.]

**T**HE French at Ticonderoga, seeing our batteries ready to open upon them, blew up the fort, and fled up Lake Champlain to Crown Point. On the 4th of August we followed them; but on our approach, they blew up that fort also, and fled up the Lake, to Montreal in Canada. We encamped here all summer, and had a very healthy and easy campaign; while brave General Wolfe, and his army, had all the French in those parts of America to cope with; yet by the providence of God, he routed them entirely, but with the loss of his life, and many of his men.

After repairing and garrisoning the places we had taken, we returned to Albany on the 25th of November, and from thence to the Jerseys, where we quartered till the 20th of March, 1760; and then embarked for South Carolina. We arrived at Charles-Town, April 1, 1760. The Cherokee Indians, exasperated by ill usage, and inflamed by French incendiaries, were making horrid depredations among the frontier planters, burning, slaying, and carrying off their substance, &c. This expedition wore a dreadful aspect, for whoever fell into the hands of those savages, they were most cruelly tormented to death. We proceeded immediately on our march, under the command of Colonel Montgomery, and arrived on their borders on the 1st of June. We attacked and burned the first Indian town, in the middle of a very dark night, killed about 60, and took 32 captives. Their warriors fired their pieces amongst us, and fled to the woods and next towns with the dismal tidings. Several of our officers and men were wounded. We marched from town to town, wading thro' many waters, burning all their huts and houses to the ground, thro' all the Lower Nation. This dreadful execution we accomplished in the space of two days and one night, which terrified the savages, and made them say, that none could make war like the English warriors. On the 23d of June, having all things ready, we proceeded to the Middle Nation. The Indians having collected themselves in one body, met us at a narrow pass, six miles from their frontier town, and fired hard out of the woods upon us, as we marched towards the pass; where they made a bold resistance: They killed 20 of our men, and wounded 80. Among the killed were two brave young Captains. They also

VOL. XXII. Nov. 1799.

shot

shot several of the horses that carried our provisions ; but at last we forced thro' the pass, and beat off the Indians by hard firing. We then sent out flanking parties, which obliged them to keep at a good distance from the main body of the army, as we marched forward. We found this town, as we did all the rest, abandoned. It was in a pleasant, fertile valley, surrounded with woody mountains, with a river on one side of it. A party was immediately sent back to the pass to bury the dead, and bring up the wounded, with the cattle and provisions left with a rear-guard. As soon as these were arrived, which was late in the night, we left them in the village, with a strong guard, and marched again to the next town, which we found also abandoned ; for great terror had seized the Indians, and God had restrained them from firing out of the woods upon us in the night. Dark was the night, and intricate our way. Next day we returned to Eatehoi in the evening, where we rested till the 29th, our provision and ammunition being almost spent. About eleven o'clock at night, we began our return to Quewee, and saw nothing of the enemy till we came to the pass, where they first attacked us, and slew our men. But oh ! what a sight ! They had taken the dead corpses out of their graves, stripped them naked, and laid them on the way-side as trophies ! This horrid place and spectacle appeared a real valley and shadow of death, together with the gloom and horror that struck our minds ! Dead men and dead horses lying promiscuously. We tumbled them into the river which runs between the two woody mountains which formed this pass, and with the utmost vigor pursued our dark and dangerous way. A possibility of life, and a certainty of death, in its terrifying forms, if we failed, were set before us ! But finding no lurking, nor pursuing foe, we marched along, locked hand in hand : Not a whisper, but what was breathed to heaven. The dawn appeared, hope inspired our hearts with new life, our weary limbs with fresh activity ; and after praise returned to the God of mercies, and marching thirty long dreary miles, we encamped on the top of a woody hill ; the ground our bed of rest,—our arms our pillow,—and the open heavens our canopy : But Omnipotence was our guard. The Indians followed us hard all day, and encamped round us at night unperceived, in order to attack us in our naked camp, or to cut us off at a narrow pass we had to march thro' next morning. Now which way was the Divine Wisdom to discover to us our dangerous situation, and preserve us from falling a sacrifice next morning ? Why,—God caused it to rain very hard upon us a little before the day broke ; then it cleared up, and there was no more rain for many days, nor had there been any for many days before. The rain spoiled the shots in many of our pieces ; we fell to the cleaning of them, and drawing our shots, in order to load afresh : But many of the shots would not draw. Report being made to the Commander, he

ordered



ordered them to be fired off into the woods. Behold, the lurking foe, thinking their advance guards had fallen on our camp, gave their usual war-halloo, as a signal for battle. In an instant the woods rung with their shouts, and thus we discovered the ambush, and found we were quite surrounded. Immediately the Indians attacked our piquet guards, who bravely met them with a full fire in the face; which stunned them, and made them fall back. A reinforcement rushed out to support our piquets, and a party was sent directly to seize and guard the pass. The Indians finding themselves disappointed in their first design, flew towards the pass, and received another fire full in the face from our troops, who had got the start of them, and who followed them thro' the woods, firing continually, until we got all safe thro' the pass. The Indians followed us no more, and we marched briskly on till we came in sight of Quewee Fort. I was glad to see the fort still standing, with the British flag flying on the walls; for I had left my wife here. She was sitting up in her tent;—this was a glad meeting;—and we praised God together.

On the 3d of July, having reinforced the Fort, we returned down the country again, and encamped at the Congerees till winter. On our way, coming down a hill, it came into my wife's mind to stop the waggon, in which she was riding and come off. Soon after the waggon overset, broke one of the horses legs, and dashed all to pieces that could break; here was another evident providence. July 12th, we arrived at the twelve mile Swamp. Being on guard beyond a brook, there fell a great rain, which swelled the brook into a rapid torrent; a very long tree lay over it as a bridge, and we were ordered next morning to return to camp. We had no other bridge but this single round tree, and the water had got some inches above it, which made a great whirl, and the men had much ado to keep their feet upon it: Some of them indeed would not venture upon it at all. I was in great danger of falling into the torrent, but my gracious God held me up. I had my health very well all this dangerous campaign. But soon after we encamped, many of us were seized with agues and fluxes. The woods here are witnesses to my prayers. But alas! I knew not the way of salvation by faith! We remained in Charlestown barracks all winter.

In the spring, 1761, we were joined by a reinforcement, and 80 friendly Indians. I was promoted to the full office of serjeant, after doing that duty a long time. I left my wife in Charlestown, where she found work and favour among the inhabitants. We then took our long march towards Quewee again. This was a much more prosperous campaign, and not so very toilsome. Colonel Grant commanded: All things were better managed: Experience had taught us. We arrived at the Fort on the 27th of May, and on the 7th of June, all things being ready, we advanced with more caution, making our light Infantry and the

friendly Indians advance in the front of the Army. On the 10th of June, we came up with the enemy: The platoons being told off, and knowing what they had to do, rushed into the woods upon them, not regarding their horrid noise and hard firing, which was soon over: The undaunted bravery of our troops soon confounded them. They mostly fell back towards the rear, thinking to seize upon the baggage and provisions, as they did the former year; but they found themselves mistaken, for every division had its own quota with it all the way. And nothing was in the rear, but a very strong guard, who meeting the Indians full in the face, slew and wounded many of them, and chased the residue thro' the woods, till there was not one of them to be seen, no, not all the Campaign. We had 17 men killed, and 40 wounded. We marched to Eatehoi village that night, and rested next day to refresh ourselves, and dress the wounded. We then proceeded in the night to their next towns, but found them all abandoned; and after spoiling all their corn, without opposition, we returned to Quewee Fort, by slow marches.

Having waded thro' many rivers and brooks in our march, the day before the engagement, I dropt down in the way; my officer got a horse for me immediately, and brought me to the camp ground, where I had a severe fit of the ague. Had we been attacked here, I could have made no defence. The next day, which was the day of battle, the Lord preserved me, and enabled me to do my duty. On the third day the ague returned, but as this was a resting day, I took the bark, which removed the disorder;—yet I found myself much weakened by it for some time; but there being plenty of spare horses, by the consumption of our provisions, all the sick and wounded were ordered to ride, which was no small indulgence of divine providence. This circumstance brought to my mind an occurrence which happened on the day of battle the preceding year. After the first attack, I was sent out with a party to guard the flanks of our army, a most dangerous service, as the Indians fired frequently upon us; I prayed all the way, and vowed new obedience unto the Lord, if he would preserve my life. The Lord granted my request; but I had basely broken my engagements to him, and therefore he had visited me with this chastisement in the very same place where I made the solemn vow to him. This reflection cut me to the heart. Upon which, I prayed and vowed again, and found my heart to relent; and my request was now, that if the Lord would preserve and bring me safe home to my own country, I would then join myself to him and his people for ever; for I thought it impossible to be religious while in the army. However, it pleased the Lord to grant this request also. The impressions made here, never left my mind. With pleasure I have often looked back on this circumstance, and declared the divine goodness, in the assembly of the saints in Glasgow, to the glory of the divine mercy, which constrained me to

testify



testify how he had answered the requests I put up to him in the American deserts, and had brought me to himself and his people, by his providence, in my own country, and made me a monument of his rich mercy. When I read Jacob's prayer and vow with delight, I thought my own was similar to his; but the difference between pious Jacob and me, makes the divine mercy shine the brighter! After returning again to Quewee Fort, we rested there, and in a short time, the Indian Chiefs came in with a flag of truce. Proposals of peace were made, with which they returned to their people, who all willingly agreed to them, they being destitute of every succour: The chiefs returned, and a firm peace was concluded. We then marched towards Charlestown, and encamped in the woods. Here we all recovered our health, and I got mine with a large increase. Orders came in December, to march and embark for Martinico, where we arrived on the 10th of February, 1762: but the place being already conquered, after remaining in the Island till the 6th of May, we set sail for the reduction of the Havannah, in the Isle of Cuba. Here we landed on the 6th of June, under covert of our ships, who soon silenced the Spanish batteries which opposed us, and we lay all night on the sea-banks. Next morning we marched into the Island, towards a large village near Havannah. The Spaniards advanced from the village to oppose us, but on the second fire, they fled in confusion to the town, and left us in possession of the village, &c. In two days our army was divided, and each took their proper station, for the reduction of the Morocastle. Our regiment was ordered among the first, to encamp against, and besiege the Moro; which was a very strong fortress, built upon a rock, on the sea bank; the mouth of the harbour only, separated it from the town: A small fort on the other side of the Harbour faced it, and no ship could enter but between these two forts, which were full of cannon. It was exceeding hard work to raise batteries for want of earth; the ground being rocky, and over-run with brush wood, &c. The Spanish cannon from the Moro, from the town, and from the ships in the harbour, were fired continually, day and night, upon our piquets and workmen, killing and wounding many of them. The Spaniards made two different sallies from the town upon us, but were repulsed and beaten back with considerable loss. My gracious God, covered my naked head here also; but it cut me to the heart to see my poor fellow-soldiers falling, and weltering in their blood on every side! Our batteries opened upon the Moro, on the first of July: But our cannon could make no breach in the walls. Then four 74 gun ships were ordered to lay their broadsides to it for four hours: But they made no impression; and were themselves much damaged and beaten off. One ship lost all her officers but one, and most of her men; she was towed off with boats, and afterwards sunk. During this attack, all the Spanish shipping, town, and forts, and our ships and bat-  
teries,

teries, thundered so loud and furiously, that the very ground seemed to tremble! This disappointment greatly discouraged our army, and made the Spaniards say, that their fort was impregnable. Our next effort was to undermine the walls of the fort; which being accomplished with great labour, the time was set for springing the mine, and the troops for the attack were appointed the day before. My wife was nurse in one of the hospitals; I took my pocket book, and wrote my will, and gave it with my watch to her in case of death: My worldly matters being settled, I then turned my thoughts to the state of my soul, and to my God; before whom I lay all night in my tent, pleading for mercy for Christ's sake. But all was dark with me. In the morning when we were ordered to arms, I found my mind calm, my spirit strengthened and fitted for duty. We marched to our trenches, and rested on our arms till the mine was sprung. It came strongly into my mind to retire a little for prayer: I looked behind me, and saw a bush, thither I went, and fell on my face before God, under the leafy boughs which covered me from the burning rays of the Sun; and there got power to throw my guilty soul into the arms of the divine Mercy once more. In Jesu's Name, I mercy sought, and for Jesu's Sake, I mercy found! Having again given myself up to the Lord, and cast all my cares upon him, persuaded that he was able to save me, I rose, and by mistake went to the right hand, when a flanking shot from the enemy struck 8 of our men, and an officer, all in the head, and sent their souls into eternity in the twinkling of an eye, on my left hand. I stood amazed at the horrid sight; then turned my thoughts to adore the amazing goodness of God;---for had I come out from the bush to the left hand, as I should have done, I might have been one of those suddenly surprized victims, whose brains bespattered all the men around them!

In a little time, the mine was sprung, and carried up into the air with it, part of the wall of the fort, and the Spanish guard in a round turret on the top of it: My soul fled again to her most gracious Preserver, and only hope in the evil day. We marched forward to the breach, which answered the design. We all stripped off our coats for this desperate attack, and scrambled up the breach, not above three abreast, and entered boldly in the face of all the enemy's fire, with little loss. My officer was wounded and fell, I then had the command of that division; but two officers with their divisions entered before me. I saw the Governor of the Fort standing alone with his small sword in his hand, till he was run thro' the body with the bayonets, and expired. As soon as we were a little increased, we divided from the center, and rushed in upon the enemy:---They retired round the walls, and meeting the rest of their troops in the teeth, who were coming to their help, ran into a confused crowd, and could neither fight nor flee: Now began the most bloody slaughter mine eyes ever beheld! Our men  
thrusting



thrusting their bayonets smoaking with the warm blood of one man into another, as fast as possible, while there remained a man upon the walls. The walls ran with blood, and were covered with heaps upon heaps of dead and expiring men! A few who quitted their arms and the walls, and fled down into the bottom of the fort, begged for mercy, and were spared. On this occasion we experienced a very remarkable interposition of divine providence. The enemy had placed two large mortars, loaded with grape shot, in front of the breach, in order to blow us all over the wall before we could charge them; but as soon as we entered the breach, we divided from the center before they had time to fire these instruments of destruction, which being directed to our center, only killed two or three stragglers, who had not attended to the word of command, nor seen their danger. Now, had the enemy fired those mortars upon us, before we divided, they had no doubt gained their end, and then they could have defended the breach against all the British army. General Albermarle, being now Master of the Moro castle, in which the enemy had put their confidence, beat a parley upon the walls. The Spanish governor sent over a boat with his Secretary to demand what we wanted. The General told him, that the Governor should send over boats immediately for the prisoners whose lives he had spared; and if there were any persons among the dead, to whom they would grant an honourable interment, they should take them over with them. The Governor answered, That there was not a man among them that deserved life, nor one among the dead that deserved any marks of honour. Gen. Albermarle upbraided the Governor, and obliged them to carry over the prisoners, the priest, and the idols, and to cease firing for four hours, until we had cleared the fort of the dead; which we did by throwing them all into the sea. Guards were stationed on the walls, and I was detached with a party to guard the breach. The time being expired, the enemy from town and shipping fired furiously upon us all night. We lay mostly on our bellies for fear of losing our heads, till the morning; when the enemy perceived that their firing was in vain. We made too free with a cistern of rain water in the fort; which occasioned fevers and fluxes, but a garrison of fresh men relieved us. I was so ill that I could hardly reach my tent; but providence sent my wife to take care of me, tho' it was some time before I was out of danger.

The Capital surrendered on the 11th of August, 1762; the Governor and Spanish troops were sent off, and we took possession of the Town and Island. By the help of fresh provisions and proper nourishment, many of us recovered, tho' many more died: I never recovered my former strength and health; my constitution being broken! But it is right that God should maintain the honour of his moral government, by chastising the children of disobedience.

ence; and by various trials and afflictions, to bring the prodigals to themselves, that they might leave off their sin and folly, and return, as humble penitents unto him, by believing in Jesus, their Mediator and Saviour.

Peace being concluded, the Havannah was given up, and we embarked for England, July 6, 1763, and landed at Portsmouth on the 7th of September following, pumping our leaky ship almost all the way. Having by the good Providence of Almighty God returned safe from the war, I arrived at Glasgow on the 5th of December, 1763. Coming out of a warm climate, the cold seized upon my shattered frame, and helped to alarm my fears in case of death, and put me in mind of the many obligations I was under to devote my future life unto God. I set about an outward reformation, and attended upon the ordinances, contenting myself with a general faith, till the year 1764; at which time my only son, on whom I greatly doted, died of the small-pox. By the sufferings and death of my son, I got a view of my sinful nature and practice, which made me tremble before God. I saw I was utterly undone. Never had I seen sin in such a light, nor felt its guilt upon my conscience in such a manner as I then did. My convictions continued and deepened. By night and by day, wherever I went, I carried my condemnation in my breast. The arrows of the Lord stuck fast in me, and his hand pressed me fore; there was no soundness, no peace in my mind, because of his anger, nor rest in my bones, because of sin; nor had I eyes to discover the fountain which is open for sin, nor feet to carry me to it; but lay lame at the pool, groaning for salvation. But ignorance and unbelief kept me fast bound in affliction and misery. And to augment my grief, satan was permitted to harass my mind; first, that my sins were too great to be forgiven: Secondly, that if the Sovereign Lord of the Universe had ever intended salvation for my soul, he would have converted me long before now, and not suffered me to continue in my natural state to this time. These were the two darts which he shot at me; and I had not the shield of faith to quench them. By reading some practical books, and the Scriptures, I saw that salvation was only attainable by faith in the Lord Jesus Christ; that the true saving faith of the Gospel is the gift of God, wrought in the heart by his Holy Spirit, and enabled the soul to lay hold on Christ for life and salvation. I saw that as soon as a humble, penitent sinner thus believes in Christ, he receives pardon and peace, and the love of God is shed abroad in his heart by the Holy Ghost given unto him, which banishes all guilty fears, and enables the soul to rejoice in hope of the glory of God, and live to his glory. I likewise saw that I must be created anew;—that this change never passes upon a soul till it comes to Christ, and is so united to him, as to receive a new nature from him; and then Divine Grace enables the true believer to resist temptations, mortify

tify  
ries,  
pray

TH  
Glasg  
Chri  
vile,  
instan  
yet w  
I was  
cause  
thoug  
still co  
under  
hearin  
God,  
me up  
some  
and fa  
Gillies  
to him  
for an

“ —  
JOSE  
his  
of Isra  
their t  
govern  
namely  
affairs  
each tr  
in cour  
man, a  
and we  
of the  
Joshua  
vidence  
order.

VOL



tify sin, and overcome the devil and the world. These discoveries, at once surpris'd and delighted me, and stirr'd me up to pray for the Holy Spirit.

The Sacrament being to be celebrated in all the churches of Glasgow, upon self-examination I saw that I wanted nothing but Christ, and salvation by him from all sin; yet I felt myself so vile, that I durst not attempt to go to Christ's table. O what an instance of unbelief was this? Dying for want of a cure, and yet would not go to the Physician, nor apply the remedy, because I was too ill! I would not come near the fountain to wash, because I was too foul! O what blindness! What unworthy thoughts of the loving and compassionate Jesus! My conscience still continued to reprove and condemn, and I groan'd all winter under the spirit of bondage; all my prayers, tears, reading, and hearing, could not atone for my sin, nor turn away the wrath of God, nor wash me clean. However it pleas'd the Lord to stir me up to go forward. I saw that I wanted the instructions of some experienced Christians, but knew not where to find them; and satan told me they would abhor me. My wife propos'd Mr. Gillies, our own worthy pastor. I sent my wife with a letter to him, in which I briefly stat'd the case of my soul, and begg'd for an hours conversation with him.

[ *To be concluded in our next.* ]

~~~~~

The DUTY of FAMILY PRAYER,
A SERMON,
Abridged from Dr. ANNESLEY.

JOSHUA XXIV. 15. latter part.

“—But as for me, and my house, we will serve the Lord.”

JOSHUA being old and stricken in age, and desirous before his departure out of the world, solemnly to engage the people of Israel to adhere to God, and his holy worship, gathered all their tribes to Shechem, call'd for the chief of them that were governors and representatives of the whole body of the people, namely, for the Elders of Israel, that did chiefly manage the affairs of church and state; for their heads, the most eminent of each tribe, and prime rulers thereof; for their Judges, that sat in courts to hear causes and execute judgment betwixt man and man, and such Magistrates that ruled over them for their peace and welfare; and for their Officers, who did see to the execution of the sentences of superior Magistrates. All these being present, Joshua makes a brief historical narrative of God's signal providences and singular benefits to them and their fathers, in this order. First, His calling of Abraham from idolatry to the know-

ledge

VOL. XXII. November, 1799.

ledge of the true, God ver. 2, 3. Secondly, His multiplying of his seed, ver. 3, 4. Thirdly, His delivering them out of Egypt, and making a way for them through the Red Sea, ver. 5, 6, 7. Fourthly, His preserving them in the wilderness, ver. 7. Fifthly, The victories that he gave them over the Amorites, ver. 8. Sixthly, His defending them against Balak, the son of Zippor, king of Moab, and restraining Balaam from cursing of them, ver. 9, 10. Seventhly, His miraculous providence in drying up the waters of Jordan, that they might pass over, ver. 11. Eighthly, His delivering the men of Jericho, and their several enemies into their hands, ver. 11. Ninthly, That it was not by their own sword, nor by their own bow, that they subdued the nations, but God by weak and contemptible creatures (as hornets) drove them out from before them, ver. 12. Tenthly, His giving them the possession of cities which they had not built, and vineyards and olive-yards which they had not planted: Thus he brings to their remembrance the great and wonderful things that God had done for them.

The mercies of God to man being strong enforcements of man's duty to God, upon these moral grounds and reasons, Joshua in the 14th verse, earnestly exhorts them to fear the Lord, and to serve him in sincerity; with a pure heart, without hypocrisy; and in truth, without false pretences, and counterfeit shews of godliness, as becometh such as worship the most holy, the most wise, and glorious God; and declareth his own fixed resolution, that he and his house would serve the Lord: As if he should say,—I have given you a catalogue of the great and many mercies of God vouchsafed to you, and I have exhorted and charged you all in the Name of the great and eternal God, to fear and serve him; but if ye will not, I do here declare, profess, and publish my purpose and resolution in the ears of all you, the Elders, Heads, Judges, and Officers, and all others, that I and my house will serve the Lord; be it known unto you, that I will not only serve and worship God myself, but will also set up his worship in my house, and both I and mine will serve the Lord.

Serving of God comprehends praying unto him. This being put for the whole worship of God; prayer being a most eminent part thereof cannot be excluded. That serving God is so comprehensive as to take in the whole worship of God, these Scriptures make manifest: Exod. iii. 12, 1 Sam. vii. 3, and xii. 10, and Matt. iv. 10. The Septuagint translate the text, "But I and my house will worship the Lord."

Calling upon God is such an eminent part of worship, that it is frequently put for the whole worship of God, according to these Scriptures: Gen. iv. 26, and xii. 8, and xxi. 33. Psal. lxxix. 6, Matt. xxi. 13. Can prayer then be excluded? Can any be said to be devoted to the service of God, that never pray unto him? Or can a family, as such, be said to serve the Lord, that doth not

call

call upon him? Are God's servants prayerless servants? Or are not such more worthy of the name of Atheists?

Joshua, in the Name of God, and by authority from him, exhorteth all the rest of the families of Israel to the same which he resolved upon before them all, that is, that they in their houses should serve the Lord. That his exhortation was in the Name of God, and by authority from him, is evident; for he protesteth that he was to say the Lord's words to them, ver. 2, "Thus saith the Lord God of Israel." That he exhorted them, in the Name of the Lord, to serve God with their families, is also manifest: Ver. 14, "Now, therefore, fear ye the Lord, and serve him in sincerity and truth." And again: "Serve ye the Lord." The matter of the duty then is the same, expressed in the same words. That this exhortation of serving the Lord reached to their families also, is apparent from the argument that he useth to enforce it, namely, his own example in his house; else the strength and reason of it would be lost. Observe,

I. God is the founder of all families, therefore families, as such, should pray unto him. The household usually is of these three combinations, husband and wife, parents and children, masters and servants: though there may be a family where all these are not, yet take it in its latitude, and all these are from God. The institution of husband and wife is from God, Gen. ii. 21, 22, 23, 24, of parents and children, masters and servants, the authority of one over the other, and the subjection of the one to the other is instituted by him, and founded in the law of nature, which is his law. The persons *singly* considered have not their being only from God; but the very *being* of this society, as such, is also from him: and as a single person is therefore bound to devote himself to the service of God, and pray unto him; so an household society is therefore bound jointly, to do the same; because as such a society, it is from God; and hath God appointed this society only for the mutual comfort of the members thereof, or of the whole, and not also for his own glory, even from the whole? And doth that household society live to God's glory, that do not, as such, pray unto him? Hath God given authority to the one to command and rule, and the other a charge to obey, only in reference to worldly things, and not at all to spiritual? Only in things pertaining to the world, and in nothing to things pertaining to God? Can the comfort of the creature be his ultimate end? No, it is his own glory. Is one by authority from God and order of nature, the master of the family, so called in reference to his servants, as well as to his children, because of the care he should take of the souls of servants, and of their worshipping God with him, as well as of his children, and should he not improve this power for the welfare of all their souls, in calling them jointly to worship God? Let reason and religion judge.

2. GOD is the owner of families, therefore, as such, they should pray unto him. GOD being our absolute owner and proprietor, giving us our being, and all we have, we are unquestionably bound to lay out ourselves, wherein we might be most useful for our owner's interest and glory. Besides the title of creation, God is the owner of our families by right of preservation and redemption; for hath God a right to and propriety in the persons in a family, and not of the whole? Whose are your families, if not God's own? Will you disclaim Him as your owner? If you should; yet in some sense you are his still, though not by resignation and wholly devoting of yourselves to him? Whose would you have your families to be, God's own, or the devil's own? Hath the wicked one any title to your families, and shall your families serve him that hath no title to you, neither of creation, preservation, nor redemption, and will you not serve God, that hath an absolute, full propriety in you? If you will say, your families are the devil's, then serve him; but if you say they are God's, then serve him. Or will you say we are the Lord's, but we will serve the wicked one? If you do not *say* so, yet if you *do* so, is it not as bad? Why are you not ashamed to do that, that you are ashamed to speak out, and tell the world what you do? Speak then, in the fear of God; if your families, as such, be his own, is it not reasonable that you should serve him? Do not you expect honour and obedience from your children, and labour from your servants, because they be your own? And will you require these things from yours, because they are yours, and shall not God require service from his? And if he do, shall he not have it? Especially when his title of propriety in you is infinitely greater than any title you have to any thing you call your own? Take heed, lest your demands and expectations from yours, be not a condemnation of yourselves, in denying that to God, which is his due from you, because you are his.

3. GOD is the Master and Governor of families, therefore as such they should pray to him. If he be your owner, he is your ruler too, and doth he not give you laws to walk by and obey, not only as you are particular persons, but as you are a combined society? Eph. v. 25, to the end, and vi. 1, to ver. 10. Col. iii. 19, to the end, and iv. 1. Is God then the master of your family, and should not your family as such serve him? Do not subjects owe obedience to their Governors? Mal. i. 6, "A son honoureth his father, and a servant his master: if I then be a Father, where is my honour? and if I be a Master, where is my fear?" Where indeed? Not in prayerless, ungodly families.

4. GOD is the Benefactor of families; therefore as such they should pray to him. God doth not do you good and give you mercies only as individual persons, but also as a society. Is not the continuance of the master of the family, not only a mercy to himself

himself, but to the whole family also? If not, he is not over good. Is not the continuance of the mother, children, servants, in life, health, and being, a mercy to the family? That you have an house to dwell together, and food to eat, do you not call these family mercies? And do not these call aloud in your ears, and to your consciences, to give praises to your bountiful Benefactor, and to pray together for the continuance of these, and the grant of more, as you shall need them? It would be endless to declare how many ways God is a Benefactor to your families, and you are shameless if you do not praise him for his bounty. Such an house is rather a sty for swine, than a dwelling-house for rational creatures.

May not God call out to such prayerless families, as to them, Jer. ii. 31, "O generation, see ye the word of the Lord: Have I been a wilderness to Israel? a land of darkness? Wherefore say my people, We are lords, we will come no more unto thee." Hath God been forgetful of you? Speak, ye prayerless families. Hath God been forgetful of you? No: Every morsel of bread you eat, tells you God doth not forget you: Why then, saith God, will not this family come to me? You live and eat together at my cost and charge, and yet be whole months, and never come to me! That your children have reason, raiment, limbs, not born blind, not of a monstrous birth, and a thousand ways besides I have done you good, why then will you never come to me? Have you found one more able or more willing to do you good? Why then are ye so unthankful? After the like manner the Lord expostulates with his people to whom he had been a bountiful Benefactor, and yet they answered not his bounty; for which he calls to the heavens to be astonished, and to the earth to be horribly afraid, Jer. ii. 5, "Thus saith the Lord, what iniquity have your fathers found in me, that they are gone from me; neither said they, where is the Lord that brought us up out of the land of Egypt." Should such a people forsake God, and go far from him that did them so much good? Yet they did: Ver. 13, "Be astonished at this, O ye heavens!" When God is a Benefactor to a people, and they do not serve him, what monstrous wickedness it is? God hath kept you safe in the night, and yet in the morning you do not say, Where is the Lord, that did preserve us? Come, let us give joint praises to him! He hath done you and your families good many years, and yet you do not say, Where is the Lord, that hath done such great things for us? Come let us acknowledge his mercy together. He hath carried you through affliction; sickness hath been in the house, and yet you live, your wife hath been sick, and recovered, children nigh to death, and yet restored, yet for all this you do not say, Where is the Lord that kept us from the grave? nor praise your wonderful Benefactor together. Let the very walls within which these ungrateful wretches live, be astonished

nished at this ! Let the beams and pillars of their houses tremble, and let the floors on which they walk be horrible afraid ! that they dwell in such an house, and go to bed, before they go to prayer together. Let the earth be amazed, that the families which the Lord nourish and maintain are rebellious and unthankful ! Being worse than the very ox that knoweth his owner, and of less understanding than the ass, Isa. i. 2, 3.

5. Masters ought to read the Scriptures to their families, and instruct their children and servants in the matters of salvation : therefore they are to pray with their families. No man that will not deny the Scripture, can deny the unquestionable duty of reading the Scripture in our houses. Deut. vi. 6, "And these words which I command thee this day shall be in thine heart." Ver. 7, "And thou shalt teach them diligently to thy children, and shall talk of them when thou sittest in thy house, and when thou walkest in the way, and when thou liest down, and when thou risest up," i. e. morning and evening. Deut. xi. 18, 19. Ephes. vi. 4, "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." God was pleased with this in Abraham ; Gen. xviii. 19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

The reason of this consequence from family reading and instructions, to family prayer, is evident. We need the blessing of God upon our endeavour, without which it will be to no saving benefit ; which will be more manifest, if we consider the following things.

First, Whose word it is that is to be read in the family together ? The word of the eternal God. And doth this call for preceding prayer no more than if you were to read the book of some mortal man ? The word of God is that by which he doth instruct us in the highest concerns of our souls, from which we must fetch remedies for the cure of our spiritual maladies,—must have weapons of defence against our spiritual enemies, and by it be directed in the paths of life. And is not prayer needful, that God would prepare all our hearts to receive and obey what shall be read ? Is all the family so sensible of the glory, holiness, and majesty of that God that speaketh to them in his word, that prayer is not needful ? And if it be needful, should it not first be done ? And when it hath been read, have you not all need to fall upon your knees, and to cry to God, that you might unfeignedly repent and turn to him.

Secondly, Consider what great things are contained in the word of God which you are to read together, and there will appear a necessity of praying together also. The doctrine concerning God, the offices of Christ, Prophet, Priest, and King ;—the example, the miracles, the temptations, the sufferings and death of Christ ;—his resurrection, ascension, and intercession, and his coming to judgment ;—

judgment ;—the doctrine of the Trinity, the misery of man by sin, and his remedy by Christ, the covenant of grace, the conditions of this covenant, the glorious privileges that we have by Christ, and of men's everlasting state in heaven or hell ;—are these contained in the word of God that you ought to read daily in your houses, and yet do not you see the need of prayer before and after your reading of it ? Weigh them well, and you will see.

Thirdly, Consider how much all the family are concerned to know and understand these things. If they remain ignorant of them, they are undone. If they know not God, how shall they love him ? Things *unseen* may be loved, but things *unknown* cannot. We may love an *unseen* Christ, (1 Pet. i. 8,) but not an *unknown* Christ. If they in your family know not Christ, how shall they believe on him ? And yet they must perish, if they do not. When that book is read, by which they should understand, is not prayer needful ? especially when many have the Bible and read it, yet do not understand the things that concern their peace.

Fourthly, Consider further, the blindness of their minds, and their inability, without the teachings of God's Spirit, to know and understand these things, and yet is not prayer needful ?

Fifthly, The backwardness of their hearts to hearken to these weighty truths, and their natural unwillingness to learn, shews prayer to be necessary, that God would make them willing to receive them.

Sixthly, Once more consider, there are wonderful things in the word of God. That fallen man should be recovered,—that a holy God should be reconciled to sinful man,—that the Son of God should be manifested in the flesh,—these are wonderful. Would you not have your children and servants know these things, and be affected with them ? But can *you* reach their hearts ? Can *you* awaken their consciences ? If not, doth it not become you to pray to God with them, that he would do it ? While you are praying with them, God may be secretly disposing and powerfully preparing their hearts to receive his word, and your instructions from it. From all this I argue for family prayer.

Seventhly. Christian families are, or ought to be so many domestic churches ; therefore they ought to pray together. In a church, prayers are made to God ; but what kind of church would that be, in which there is no joint praying. There are three families in the Scripture renowned with the name of a church, and have this honourable title put upon them by God himself ; as (1) The family of Aquilla and Priscilla, Rom. xvi. 5. (2) The family of Nymphas, Col. iv. 15. (3) The family of Philemon, v. 2. were called churches, because of the religious duties there performed, as reading of the Scripture, praying together, and singing of

of psalms. Acquilla and Priscilla, by occupation, were tent-makers, Acts xviii. 3; yet though they laboured in this calling, they found time for family worship, were eminent and exemplary therein, and stand in Scripture record for a pattern, worthy of the imitation of all Christian families: Here is a plain proof; for what they did in their families was pleasing to God, having the honourable name of a church, by the Holy Spirit, put upon them.

But some that are convinced that family prayer is a duty, yet practice it but seldom, upon the Lord's Day, perhaps, in the evening, and that serves for all the week. Others pray once a day through the week, but omit it in the morning, when yet the very same reasons which should move them to do it at all, should be cogent for more frequent performance of it. Though it be not determined *expressly* in the Scripture that Christian families should pray together morning and evening every day, yet it is required that we should *continue* in prayer, Col. iv. 2, which seems to be meant of family prayer: For the Apostle had been speaking to husbands and wives, parents and children, masters and servants, and treating of duties, carrying on his speech still to the *same persons*, saith, "Continue in prayer." We have general precepts to serve God all the days of our lives, Luke i. 75. So that that worship for which we have opportunity every day, should no day be omitted; but families have, or may have such opportunities every day, if they be well ordered, and wisely governed. Particulars are commanded under generals; God hath commanded us to preserve our own lives, and therein is included food and physic, &c. yet he hath not expressly commanded, that we shall eat once, twice, or thrice a day, nor how often we shall take physic, yet we do these as often as we find we need them. Know yourselves, feel your own spiritual wants, and do so as to prayer, and we need say no more upon this subject. But because we are not so sensible of the wants of our souls, as of our bodies, and are not so easily brought with frequency to our knees in our families together, as to sit down at our tables, something must be said, to shew the reasonableness, usefulness, and necessity of daily praying to God in our houses.

We are commanded 1 Thes. v. 17, to "pray without ceasing." Eph. vi. 18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." We should always be *habitually* disposed to pray, and should *actually* be engaged in it, as we have occasion and opportunity, and watch for such praying seasons. Phil. iv. 6, "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God:" But can such be said to answer these commands, that do not pray at all? Is praying always, and not at all, all one? or is continually and seldom one and the same? or doth praying without ceasing,

and

and c
same

Se

when

house

salet

and g

may

and v

niel r

that v

pray.

morn

obser

and n

dange

and y

this w

the ev

so m

lions.

Th

xxviii

by fir

first y

V. 4,

other

shewe

blessin

is the

should

for it.

I.

of Go

When

not c

this a

be me

And

God f

the da

cause

and ha

quietly

should

to the

the m

and ceasing to pray all the week long, import and signify the same thing? Frequency then is expressly commanded.

Set before you the example of Daniel: Dan. iv. 10, "Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore time. Where may be observed, (1) The place, He prayed in his own house, and why not with his household? for if it had been in secret, Daniel might have found out some retired closet, where the Nobles that waited to accuse him, might not have known that he did pray. (2.) The circumstance of time, three times a day; in the morning, at noon, and at night. Three times a day David observed for prayer also: Psal. lv. 17, "Evening and morning and noon will I pray, and he shall hear my voice." (3) The danger he was in, if he prayed, of being cast into the lions den; and yet he prayed thrice a day, in hazard of his life. (4) That this was his usual practice; for he did thus afore-time. (5) From the event we might gather how pleasing this was to God, who did so miraculously deliver him, by stopping the mouths of the lions.

The Jews had their daily sacrifices morning and evening, Num. xxviii. 2, "Thou shalt say unto them, this is the offering made by fire, which ye shall offer unto the Lord: two lambs of the first year, without spot day by day, for a continual burnt-offering. V. 4, The one Lamb shalt thou offer in the morning, and the other lamb thou shalt offer at even." By this daily sacrifice they shewed their thankfulness to God, and expected from him a blessing upon themselves, upon their labours and their rest. And is there not as much reason that Christians under the Gospel should worship God morning and evening. Take these reasons for it.

1. Because we receive every day family mercies from the hand of God. He loads us daily with his benefits, Psal. lxxviii. 19. When you wake in the morning, and find your dwelling safe, not consumed with fire, not broke through by thieves, is not this a family mercy? Will you not acknowledge mercies to be mercies, till God hath taken them away from you?

And as you have had many family mercies in the night to bless God for in the morning; so you have many family mercies in the day, to give thanks to him for at night. If you see not cause to acknowledge his goodness, you are blind, if you do and have not hearts, you are worse. Methinks you should not quietly sleep till you have been together on your knees, lest God should say, this family that have not acknowledged my mercy to them this day, shall never see the light of another, nor have the mercies of one day more.

[To be concluded in our next.]

ACCOUNT of Miss STONEHOUSE.

The grace of our Lord Jesus Christ, manifested in the last sickness and death of Miss JANE STONEHOUSE, who departed this life July 4, 1796, in the 15th year of her age, with "a hope full of immortality." By her Father.

JANE STONEHOUSE, "though dead, yet speaketh," in the following unadorned narrative, taken down verbatim, and nearly in the order in which the words were spoken. The account was primarily drawn up with a view to assist the Clergyman, the Rev. E. Smyth, who preached her funeral sermon at St. Clements, in Manchester, on Sunday, July 17th; when a crowded congregation (amongst whom were numbers of the same age with the deceased) "embalmed her memory with their tears."—That day will not be soon forgotten. May the end be answered for which her sufferings and piety were made so public!

Much more would have been said by the preacher on her sweetness of disposition, and the many amiable qualities which she possessed; but this was not the intention of her parents. They wished, from the experience of its good effects, to encourage parents to bring up their children in the true principles of Christianity, from their earliest years; to excite the younger part of the congregation to "love Jesus Christ," and the things of his kingdom; and to exhibit the young Christian triumphant in sickness and death, and escaping with certainty and joy, to the paradise of God. They reflect with gratitude that they have so striking a memorial of the goodness of our blessed Lord entrusted to them, for their own comfort and encouragement, and for the imitation of her surviving relatives. May the divine blessing attend the perusal of it to her brothers and sisters! As they increase in years, may they treasure up in their minds these dying words of their departed sister; and as they wish to see her in heaven, may they learn to love that Saviour, who so fully prepared her for his own presence, and gave her strength and boldness to declare what great things God had done for her; so that, instead of fearing to die, she "longed to be dissolved, and to be with Christ." Nothing but prayer for a blessing from heaven can give life and energy to these lines. As I write them, they appear cold, flat, and dead, when I recollect the spirit and unction, that attended the gracious words, which proceeded from her lips, as though it were an angel talking with us.

In August, 1795, when she seemed to be in perfect health, it pleased God to impress her mind with the necessity of being prepared to die; and with a fear that she was not ready for that awful event. We cannot doubt, but that our good Lord, intending to visit her with a sickness, which should be unto death, was then preparing her mind for those sufferings, which this meek and patient spirit was afterwards called to endure. She was not disobedient to the heavenly calling: but, to make it more effectual, she became

came more diligent in prayer, and evidently more fond of retirement. The conversation and company of her former associates were not now so much to her taste. The attractions from the Father of her spirit conquered her attachment to them. This occasioned some difficulty and struggle, on her part : but, at this critical period, her Lord interposed, by what she afterwards called her "Blessed sickness," about the month of November.

At that time, she discovered more clearly than before, that if death must be the issue, she was afraid to meet that "terrible king:" so much so, that, for some nights, she was afraid to sleep. Not discouraged, however, by this view of her state, but excited to greater diligence, she was anxious to know where she might find the precious promises made in the HOLY WORD, to all that seek redemption from sin and fear, in the atoning blood of Christ. About this time, the following letter was written to her at Barlow Hall, where she then was for the benefit of her health.

My Dear Jane,

"I should have conversed more with you, on the things necessary to be known and felt, in this world, by such poor sinners as you and I are, in order to our happiness in the next, had I not been very sure, that I could not have done justice to a subject, so affecting to myself, and so important to you.

"It is not necessary to use many words. If in sickness we are called to Jesus Christ, we are capable of doing little more than of turning the desire of our souls to him, and, therefore, nothing more can be expected from us. We must all die, but some die young : yet whether or not, the healthy and the sick are all liable to death, though to human appearance the latter are nearer the confines of the eternal world :—and this is your case. What have you to do ? but to resign yourself to the will of God, (he is a merciful God !) saying, "Lord, every thing that happens is by thy permission, or appointment. This sickness of mine, is from thee ; as from thee, I receive it. Enable me to bear this lot of humanity. I come unto thee in the desires and prayer of my heart, as a sinner, because thy gospel informs me, that thou art the Saviour of sinners. I have not lived *long* in the world, but my heart tells me, that I might have lived *more* to thee. I might have loved to think more of thee, to pray more unto thee, and to thank thee more for thy dying for my sins. I am, even on these accounts, a *sinner* Oh ! if thou art, by this sickness, going to take me from the world, fulfil this promise made when thou wast in flesh and blood, as I am now— "Whosoever cometh unto me, I will in no wise cast out." When I lift up my feeble heart to thee in prayer, say unto my soul, "I am thy salvation." Oh ! that, like St. Paul, I were filled with a "desire to depart, and to be with Christ—which," he has said, "is far better," than to continue in a world where

“ sin and sorrow fill up the measure of human life. Enable me
 “ to answer, as repenting Peter did, when, as a man like him-
 “ self, thou didst put this question to him, *Lovest thou me?*—
 “ Lord ! thou knowest all things, thou knowest, that I love thee.”

“ Do you *delight* in praying, Lord, save me ! If you do, there
 is a measure of salvation in the very prayer. The attraction you
 feel to Jesus, in that prayer, is Christ Jesus truly saving you, and
 should he then say, “ this day, or night, thou shalt be with me in
 “ paradise,” would cut short his work in righteousness, and

Your happy soul would tow’r away,
 And mingle with the blaze of day.

“ You have much to be thankful for, having every thing condu-
 cive to the health of your body ; and a parent both able and will-
 ing to tell you of the glad tidings contained in the gospel of Jesus
 Christ. And now, my dear Jane, let me ask you, Do you think
 that Jesus Christ does not love you, much better than either your
 mother or I, or any other friend you know ? It is so, you say ;—
 it must be, that he does. Doubt not, therefore, but trust your
 whole heart, and soul, and body to him.

“ When Jesus Christ was at supper with his disciples, the very
 night before he was to suffer, exposed alive, upon a cross, “ He
 took bread, and blessed, and brake it : in the same manner, he
 took the cup :” thus instituting a visible token, in great simplicity,
 by which he wished all his disciples to keep up this memorial of
 him, and to feast upon his sacrifice, to the end of the world.
 “ Do this, (said he) in remembrance of me.” I think you could
 like to remember Jesus Christ, in the holy symbols of bread and
 wine.

“ In thinking of you, instructing, and praying for you, I have
 spent one of my evenings, since you left me. Should you reco-
 ver, and preserve this mark of my love, it will be useful to you all
 your life. I know no other religion, and no other doctrine of
 divinity, but that of the heart, a thirst to love and serve God in
 Christ Jesus,
 JOHN STONEHOUSE.”

Tuesday, Jan. 26, 1796.

Agreeable to the purport of this letter, she applied to that
 Friend of sinners, and Lover of children, with a simple and sup-
 plicating mind : and the consequence to her was the same which
 it always has been, and always will be to those who apply to Je-
 sus, in the same simple manner. He removed her fear—he esta-
 blished her with a confidence in his love to her, that remained
 unshaken through the whole of her future sickness, except in one
 instance afterwards related.

“ The fruits of this spiritual communication thus opened be-
 tween God and her soul, by which light from heaven shone upon
 her, immediately appeared in the most certain signs that can pos-
 sibly

sibly be exhibited of christian regeneration. Her resignation—this being the prayer of her heart, “Thy will be done.” Her patience—enduring, without a single murmur, a sickness of eight months, attended with circumstances of peculiar distress. Her happiness—from the knowledge of salvation having come to her heart through the remission of her sins: and her joy—from the certainty of living with God, in his eternal kingdom.

Her utter dislike of praise was frequently observed. In one of her trying scenes, when the maid who attended her would have extolled her patience, and signified how happy she was to do any thing she wished, “because she was so good-natured,” she interrupted her thus: “Don’t say so—if you knew what deadly poison to the heart praise is, you would not talk in this manner.”—Shortly after “the love of God had been thus shed abroad in her heart, by the Holy Ghost given unto her,” it was suggested to her, in the night, that she had *imagined* all this: but, through immediate prayer to our Lord, she was relieved by faith in this promise, “I have cast thy sins, as a millstone into the depth of the sea:” and so strong and full (she said) was her assurance, That “all the world could not make her believe the contrary.”

On reviewing the care with which she had been educated, she expressed great thankfulness for the restraints laid upon her; being now thoroughly sensible that worldly company and fashionable accomplishments, draw away the heart from attention to heavenly things. Frequently, and earnestly she requested, that her absent brother should be warned from what she had suffered, to prepare for his last hour; and that her sister should be taught, that her only happy days would begin, when she became dutiful to her parents, and worshipped God.

Her thankfulness for the comfort of friends, and attendants in sickness, she often gratefully mentioned; especially when she compared (which she frequently did) her own situation with that of others, who enjoyed not the same alleviations of human woe.

Near the beginning of her sickness, sitting at the window, she saw a poor man in rags, whom, had it been in her power, she wished to have relieved. She felt great compassion for him; and, lifting up her heart to God, she prayed, “That God would take him into his protection.” Before she received the holy sacrament, the common objection of unfitness was suggested to her mind: but on its being observed, that the blessed Jesus requires no other fitness in any communicant, but a sense of the want of salvation, she no longer delayed to partake of the symbols of his death. “Were I to recover again,” she would say, “How should I long to go to church! How different would the prayers appear to me! I used to read them only; but now, I should pray!”

The New Testament was her favourite book, particularly the discourses of our Lord: amongst these she preferred the sermon on the mount. The following promise was an unfailing source of

of consolation to her, "I will never leave thee, nor forsake thee." During her residence in the country, she was observed, one morning, sitting up in bed, saying, "I was so happy in God, that I could not lie still; I must rise to praise him." Being afterwards attacked by an hysterical complaint, at the conclusion of one of the fits, she prayed to God, that if he still thought fit to continue her affliction, he would give her strength to bear it.—They afterwards gradually went off, leaving this impression on her mind, That she should never have another.—And, it is very remarkable, that she never had a return of these fits.

About a fortnight before she died, from the absorption of matter into the system, it appeared as if she was in a scarlet fever. She was brought home to Manchester, with all possible care, in a day or two after it had abated. Her mind continued in the same patient and unruffled state, content to suffer; the language of her heart being constantly this, "Thy will be done!" One remark she made, which gave her great comfort, "That the more she suffered, the greater would be her reward."

On the evening of Saturday, (June 25) she was so ill as to be thought expiring. Some water being applied to her lips, she was not able to swallow it: but, in a short time recovering, she said, "Why did you call me back?" In this, however, she was mistaken, God having greater work for her to do: she had yet to suffer for him, and to praise him.

On Sunday 26th, she revived a little in the afternoon, weak indeed as to her body, but her soul was vigorous in the praises of God, saying, "O that I could sound his praise! I would send it out from end to end!" Then she thanked her parents for having restrained her; observing, "Had you not, I should have run headlong—I thank—I thank you." On Monday the 27th, being asked to entertain herself by looking through the window, she refused, saying, "I don't wish my attention taken up: this is a blessed sickness; it has weaned me from the world, and fixed my attention upon God—I don't fear it—Let it do its worst." On the Tuesday and Wednesday she dozed and slept. On Thursday morning, she began with these words—"O Aunt! if you, and my Mamma, would but come, and taste how gracious the Lord is," you would not repent. O Aunt! prepare for this hour! It is an awful hour to those who are not ready—If I had strength—I would

——— Tell to all around,

"What a dear Saviour I have found!"

"Jane, (said her mother) it comforts me to see you so happy."
 "Oh, (she replied) I am quite overpowered! What must it be to die without comfort! It must be worse than hell itself! had I it to do now, What must I do?" To the maid, who was weeping by her, she said, "Weep not for me! weep for your sins!" During this conversation, her animated countenance and clearness of utterance,

utterance, gave such a force and energy to her expressions, as are far beyond my power to convey to any reader. In her, these were extraordinary things, being naturally of a temper diffident, and reserved; but now, as she said, "Her tongue was loosed,"—and behold what a change it made!

In the midst of all this triumph, joy, and patience, it pleased God to try his servant. She was suffered to doubt; and the agony that ensued, it is not possible for language to express. In her extremity she exclaimed, "I have not lived as I should have done—I have not prayed so often, neither have I been so patient as I ought to have been—I have not been so earnest as I ought—

" I the chief of sinners am !

" But JESUS died for me !"

" Is there none to comfort me?—Is there none to pray with me?

" Fetch my Papa—bring the Bible—read to me our Lord's sermon on the mount, where he says, "Blessed are they that mourn, for they shall be comforted."—All at once, with a calm and settled look, she added, "My dear JESUS, thou comest again—thou comfortest my heart!"

During the prayer of a friend, about 8 o'clock the same morning, she passed through another agony, which was relieved by songs of praise; she saying, "Read me a hymn—Praise him! Praise him! Praise him!" She recollected with pleasure what she had read in the account of Mr. Fletcher's death, "That he wanted to praise God, so as to sound it from one end of the earth to the other."—But there was something else that he wanted, which she said, she did not recollect.—Being told it was "a Burst of Praise," "Oh aye (said she) that was it!" Here her serene and shining countenance afforded a most heavenly sight to those about her. Then pouring out her whole soul in the following expressions, she thus went on; "O, how resigned I am! I feel so resigned, that I am content, either to live or die—For if I die—I shall go to him—and if I live, he has promised to preserve me, and I cannot be better, than at his disposal."

She continued, all this evening, in a sweet loving temper; parting with her Aunt in much affection, declaring "how happy she was."—It was now she attempted to write, saying, "I have not strength to tell you, how happy I am." The inkhorn was brought, but she could not see clearly enough to write.

On Friday, about 12 o'clock, the happiness of her soul shining in her countenance, she attempted to write again. She wrote about a dozen lines—a keepsake for her mother—as follows: "When I am gone, if you ever see any body in my state, tell them, that you once had a daughter that you loved: that she did not return your favours as she ought to have done; no, my dear Mamma, I have often been undutiful to you, but God saw and would not suffer such goodness to be abused; tell them

“ them to prepare, before they go to be no more seen; say, in what great mercy the LORD afflicted me, that if he had not called me back by”—Here she ended, saying “ I will finish it another time.” As she wrote the above, she frequently looked aside to her Mamma with a heavenly smile, saying “ O how happy!—how happy I am!” Her father came in, and she promised him another: but—He prayed with her, when she expressed great happiness.

In the afternoon, she thus began, “ Death, they say, is the king of terrors”—and then she added with great emphasis, “ He is no such thing. He has lost his sting to me.”—In the night, she was overheard to say at intervals—“ I suffer a great deal: but what is it to the happiness I enjoy!” “ Some men dig for white and yellow dust.”—“ Suffer little children to come unto me, and forbid them not;”—and frequently broke out in expressions of love and thankfulness.

What she said now, and afterwards, appeared to her attendants, as proceeding from an angel in human form—

“ So many wondrous gleams of light,
And gentle ardors from above,
Had made her fit, like Seraph bright,
Triumphant on a throne of love.”

On Saturday, being in her chair, the Doctor came, and ordered her into bed. She then felt her own pulse, and said without emotion, “ Mamma, I am dying. The Doctor thinks, I am almost dead. He has ordered me into bed.” Afterwards, being a little recruited, she gave vent to the feelings of her heart, in glowing language, as though on the confines of glory, which indeed was the case. “ I love all, (says she,) you, and you, and you, and every body. I see a white robe—and gold crown.—Satan wants to put it away—but he cannot.—Jesus has knocked him down—If you could but see him, Mamma—If I had but strength, how would I praise God—but I have not strength.”

Being told that when Mr. Fletcher was going to die, he had a sign, by which, when speechless, he was to express, “ That he felt, God is love.”—Oh! (says she) I’ll have one too.” The sign was agreed to be, that of gently raising and lowering the hand. It will be found in the sequel that she never forgot this sign. Looking at a picture of our Lord at the last supper, it was observed that there was every thing good in that countenance. She replied, “ That, you know, is the description we have of him. He is my precious Saviour, my lovely Jesus:”—Words which were frequently in her mouth.

Being told that an acquaintance of hers was below, she said, “ Let her come up, if it will do her any good.” Miss C—, then asking her how she did—she said, “ I am weak in body, but happy in my mind. Miss C—I love you. Take warning by me—and prepare for this awful hour. It will be a terrible hour

"hour to you—if you do not repent. God is good to you—
 "but you trifle. You have not resolution. But don't trifle with
 "convictions. If you do, you will repent with the bitterest re-
 "pentance. You will think of me, when you come to lie, as
 "I do."

Her grand-mamma coming in, she said, with her usual saluta-
 tion, "Grand-mamma, I love you. Do you love me?" It was
 answered, "to be sure I do." "Must I come for you, (she said)
 when you die?" Grand-mamma replied, "Your Saviour will
 come for you"—"Yes (said Jane, nodding her head) He's
 there." Being very ill in the evening, and feeling her own pulse,
 —she exclaimed, "O death, where is thy sting? O grave, where
 is thy victory?"

On Sunday, the day before she died, she exulted, and said—

"Thou'lt loos'd my stammering Tongue to tell,
 Thy Love immense, unsearchable!"

And again, "Oh that I had the wings of a dove, for then
 would I flee away, and be at rest!" And again, when the follow-
 ing Hymn was begun, she joined in repeating it with great ex-
 pression throughout.

"I'll praise my Maker while I've breath,
 And when my voice is lost in death,
 Praise shall employ my nobler pow'rs:
 My days of praise shall ne'er be past,
 While life and thought and being last,
 Or immortality endures."

And again—"Why art thou so long in coming? Oh come
 now!"—Then, as correcting herself, she added, "I will, my
 dear Jesus, wait patiently, till thou comest. I will suffer whatever
 thou pleasest to lay upon me."

In the afternoon she told her attendant, Miss —, how much
 she loved her, having been to her the best of friends; and thanked
 her for what she had done for her: and afterwards she said, "O
 "how I love my mamma! How I love my aunt! And I
 "love every body. My dear Jesus! my sweet Jesus! Oh that
 "I could praise thee! I would make every body hear." Then
 said Miss —, "You want a trumpet's voice." On which, she
 answered, smiling, "Oh, mamma, if I had but a speaking trum-
 "pet—*Lovely Jesus! thou hast FILLED me with that love, which*
 "I have so often prayed for." What a glorious confession! and
 with what emphasis she said *filled me!* Then she said, "Mamma
 "does it dishonour him to call him Love? I love him so, I can't
 "help saying—Love!"—These words,

"Hark, they whisper! Angels say,
 Sister spirit, come away!"

were frequently repeated by her, in the course of the afternoon.

We are now come to the last conversation that she was able to hold with us—such a scene I never expect to see again in this world. May the remembrance be ever fresh in our minds!—Sitting up in bed, she wished a near relation to come up, that she might speak to him, “What! (in her usual way to him) you are come now!” “He came last night, (it was answered) but you was so ill, that you could not speak to him.” “But I’ll speak to him now,” she replied. “You see me, don’t you? I love you—I always did love you. Do you love me?” “If you love me, prepare to follow me! Remember to prepare for this hour.—It’s a dreadful hour. To those that don’t know Jesus, I can assure you, death is a king of terrors—but (added she, with a change of voice as defying him) *thou hast no terrors to me.* You will think of me, and what I have suffered, when you come to die: if you are not prepared, you will bitterly repent. If the words of a dying niece will make any impression—let me make one: but you will not be so soon affected—you are a man—not so weak.”—Jane, (said he) I hope you are happy.” “Happy, beyond description! or what must I have done now!”

After expressing her love for her Papa, she said, “Where’s my dear Papa?” As he came in, she cried out with earnestness, “Papa! don’t leave me.” Afterwards, she would kiss us all, which she did, saying, “Oh that I could take you all with me to heaven!” Then with a solemn look, and piercing eye, she thus cautioned the relation she had addressed before, “Take care you don’t ridicule religion.”—Turning to her aunt she said—“What are you weeping for?” And, with a longing look to her Mamma, “Remember me—remember me.”—Then, summoning her strength to address us all—with a full heart, a shining countenance, and an energetic voice, proceeding from her feeble and emaciated body, she uttered these memorable words—“If the words of a dying—daughter—niece—and friend—can make any impression—let me make one now. God!—thou—hast given me—strength to speak—I—thank—thee.”

Being then exhausted, she laid her hand on her breast, and said in a faint voice,

“Cease, fond nature, cease thy strife,
And let me languish into life.”

Death coming on towards evening, exhausted and almost speechless, she began the sign agreed on, that she felt, “God is love!” Miss — not being apprised what the meaning of lifting her hand was, attempted to take hold of it. But Jane said then unexpectedly, “You must not take it away—God will be angry.”—Then her Mamma said to Miss —, “This child means more than you are aware of. Does it not mean, my dear, that

God

God is love?" She answered—"Yes—Yes." She said also, in broken accents, during this last night—It is "God manifested."

As the morning of July 4, came on, she drew nearer to her eternal rest, still continuing to repeat her sign, saying, "Dearest Saviour!" And as she closed her existence upon earth, she was heard to articulate, with her expiring breath, "Thanks—be—to—God—who has—given—me—the Vic"—which last word leaving unexpressed, she fled away to celebrate her eternal victory, before the throne of God! Thus did Jane Stonehouse, "depart in peace, having seen thy salvation," O God!

Her temper, during the whole of her sickness, was a comment on those words of the Lord Jesus, "Except ye become as little children," in simplicity and sincerity of mind, "ye cannot enter into the kingdom of heaven," that is, into the comforts and blessings of my religion, as preparatory to your entrance into the kingdom of glory. Childlike simplicity was the prevailing trait in her character. As a little child believes the words of its earthly parent, so did she the word of God, her heavenly Father. She "flattered not at the promises of God," and was, therefore, filled with consolation, in the strength of faith, "giving glory to God."

Such accounts as these are standing proofs to the Church, of the power and grace of our divine Redeemer. In the early ages of Christianity, there were frequent instances of persons, of the most tender age and sex, displaying invincible courage under the persecutions of their merciless tormentors. In these cases we readily allow, that the divine interposition alone could have enabled them to bear their glorious testimonies. And, in our time, when we are witnesses to such holy tempers, triumphs, and spiritual joys, under sufferings, before the face, and within the jaws of death itself, the Christian says—"This hath God wrought!" Therefore, To God, Father, Son, and Holy Ghost, be glory for ever, Amen!

~~~~~

Some Account of the Experience and Death of Mr. THOMAS MIDDLETON, of Scarborough, in Yorkshire.

THE place of his nativity was Asenby in Yorkshire, in 1754. His parents paid great attention to the morals of their children, and set them a good example; never suffering any thing disorderly to be seen in their house. As Thomas grew up, he began to shew an awkward disposition of mind, being unsteady, and shewing a great aversion to learning. However, he gave consent at last to serve his Father in the occupation of a bricklayer. At 19, he went to Scarborough; and followed his business with great attention, giving much satisfaction by his diligence to those he served.

About two years after he resided at Scarborough, the Lord was pleased to awaken his conscience. I have often heard him say, that the death of a young man, one of his acquaintance, made a deep impress upon his mind, and caused him to reason with himself after this manner: "When I saw this young man last, he was as likely to live as I am, and now he is no more! He is numbered with the dead,—he is gone into another world! How soon this may be my case, who can tell? It may be very soon, and very sudden! And if this should be the case, I am unprepared, and unfit to die! I am told, that without holiness no man shall see the Lord;—and holiness I have none, therefore I am unprepared for such a change, and if I should die in this state, where God is, I could not come! I am therefore in danger both of temporal and eternal death." He now felt an earnest desire to know how he might escape the wrath to come, and be delivered from the misery of an accusing conscience: For this end, he began to attend the word preached; and to read the scriptures. The more he heard and read, the deeper were his convictions, and the stronger his cries for mercy.

By reading, and hearing the Word of God, and comparing his past life therewith, he found himself in a dreadful situation; he saw that the law of God required obedience, and took hold of the thoughts, and desires of the heart, and that there was no salvation but only thro' Faith in Jesus Christ. He now withdrew from all his former companions, except two or three young men, who began to seek the Lord with him, for whom he retained a great respect to the day of his death: But he had no experienced person to take him by the hand, and shew him the way of salvation. Providence however interposed in his behalf, and cast him in the way of those who cared for his soul. Being at work in the House where the Methodist Preachers lived. Mr. Benjamin Rhodes, perceiving Thomas to be seriously inclined, he enquired into the state of his mind, and gave him instructions suitable to his condition. This was what his soul longed for, and he soon became acquainted with the people, and in a little time joined the Society.

One night as he was returning home in great distress from a village, where he had been hearing Mr. Rhodes preach, being much athirst for the consolation and witness of the Spirit, the Lord was pleased to hear his prayer, and manifest himself as a God gracious and merciful, pardoning iniquity, transgression, and sin: His doubts were removed, and he rejoiced in the God of his Salvation. I have heard him, when speaking of this great deliverance, say, That his joy was so abundant, and the prospect so glorious, that he experienced a little of what St. Paul did, when he said, "Whether in the body, or out of the body, I cannot tell." The knowledge of his acceptance was exceeding clear; and with David he could say, "Come unto me all ye that fear  
the



the Lord, and I will tell you what he hath done for my soul : He hath pardoned all mine iniquities, and cast my sins behind his back, as a stone into the depth of the Sea."

About two years after his conversion, he entered into the marriage state. The Lord blessed his labours, and gave him an increase of property. His conduct and abilities being approved of, he was appointed to the care of a class, over which he watched like a faithful shepherd, and was much blessed to the people. If any of them absented themselves, he sought out the cause, and persuaded them to return to their duty. When they were ready to faint, he supported them, and tenderly sympathized with the afflicted. If any offended in word or deed, he took them affectionately by the hand, and endeavoured to lift them up, and prevail with them to return to him from whom they had revolted, reminding them of the promises to returning backsliders. When any seemed cold and careless, he laboured with all the affection of a brother to reclaim them, by alarming them with their danger, and rousing them to their duty, (this many can testify in Scarborough;) such as sinned willfully, he reproved faithfully, yet his reproof was mixed with tenderness; he was anxiously concerned for the welfare of all; when any of his little flock were sick, he was diligent in visiting them; indeed visiting the sick was a duty he always delighted in, and in which he was rendered very useful. His piety and zeal were so conspicuous, that when any of his unconverted neighbours were seized with affliction, and death began to stare them in the face, it was common for them to send for him to pray with, and instruct them in the things of God, which he was always ready to do, and was made an instrument of much good in the exercise of this duty.

After discharging the office of a leader with fidelity for some time, he was convinced that it was his duty to exhort sinners to flee from the wrath to come. He filled up his appointments with faithfulness; and altho' he was sometimes much persecuted by the vain and profligate, yet his zeal for the conversion of sinners, and patience in well doing, remained unshaken. He had many internal conflicts; and the enemy was permitted to disturb his peace, yet his trials always wrought out for his good, and he generally profited by them. He was diligent in watchfulness and prayer; and his conversation such as became the Gospel; no trifling or light discourse came from his lips. He was an ornament to the society he was joined to, and set a good example to all, so that the men of the world were constrained to confess, that he was an upright man. He embraced every opportunity of rendering himself useful to his fellow creatures, and took great pains in endeavouring to reform the careless; if any swore in his presence, if a suitable opportunity was afforded him, he was sure to reprove them, and had a method of doing it, that engaged their attention, and seldom offended them. His parents being brought low through affliction

affliction, for some years he was their chief support; at the same time he was charitable to all who were in distress; and the Lord not only blessed him with temporal good, but gave him an open heart, and a ready mind to use it to the glory of the Giver. The feeling manner in which he spoke in the Love-feasts and Class-meetings, will not soon be forgotten by many who heard him. He was zealously concerned for the welfare of Zion, and longed to see her prosper; the cause of God lay near his heart, and it pained him much when any of his brethren wounded the cause, by dissention, or walking disorderly.

In the beginning of the year 1795, the Lord was pleased to lay upon him that affliction which terminated in his death. He had not been long ill before we discovered symptoms which indicated that his disorder was a consumption. He was much resigned to the will of God, and enabled to say, "It is the Lord, let him do what seemeth him good." Sometimes he was rather low, through the weight of affliction, so that his rejoicing was not so great as we could have wished for, but it pleased the Lord, in a great measure, to remove his lowness of spirits. His confidence was always strong in the Lord, and he never had a doubt of his acceptance. Although he was not afraid to die, yet he thought it his duty to use every prudential means for recovery. The faculty advised him to remove into the country, to try a change of air, and to live much on a milk diet; which he did. But the spring being extremely cold, the intention of his removal was frustrated, as he could go but little out in the air. After being at Thornton about a month, he returned to Scarborough, and continued all the Summer in a poor state of health, yet sometimes we had hopes that he would recover. He was wonderfully supported under his affliction; and found the Lord to be to him, what he had so often told the people he would be to them; "a present help in every time of need."

In his affliction, he delighted in reading and hearing the word of God read. He was also much comforted in hearing the christian experience of dying saints, in the Magazines. He was very diligent in self-examination, and used frequently to say, "What a poor ungrateful creature I have been: What poor returns have I made to the Lord for his mercies." When he looked upon his labours as a preacher; he said, "I have not been so faithful as I ought to have been in the work; but what I have done, I have done it from pure motives."

After he took to his room, he had many precious visits from the Lord: He appeared to be dead to the things of this life, and the Lord reigned in his heart without a rival. When any one spoke to him about his affliction, he answered, "Well, well,—it will be over by and by, and then I shall enjoy the presence of my God, without a veil between. He is a good God who lays it on:—He cannot err."

Towards



Towards the latter end of February he failed fast; but as his bodily strength decayed, he grew stronger and stronger in the Lord: At some seasons his joy was so great, that he was not able to express himself, but would break out, "Glory be to God! Glory be to God!"

A few days previous to his death, he was so weak that he spoke but little, yet he regarded his approaching change, not only with composure, but with joy. The night before his departure, he appeared to sleep pretty soundly till 12 o'clock, when he awoke, and we found an alteration in him: His brother, asking how he did, He answered, "Very ill, but very happy." He now lay in a composed state, chiefly slumbering, with his hands clasped across his breast; his mind being apparently engaged with God in prayer, frequently lifting up his eyes towards heaven. He then took his brother by the hand, and desired him not to fret, which were the last words he uttered. In this composed state he continued until 7 o'clock in the morning, March 1st, when he sweetly fell asleep in the arms of Jesus, in the 42d year of his age.

W. L.

~~~~~

CAPT. CAMPBELL'S SHIPWRECK and CAPTIVITY.

[Continued from page 498.]

"**W**HEN we had got about a mile from the fort, (continues Capt. Campbell,) we met a person attended by three others, all on horseback. He was a man of considerable rank in that country, and I recollected to have seen him at the Jemadar's Court, where he had manifested a favourable disposition towards me, looking always graciously, and nodding to me, which, considering my circumstances and his, was not a little extraordinary. The moment he recognized me, he leaped from his horse, apparently in great agitation: then turning to the guards, ordered them to leave me immediately—saying at the same time, that he would be answerable for the consequences. They seemed at first to hesitate whether they would obey him or not; but on his shaking at them his sword, which was drawn in his hand, and smeared with blood, and repeating his orders a second time in a firm and decisive tone of voice and manner, they all ran off.

"As soon as we were alone, he revealed to me, that he had all along known who I was—had most heartily pitied my sufferings, and privately entertained the most anxious wishes to serve me, but could not venture to interfere; the least jealousy, when once awakened, being there always followed up by summary vengeance. He then mentioned his name, informing me, that he was the son of a Nabob near Vellore, whose dominions had been wrested from him by force, and united to the Carnatic; that his family had received great favours from my father, in return for which he felt

felt himself bound to do me every service in his power ; but that, having been, after the misfortunes which befel his family, taken into the service of Hyder, and holding then a place of consequence under him, he was disqualified from demonstrating his gratitude and esteem in the way he wished : he added, he had just come from the summit of the Ghauts, where he left the English army posted, after their having beat the Circar troops, and carried all the strong works which had been erected for the defence of the passes, and which were deemed from their situation impregnable ; that the Jemadar, Hyat Sahib, had gone thither to encourage the troops, and animate them to one grand effort of resistance, and would remain there till the succeeding day.—Here he stopped, and seemed much agitated ; but, recovering himself soon, said, in a solemn and alarming manner, “ This day I heard Hyat Sahib give orders to bring you before him, in order that he might satiate his revenge by your death ! How happy am I in having an opportunity to rescue you ! I will carry you back with me, therefore, to Bidanore, and place you in a state of security with my family.”

“ Such unprecedented generosity affected me sensibly. To run such a hazard as he must have incurred, merely from a principle of gratitude for services so remote in both time and person, was more than we could hope to find even among Englishmen, who boast of their superior justice and generosity :—but in a native of Indostan, where the tide of human feeling runs rather low, was astonishing. As well as my limited knowledge of the language of the country enabled me, I endeavoured to make him a suitable acknowledgment ; and I lamented that my deficiency in the language prevented my giving vent to the extreme fullness of my heart. He seemed, however, to be satisfied with my meaning ; and I was just on the point of returning with him to Hydernagur, when we were suddenly startled by the Jemadar's music, which was soon afterwards succeeded by the appearance of his guards advancing towards us at some distance. He seemed confounded and alarmed—lamented, in warm terms, his incapacity to serve me—and, pointing to a path which wound through a wood that lay on either side of the road, directed me to strike into it immediately, saying, that by following that route, I should certainly fall in with the British army. He then rode away, and I followed his advice, and proceeded for some time through the wood without interruption ; for, though I did not implicitly believe the assertion that Hyat Sahib meant to have cut me off, I deemed it prudent to avail myself of the opportunity which offered to effect my escape, apprehending a worse fate than death, namely, being sent prisoner to Seringapatam.

“ Finding myself fairly extricated, I began to examine my situation, and to reflect on the different conversations which had passed between Hyat Sahib and me, and on his conduct previous to my being put in irons. I recollected the information I had

from

from
Hyd
Hyat
confi
unde
emol
tion,
a det
ture a
accom
ment

“ I
fix o'
the p
admit
appea
me w
thoug
silence
I supp
and de
procee
for a f
confid
have f
duct,
and st
ed wit
away—
hand a
looked

“ I
intend
words
turned
impatie
stronge
vourab
ing him
that oc
ings I
to exec
I perce
gin gra
ed to f
ing, an
upon h

VOL

from time to time received, touching the Jemadar's disposition, Hyder's death, Tippoo Sahib's character and avowed hatred of Hyat, and the nature of the inhabitants. I moreover took into consideration, that my strength was impaired, and my constitution undermined; and that my prospects in India, in point of fame or emolument, could only be promoted by some extraordinary exertion, or some hazardous enterprize. The result of the whole was a determination on my part to return back to the fort, and venture an attempt to persuade the Jemadar to offer proposals for an accommodation to General Mathews, and to make me the instrument of his negotiation.

"In pursuance of this determination, I returned; and at about six o'clock in the evening re-entered the fort, and proceeded to the palace of the Jemadar, where, desiring an audience, I was admitted. At the very first sight of him, I could perceive in his appearance all the mortification of falling power. He received me with a gloomy countenance, in which there was more of thoughtful sadness than of vindictive fury. After a minute's silence, however, he said to me, "Well, Sir! you have heard, I suppose, that the English army are in possession of the Ghauts, and doubtless know that the customs of this Country authorise my proceeding against you with the utmost rigour." Here he paused for a few moments—then proceeded thus: "Nevertheless, in consideration of your family—in consideration of the regard I have for a long time conceived for you, from observing your conduct, and strict adherence to truth in answering all my questions, and still more on account of the sufferings which you have sustained with fortitude, I will allow you to escape: Haste you, then, away—fly from this fort directly—begone!" Then waving his hand as a signal for me to depart, averted his face from me, and looked another way.

"I thought that this was a very favourable opportunity for my intended purpose, and entreated him to hear me while I said a few words of perhaps more moment to him than to myself. He again turned towards me; and, nodding assent, while his eye bespoke impatient curiosity, I proceeded.—And, first, I expressed, in the strongest terms I was able, the high sense I entertained of the favourable reception I met with when I first came to the fort; assuring him, that I should never forget the kindness he shewed me on that occasion, and that in my conscience I imputed all the sufferings I had undergone wholly to orders which he had been obliged to execute, and not to any want of humanity in himself. Here I perceived the clouds which had overspread his countenance begin gradually to disperse, and with the greater confidence proceeded to say, that if he would condescend to give me a patient hearing, and not take my boldness amiss, I would venture to intrude upon him with my advice. At this he stared at me with a look of

surprise—paused—then said, that he authorised me to speak whatever I pleased—continuing, in a tone of gentle melancholy, “But of what use can your advice be to me now?”

“Having thus obtained his permission, I began by complimenting him on his great talents and temper in governing—on his fidelity, zeal and attachment to Hyder—and on the mild and beneficent use which he was acknowledged to have made of the unbounded power vested in him by that great Prince, which was the more extraordinary, considering how many examples he had to justify him in a contrary practice. I reminded him, however, that circumstances were at present widely different from what they then were—that he had now got a very different Sovereign to serve—that he had no longer the tender father (for so Hyder might have been considered to him), but Tippoo Sultan, now the master, once the rival, whose measures he had always opposed, against whom he had once laid a most serious charge, and who, considering the firmness of his nature, could not be reasonably supposed to have forgiven him; and I hinted, that whatever external appearance of regard Tippoo might from the political necessity of the moment assume, his temper, and the spirit of Asiatic policy, were too well known to leave a doubt remaining, that so far from continuing him (Hyat) in the same power and authority which he enjoyed during the life of his father Hyder, he would, on the contrary, proceed against him with rigour and cruelty.

“Here I perceived the Jemadar involuntarily nodding his head in a manner which, tho’ not intended for my observation, denoted internal assent; and was convinced that I had exactly fallen in with the current of his own thoughts. No wonder, indeed, they should be his sentiments; for they had long been the sentiments of all persons who had known the circumstances of the Nabob’s family.

“Having, therefore, gone as far on that point as I conceived to be necessary to awaken the mind of Hyat to the precariousness, or rather danger of his situation with Tippoo, I painted to him, in the strongest colours I was master of, the humanity, the fidelity, the bravery and generosity of the English, which, I said, were so universally acknowledged, that even their worst enemies bore testimony to them: and I assured him, that if, instead of making an unavailing opposition to them, he would throw himself with confidence upon their protection, and become their friend, he would not only be continued in his station, power and authority, and supported as heretofore, but be made a much greater man, with still greater security, than ever he had been before.

“This was the general scope of my arguments with him; but there were many more which suggested themselves at the time, tho’ I cannot now remember them. I enforced them with all the power I had: They were supported by the acknowledged character

fact
app
nigh
he w
conf
for
did
treat
and
ter t
deep
imm
thou
ring
with
poo
Coun
the
there
“
betw
ence
enou
to th
we fe
appre
entre
morn
to ma
ed ou
his f
small
they
firing
increa
to dra
produ
cowar
let off
to ma
the m
was s
who
fentric
from
condu
“I
mande

rafter for generosity of the English, and still more by Hyat's apprehensions of Tippoo; and they had their effect. That very night he authorised me to go to the British General; and, tho' he would not commit himself by sending proposals in writing, he consented to receive them from the General, and promised to wait for my return till day-light the next morning—adding, that if I did not appear by that time, he would go off with his family and treasure to some other place, and set the town, powder-magazine and store-house on fire, leaving a person of distinguished character to defend the citadel or inner fort, which was strong, with a deep ditch, and mounted with many pieces of cannon, and send immediate intelligence to an army of six thousand horse and ten thousand infantry, who were at that time on their road from Seringapatam, to hasten their progress, and make them advance with all possible rapidity; and he further observed, that as Tippoo himself would come to the immediate protection of his Country, and, if once come while the English army remained in the open field, would give them cause to repent their temerity, there was no time to be lost.

“Accompanied by a person who had officiated as interpreter between the Jamadar and me, and whose good offices and influence with Hyat, which was very great, I had been previously lucky enough to secure, I set off at ten o'clock at night, on horseback, to the British army. My companion was in high spirits when we set out from the fort; but as we proceeded, he expressed great apprehension of being shot in approaching the camp, and earnestly entreated me to sleep at a chorelty, which lay in our way, till morning. His terror must have been great indeed, to induce him to make such a proposal, as he knew very well that we had pledged ourselves to be back before dawn next day. I rallied him upon his fears, and endeavoured to persuade him there was not the smallest danger, as I knew how to answer the outposts, when they should challenge us, in such a manner as to prevent their firing. As we advanced to the camp, however, his trepidation increased; and when we approached the sentries, I was obliged to drag him along by force. Then his fears had very nearly produced the danger he dreaded, (the almost invariable effect of cowardise); for the sentry next to us, hearing the rustling noise, let off his piece, and was retreating when I had the good fortune to make him hear me. My companion, alarmed at the noise of the musquet, fell down in a paroxysm of terror, from which it was some time before he was completely recovered. The sentry who had fired, coming up, conducted us to a place where other sentries were posted, one of whom accompanied us to a guard from whence we were brought to the grand guard, and by them conducted to the General.

“I was no less pleased than surprised to find, that the Commander of this gallant and successful little army was General

Mathews—an old friend of my father's, and a person with whom I had served in the Cavalry soon after I entered the service. When I arrived, he was fast asleep upon the bare ground in a choreltry. His Dubash, whose name was Snake, recollected me immediately, and was almost as much frightened at my appearance at first, as my interpreter companion was at the shot of the sentry; for it was full five months since my hair and beard had been both shaved at the same time, during which period a comb had never touched my head: I had no hat—no stockings—was clad in a pair of very ragged breeches, a shirt which was so full of holes that it resembled rather a net than a web of cloth, and a waistcoat which had been made for a man twice my size—while my feet were defended from the stones only by a pair of Indian slippers. Snake, as soon as he was able to conquer his terror, and stop the loquacious effusions of astonishment, brought me to the General, whom I found fast asleep. We awoke him with great difficulty, and, on his discovering me, expressed great pleasure and surprise at so unexpected a meeting; for, tho' he had heard of my imprisonment at Bidanore, he did not expect to have had the pleasure of my company so soon.

“Having stated to the General the nature and object of my mission, and related to him what had happened in the fort, he instantly saw the great advantages that must accrue from such an arrangement—entered into a full but short discussion of the business—settled with me the plan to be pursued in either case of Hyat Sahib's acceding to or dissenting from the terms he proposed to offer; and in less than an hour after my arrival, I was dispatched back to the fort in the General's palanquin, with a cowl from him, signifying that the Jemadar Hyat Sahib's power and influence should not be lessened, if he would quietly surrender up the fort. Before my departure, the General expressed, in the warmest terms, his approbation of my conduct; and added, that considering the importance of the fort, the extensive influence of Hyat Sahib, and the advantages that might be derived from his experience and abilities, coupled with the enfeebled state of his army, the benefits of such a negotiation scarcely admitted of calculation.

“Notwithstanding the very flattering circumstances with which my present pursuit was attended, I could not help, as I returned to Hydernagur, finding some uneasy sensations, arising from the immediate nature of the business, and from my knowledge of the faithless disposition of Asiatics, and the little difficulty they find in violating any moral principle, if it happens to clash with their interest, or if a breach of it promises any advantage. I considered that it was by no means impossible, that some resolution adverse to my project might have been adopted in my absence, and that the Jemadar's policy might lead him to make my destruction a sort of propitiation for his former offences, and to send me and the

the cowl together to Tippoo, to be sacrificed to his resentment. These thoughts, I own, made a very deep impression on my mind—but were again effaced by the reflection, that a laudable measure once begun, ought to be persevered in, and that the accomplishing a plan of such importance and incalculable public utility, might operate still further by example, and produce consequences of which it was impossible at the present to form a conception. These, and a variety of such suggestions, entirely overcame the scruples and fears of the danger; and I once more entered the fort of Hydernagur. At this time the British troops were, by detaching a part with Colonel Macleod, to get round the fort, and attack it in the rear, and, by death and sickness, reduced to less than four hundred Europeans and seven hundred Sepoys, without ordnance.

[To be continued.]

THOUGHTS ON the PHRASE,—“*Rational Religion.*”

NO act of worship can be acceptable to God which is in itself irrational. We are to pray with the spirit, and with the understanding also; to sing with the spirit and with the understanding also. The service we are called to by the Gospel, is a reasonable service, and to set aside the use of reason in the worship of God, is, in effect, to set aside religion itself. As man is a rational being, capable of reasoning upon the subjects which are presented to his view, and forming his judgment of them according to the evidence of truth, he must use this talent, or be accounted a slothful, wicked servant. To suppose, therefore, that man must relinquish the proper use of his reason in order to embrace religion, is to sink him below his species, and render him incapable of embracing it at all. The real friends of christianity have no wish to put asunder what God hath joined together; they rather desire that every person might be induced by the mercies of God, to present to him their bodies and souls a lively sacrifice, and employ all their powers to his glory. They readily admit that every thing in religion that is not consistent with scripture and reason, is no part of religion itself, but like dross which adheres to the best of metals, till removed from them by the art of the refiner. They love to see the faculties of the soul fervently united in the worship of God: light shining thro' the understanding to influence the affections and raise them to their proper objects, till every thought is brought into captivity to the obedience of Christ.

But what is the import and tendency of this phrase as generally used by writers, or public speakers of the present day? With some writers, the import of this phrase is directly opposed to what others account the leading doctrines of the gospel, viz. the universal

Mathews—an old friend of my father's, and a person with whom I had served in the Cavalry soon after I entered the service. When I arrived, he was fast asleep upon the bare ground in a choreltry. His Dubash, whose name was Snake, recollected me immediately, and was almost as much frightened at my appearance at first, as my interpreter companion was at the shot of the sentry; for it was full five months since my hair and beard had been both shaved at the same time, during which period a comb had never touched my head: I had no hat—no stockings—was clad in a pair of very ragged breeches, a shirt which was so full of holes that it resembled rather a net than a web of cloth, and a waistcoat which had been made for a man twice my size—while my feet were defended from the stones only by a pair of Indian slippers. Snake, as soon as he was able to conquer his terror, and stop the loquacious effusions of astonishment, brought me to the General, whom I found fast asleep. We awoke him with great difficulty, and, on his discovering me, expressed great pleasure and surprise at so unexpected a meeting; for, tho' he had heard of my imprisonment at Bidanore, he did not expect to have had the pleasure of my company so soon.

“ Having stated to the General the nature and object of my mission, and related to him what had happened in the fort, he instantly saw the great advantages that must accrue from such an arrangement—entered into a full but short discussion of the business—settled with me the plan to be pursued in either case of Hyat Sahib's acceding to or dissenting from the terms he proposed to offer; and in less than an hour after my arrival, I was dispatched back to the fort in the General's palanquin, with a cowl from him, signifying that the Jemadar Hyat Sahib's power and influence should not be lessened, if he would quietly surrender up the fort. Before my departure, the General expressed, in the warmest terms, his approbation of my conduct; and added, that considering the importance of the fort, the extensive influence of Hyat Sahib, and the advantages that might be derived from his experience and abilities, coupled with the enfeebled state of his army, the benefits of such a negotiation scarcely admitted of calculation.

“ Notwithstanding the very flattering circumstances with which my present pursuit was attended, I could not help, as I returned to Hydernagur, finding some uneasy sensations, arising from the immediate nature of the business, and from my knowledge of the faithless disposition of Asiatics, and the little difficulty they find in violating any moral principle, if it happens to clash with their interest, or if a breach of it promises any advantage. I considered that it was by no means impossible, that some resolution adverse to my project might have been adopted in my absence, and that the Jemadar's policy might lead him to make my destruction a sort of propitiation for his former offences, and to send me and
the

the cowl together to Tippoo, to be sacrificed to his resentment. These thoughts, I own, made a very deep impression on my mind—but were again effaced by the reflection, that a laudable measure once begun, ought to be persevered in, and that the accomplishing a plan of such importance and incalculable public utility, might operate still further by example, and produce consequences of which it was impossible at the present to form a conception. These, and a variety of such suggestions, entirely overcame the scruples and fears of the danger; and I once more entered the fort of Hydernagur. At this time the British troops were, by detaching a part with Colonel Macleod, to get round the fort, and attack it in the rear, and, by death and sickness, reduced to less than four hundred Europeans and seven hundred Sepoys, without ordnance.

[To be continued.]

THOUGHTS on the PHRASE,—“*Rational Religion.*”

NO act of worship can be acceptable to God which is in itself irrational. We are to pray with the spirit, and with the understanding also; to sing with the spirit and with the understanding also. The service we are called to by the Gospel, is a reasonable service, and to set aside the use of reason in the worship of God, is, in effect, to set aside religion itself. As man is a rational being, capable of reasoning upon the subjects which are presented to his view, and forming his judgment of them according to the evidence of truth, he must use this talent, or be accounted a slothful, wicked servant. To suppose, therefore, that man must relinquish the proper use of his reason in order to embrace religion, is to sink him below his species, and render him incapable of embracing it at all. The real friends of christianity have no wish to put asunder what God hath joined together; they rather desire that every person might be induced by the mercies of God, to present to him their bodies and souls a lively sacrifice, and employ all their powers to his glory. They readily admit that every thing in religion that is not consistent with scripture and reason, is no part of religion itself, but like dross which adheres to the best of metals, till removed from them by the art of the refiner. They love to see the faculties of the soul fervently united in the worship of God: light shining thro' the understanding to influence the affections and raise them to their proper objects, till every thought is brought into captivity to the obedience of Christ.

But what is the import and tendency of this phrase as generally used by writers, or public speakers of the present day? With some writers, the import of this phrase is directly opposed to what others account the leading doctrines of the gospel, viz. the universal

versal corruption of human nature, the redemption of sinners by Jesus Christ, and the sanctification of the soul by the influences of the Holy Spirit. The Saviour of the world is represented as nothing more than human, the merit of his death is treated with ridicule, and the work of the Spirit in regenerating our souls, a needless, if not an absurd article in the christian's creed. The only foundation of our hope is removed; and all the lovely superstructure raised thereon, is buried in the grave of *rationality*.

But many persons may be found among professing christians who admire and use this phrase in a very different manner, viz. opposed to all that in religion—which, to them, appears wild and enthusiastic. These readily admit the depravity of man in his natural state, the atonement of Christ, and the work of the Spirit on the human heart: that without repentance there can be no forgiveness, that without pardon and holiness we cannot see the Lord; but are afraid of rant and extravagance in the worship of God. Some of these characters are among the excellent of the earth for sincerity and ability, steadiness and punctuality. They may possibly see a danger which others may not, and in their turn, may be in danger of what they little suspect, viz. a leaning too much to their own understanding, and giving it more than its proper place in the service of God. This may, ere they are aware, lead them to formality in worship: to hear without profit, pray without fervour, live without faith in its life and vigour, though it be kept up in profession; and to go through a dull round of duties in the church, the family, and the closet, without one hour's communion with God in a month. Nor is this all, they may be in imminent danger of acting from a desire of human praise, of seeking the esteem of men reputed for their sense and learning, more than the testimony of a good conscience. They may be led, by degrees, to be more attentive to *accuracy*, than *unction*; to a well tuned period, than a convincing argument; to the lordliness of the dish, than the *nature* and *wholesomeness* of the food.

One might instance yet farther: If any should go beyond them in zeal, labour and usefulness, they are in danger of *ENVY*. To find men who are greatly inferior to themselves in understanding and elocution, more earnest, or more useful, touches them in a very tender part, especially if they perceive, what is almost unavoidable, a superior degree of respect and esteem shewn to their weaker brethren. The same spirit may lead them to groundless suspicions of the *sincerity* of those instruments, and the *reality* of their success. Contrition for sin, confessions of past iniquities, and earnest cries for mercy, may be viewed as mere touches of the passions, and as likely to vanish as the morning cloud, or evaporate like the early dew.

Nor does the danger end here; there is a probability that every thing in divine worship which does not exactly coincide with their views,

views, or come up to their standard of rationality, will be misconstrued, censured and condemned. This, as it respects those who may be censured, is of small moment, provided they look to him in whose favour is life; but as it may prejudice other persons against every thing out of the common way, and be an occasion of stumbling to them; and as it hinders those who censure, from getting real good to their own souls, lessens their zeal for the glory of God, and their union with the excellent of the earth, becomes of considerable magnitude in the eye of their Creator. Their holiness and usefulness are more dependent on, or at least connected with this view, than may at first appear to them; and may be greatly promoted or lessened by a right, or erroneous judgment in this matter. Whatever tends, though in the smallest degree, to alienate our affections from the fountain of life, or render us sour and morose in our spirit towards others, should be avoided by us with as much care, as we would shun the contagious effluvia of a malignant disease.

I should be truly sorry, either directly or indirectly, to plead for any thing in the worship of God, that would in the smallest measure tend to dishonour the object of our devotion, or bring any just reproach on religion itself. All that I want is, an *entire* exertion of all our powers in the service of Him who hath called us to his eternal glory by Christ Jesus; that our understanding and judgment should keep pace with our affections, and our joy and sorrow, hope and fear, love and hatred, run parallel with our judgment. That all these, like the sacred vessels in the temple should be entirely sanctified to the service of God. Where these are united, there is the circumcision of the heart, a sacred union with Christ, delightful fellowship with the Father, and a lively expectation of being with him for ever. The service of God is perfect freedom. The statutes of the Lord are right, rejoicing the heart, and all the ordinances of his house are channels of mercy. Such persons are seldom barren in their souls; they call, and the Lord answers, and abundantly supplies all their wants.

Where these are not united, there must be *wild*, or *cold* work. If the affections be stirred into action without the understanding to direct their motion, rant and confusion must be the result; but of this, as a body, we are in very little danger. If the understanding and judgment *only* be called into action in the worship of God, cold indifference, or vile lukewarmness will appear in our spirit and conduct. And if so,

“Ah, what avails superior light!”

What is light without heat? What is rationality, order, or decorum, if the heart be not given to God, if our tempers remain un sanctified, if we favour the things which be of men, and live in the spirit of the world all the day long! Are we in no danger from this quarter? Are not many of our people grown nice in
hearing

hearing beyond what is profitable to them? Have they not more light than heat? more *understanding in*, than *attachment to*, the things of God? Why do we hear them so often complain of their leanness and barrenness? Why do we see so many tempers and dispositions which are inconsistent with the spirit of the gospel? Why is it that we have not more of the Divine Presence with us in our assemblies? Why are not more sinners converted to God? Are all of us, as Preachers, clear in this matter? I fear not. May God forgive us, and pour upon us and all our Societies the Spirit of grace and supplication! May we begin to live as we never yet have done!

O for the religion hinted at above in all our souls! Then shall we never rush into the service of God with sinful levity or vile indifference; never be lukewarm in our approaches to God in prayer, or in hearing his blessed word: never return from a place of worship, but with lively gratitude, or deep contrition. We shall carry religion with us into all the affairs of life: Civil things will be transacted with a pure intention to please God, and offered up to him in acts of faith and thanksgiving. This will add a lustre to the christian character, and make the followers of Christ shine as lights in the world, as a city set on a hill; will greatly check the torrent of infidelity, and lead to the mansions prepared in our Father's house. There may I meet all that love the Lord Jesus Christ in sincerity. Amen.



ANECDOTE ON FAMILY RELIGION.

TO THE EDITOR.

DEAR BROTHER,

Padiham, June 4, 1799.

AS the Christian World, consisting of different denominations of Professors, is more at amity with itself, than in former times, I hope the insertion of the following Anecdote on FAMILY RELIGION, transcribed from a late Publication, will not only be acceptable but truly useful to many of the Readers of the METHODIST MAGAZINE.

J. D.

“ About the year 1762, (says the pious minister,) I observed a man whose complexion indicated something of an uncommon dejection of spirit; the features of his face appeared to have been considerably changed by a long series of soul concern. Upon enquiry, I soon found that he lived about two miles from the place of worship. I judged, from the distress I was persuaded he must be in, that I should be a welcome visiter at his house. Accordingly I went, and knocked at his door: But upon seeing me, he appeared much confused; and at first, my expectations of having such a welcome, were quite disappointed. After some recollection,

tion, he bid me follow him. He then led me across the house into a back parlour.

After sitting down, he accosted me in the following manner : “ You will think my conduct singular, but I tell you I dare not shake hands with you, because I know it will make my hell the hotter : Nor can I sit opposite to you when you preach, for I am persuaded you will appear against me at the Judgment-Day. While you speak to convinced sinners, I know that I am a convinced sinner ; but when you mention the comforts such frequently enjoy after conviction, I am fully convinced that I have never received any comfort at all. Though I am possessed of an estate, and have a good trade, and an agreeable family, yet I am miserable in the midst of all, and enjoy nothing ; for I live under this impression, that “ *I am sure of going to hell.*” He spoke these words like one who fully believed what he said. Upon asking him, How long he had been in this unhappy frame of mind ? He answered, “ Seven years.” I asked him, How, and in what manner he came to be in such a despairing way ? He said, “ I went to persecute and abuse Mr. GRIMSHAW, (it was the great Mr. Grimshaw of Haworth, who then lived within a few miles of him,) and I was struck with horror, and have been in distress ever since.” The length of the time that he had been in this distressing situation, was that which surprized me more than any other circumstance.

I asked him,—If he was willing to comply with any advice I should think proper to give him, in this gloomy situation ? He readily answered in the affirmative. After mentioning what I wished him to read, I requested him to begin family-prayer ; he having first promised that whatever I should think proper to advise he would comply with. I then called his wife into the room ; she was a woman that made no profession of religion at that time, but I thought her compliance would help him over the difficulty, and asked her, If she had any objection to his beginning to pray in the family ? to which she answered, “ No.” I then told her, I hoped that she herself would see that it was never neglected ; to which she readily consented.

I engaged him also to call in all his servants and children. He had at that time one of the most abandoned men in the whole country, building a farmer’s barn for him ; this man, having been remarkable for his persecuting religious persons, laughed aloud as the master was praying. Having done this repeatedly, one morning a little before the time for family devotion, (my friend,) who had prayed now several times with his family, felt his heart fail him so much on account of the scorn and contempt of this master builder, that he secreted himself, supposing his wife would think him called away on some urgent business, and therefore he could omit the duty for once ; but she perceived him

walk towards the brewhouse, and when the time for prayer came, not seeing him come in as usual, she went into the brewhouse, rather suspecting he had got out of the way on account of this man, and found her frightened husband hid behind the brewing vessels. She immediately accosted him, "My love, come out, come out! did not the Minister make me promise that I would see family prayer performed, and would I be discouraged by yonder foolish fellow? I begin now to like it myself, it makes us look so orderly and regular." I have repeatedly heard him say, he followed his wife as a bear to a stake, scarcely knowing how he should get through the performance that morning.

This uncommon persecutor, perceiving that his laughing had caused some disturbance, was determined that at that time he would refrain from making any noise, but did not know how to avoid it, till he contrived to fill his mouth with the coat of his companion, which he did in so complete a manner, that he thought, however he might be diverted, he could not now make any noise. But God, whose ways are as much higher than our ways, as the heavens are above the earth, while he had his mouth filled with his companion's coat, struck him with an arrow of conviction to the very heart. No sooner had the master concluded his praying, than the bricklayer stole from his workmen into a private corner, and wept, and confessed his sin, under the most awful apprehension of his lost condition. He told me, he thought he prayed forty times that day. His distress was such, that he has been frequently frozen to the ground while wrestling with God for the pardon of his sins. The frost at that time was very severe, and he had to go through a road in his way to his work, in which he generally spent some time in prayer; and there was immediately a visible change in the man's whole conduct. Now he who had held the preaching of God's word in such contempt, heard it preached with the greatest attention. The whole neighbourhood were surprised to see such a change. I had about two months before this time, seen him in some company, and thought when I saw the man, that there appeared in him something of a hardness peculiar to such persecutors. I remember saying, That if there was such a thing, as a man on the earth whom God could not change, he was the man. This distress continued about five months; in which time he mostly thought he had sinned beyond the reach of pardon. He was then near thirty years of age, and had not felt any convictions for eleven years, though he had lived in all kinds of sin, murder excepted. In Satan's cause he had few equals; and for persecuting God's people, I suppose, there were not any in all the villages round about like him. About eleven years before this distress, as far as I remember, he read some part of Bunyan's works, which a person had put into his hands. The reading of this book threw him into great conviction for some hours, but going with his wicked companions

compa
lived:
struck

WH
with a
memb
sharpe
the acc
but esp
and th

I re
" If e
then g
expect
wonder

The
years i
Sabbat
house:
change
long, I
picture
ed: H
redeem
heaven
out his
brother
his sou
other:
teen m
who li
all real

EXTRA
to a
year

TO
in
mean,

I hav
he desc
He too
manner
Afterw

companions to the alehouse, he soon got rid of his trouble, and lived in as hardened a frame as I ever knew any man, till God struck his heart under this prayer.

When God had humbled him about five months, he filled him with a sense of his pardoning love; and when he joined himself a member to the church, it might truly be said of him, "As iron sharpeneth iron, so does the countenance of a man his friend," for the account he gave of himself surprised and pleased all who heard, but especially those who had been witnesses both to his life in sin, and the particular manner in which God had called him.

I remember the first words he spoke before the people were, "If ever man could say, Grace is free, I am the person." He then gave a short, but full account of the whole. He is now, I expect, in that world where they behold without weariness, the wonders of redeeming love.

The master of the house, who prayed, and had been seven years in such a gloomy situation, knocked at my study door one Sabbath morning, about six weeks after I had seen him at his own house: The first moment I saw him, I was surprised with the change in his countenance, his horror and distress having been so long, had, in a measure, furrowed his face, till he was the very picture of grief; but now I never saw a countenance more changed: He looked on me with such a smile, as one may imagine the redeemed will see in one another's faces, when they meet in the heavenly Canaan; something like that was this meeting: He held out his hand, saying, "Brother, brother, I now can call you brother;"—and then informed me in what manner God had set his soul at liberty. I saw in this man what I never saw in any other:—His first joy continued in a measure uninterrupted for fifteen months. Since then God has called several of his children, who like himself, are marching on towards that company where all real experienced christians shall meet to part no more.

~~~~~  
EXTRACTS from LETTERS wrote by the Rev. Mr. WESLEY, to a Member of his Society, from March 4, 1760, to the year 1777.

## L E T T E R XXXVIII.

April 26, 1777.

TO begin at the end: I did not preach any Sermon for you in particular, tho' by accident, I know what Sermon you mean, and both you and I have need of it.

I have some fine remains of CHARLES PERRONET's, wherein he describes his own experience. It exactly agrees with yours. He too was led at first to Jesus the Mediator, and seemed in a manner to have no concern with the Father and the Holy Ghost. Afterwards he had communion with the Father, next with the

Spirit, and then with the whole Trinity; you therefore are afraid where no fear is. Our Lord is not displeased at your following his Spirit.

I do not remember the making mention of Covetousness; but it is likely I might; for I am exceedingly afraid of it, lest it should steal unawares, (as it always comes in disguise,) either upon myself or my Friends. I know no way to escape it, but, (having saved all we can,) to give all we can. I think this is at present your rule as well as mine: And I trust it always will be.

We cannot impute too much to divine Providence, unless we make it interfere with our Free-agency. I suppose that young woman, by saying, "she did not believe God had any thing to do with it," only meant, that the passion itself was not at all from God, but altogether from evil nature:" She could not mean, that God does not, in a thousand instances draw good out of evil, yea, that he may not sometimes permit us to be overtaken in a fault, to preserve us from a greater.

General Rules are easily laid down. But it is not possible to apply them accurately in particular cases, without the anointing of the Holy One:—This alone, abiding with us, can teach us of all things: Thus our General Rule is,—“Thou shalt do no murder:” Which plainly forbids, every thing that tends to impair health; and implies that we use every probable means of preserving, or restoring it. But when we come to apply this to particular instances, we are presently in a labyrinth, and want that anointing which alone can make plain the way before our face, and direct us to do in every minute circumstance, what is acceptable to God.

You have abundant reason to praise God, both for spiritual and temporal blessings. Beware of indulging gloomy thoughts; they are the bane of thankfulness. You are encompassed with ten thousand mercies; let these sink you into humble thankfulness.

## L E T T E R    X X X I X .

Dec. 10, 1777.

**Y**OU do not at all understand my manner of life: Tho' I am always in haste, I am never in a hurry; because I never undertake any more work than I can go thro' with perfect calmness of spirit. It is true, I travel four or five thousand miles in a year. But I generally travel alone in my carriage; and consequently, am as retired ten hours in a day, as if I was in a wilderness. On other days, I never spend less than three hours, (frequently ten or twelve) in the day alone. So there are few persons in the kingdom who spend so many hours secluded from all company. Yet I find time to visit the sick and the poor; and I must do it, if I believe the Bible, if I believe these are the marks whereby the Shepherd of Israel will know and judge his sheep at the



the great day, therefore when there is time and opportunity for it, who can doubt, but this is matter of absolute duty? When I was at Oxford, and lived almost like a hermit, I saw not how any busy man could be saved. I scarce thought it possible for a man to retain the christian spirit, amidst the noise and bustle of the world. God taught me better by my own experience. I had ten times more business in America, (that is at intervals,) than ever I had in my life. But it was no hindrance to silence of spirit.

Mr. Boehm was Chaplain to Prince George of Denmark, Secretary to him and Queen Ann; principal Manager of almost all the public charities in the kingdom, and employed in numberless private charities: An intimate friend, knowing this, said to him when they were alone, "Sir, are you not hurt by that amazing hurry of business? I have seen you in your office, surrounded with people, listening to one, dictating to another, and at the same time writing to a third:—Could you then retain a sense of the presence of God?" He answered, "All that company, and all that business, no more hindered or lessened my communion with God, than if I had been all alone in a church kneeling before the communion-table." Was it not the same case with him, to whom Gregory Lopez said,—“Go, and be an hermit in Mexico?” I am concerned for you: I am sorry you should be content with lower degrees of usefulness and holiness than you are called to! But I cannot help it; so I submit:—and am still,—my dear Miss M——, your's in sincere affection,

JOHN WESLEY.

P O E T R Y.

PSALM XVI.

- 1 **O** LORD, thy faithful servant save,  
Faith in thy Name thou know'st I have;  
My soul hath call'd thee mine:  
My good cannot to thee extend,  
My good from thee did first descend,  
And all I have is thine.
- 2 I feel thy yearning bowels move,  
Thy people for thy sake I love,  
In them alone delight;  
Thy saints who here thine Image bear,  
Who here thy spotless nature share,  
And walk with thee in white.
- 3 But those who serve the prince of hell,  
His wretched slaves I still repell,  
Nor in their offerings join;

My

My soul their fellowship disclaims,  
My lips shall never speak their names,  
Nor call their pleasures mine.

- 4 The LORD himself my portion is;—  
Thou reachest out my cup of bliss,  
And wilt no more remove;  
My fair inheritance thou art,  
The needful thing, the better part,  
I find in perfect Love.
- 5 The LORD I will for ever bless,  
The Counsellor and Prince of Peace,  
He teaches me his Will;  
He doth with mighty power chastise,  
And make me to salvation wise,  
By every scourge I feel.
- 6 Him have I set before my face,  
The pardoning God of boundless Grace,  
Of everlasting Love;  
By faith I always see him stand,  
And with him plac'd on my right-hand,  
I never shall remove.
- 7 Wherefore my heart doth now rejoice;—  
I wait to hear thy quickning voice;—  
My flesh exults in hope:  
Thou wilt not leave me in the grave;  
Sure confidence in thee I have,  
That thou wilt raise me up.
- 8 As sure as God brought back our Head,  
Our great, good Shepherd from the dead,  
I shall right early rise;  
My soul shall no corruption see;—  
My soul, O Lord, shall live with thee,  
And mount above the skies.
- 9 Thou wilt the path of Life display,  
And lead me in thyself the Way,  
Till all the Grace is given:  
Fulness of joy with thee there is;  
Thy presence makes the perfect bliss,  
And where thou art is Heaven.

~~~~~  
C O N T E N T.

From Dr. COTTON'S VISIONS for the Entertainment and
Instruction of younger Minds,

FAR from the city I reside,
And a thatch'd cottage all my pride.
True to my heart, I seldom roam,
Because I find my joys at home:

For

For foreign visits then begin
When the man feels a void within.

But tho' from towns and crowds I fly,
No humorist, nor cynic, I,
Amidst sequester'd shades I prize
The friendship of the good and wise.
Bid Virtue and her sons attend,
Virtue will tell thee, I'm her friend;
Tell thee I'm faithful, constant, kind,
And meek, and lowly, and resign'd;
Will say, there's no distinction known
Betwixt her household and my own.

I commune with myself at night,
And ask my heart if all be right:
If "Right" replies my faithful breast,
I smile, and close my eyes to rest.

The clergy say they love me well;
Whether they do, they best can tell:
They paint me modest, friendly, wise,
And always praise me to the skies;
But if conviction's at the heart,
Why not a correspondent part?
For shall the learned tongue prevail,
If action's preach a different tale?
Who'll seek my door, and grace my walls,
When neither dean nor prelate calls!

With those my friendships most obtain,
Who prize their duty more than gain;
Soft flow the hours whene'er we meet,
And conscious virtue is our treat;
Our harmless breasts no envy know,
And hence we fear no secret foe;
Our walks Ambition ne'er attends,
And hence we ask no pow'ful friends;
We wish the best to church and state,
But leave the steerage to the great;
Careless who rises or who falls,
And never dream of vacant stalls:
Much less, by pride or int'rest drawn,
Sigh for the mitre and the lawn.

Observe the secrets of my art,
I'll fundamental truths impart:
If you'll my kind advice pursue,
I'll quit my hut and dwell with you.

The passions are a numerous crowd,
Imperious, positive, and loud;
Curb these licentious sons of strife;
Hence chiefly rise the storms of life:

If they grow mutinous, and rave,
They are thy masters, thou their slave.

Regard the world with cautious eye,
Nor raise your expectation high.
See that the balanc'd scales be such,
You neither fear nor hope too much :
For disappointment's not the thing ;
'Tis pride and passion point the sting.
Life is a sea, where storms must rise ;
'Tis Folly talks of cloudless skies :
He who contracts his swelling sail,
Eludes the fury of the gale.

Be still, nor anxious thoughts employ ;
Distrust embitters present joy :
On God for all events depend ;
You cannot want when God's your friend.
Weigh well your part, and do your best ;
Leave to your Maker all the rest.
The Hand which form'd thee in the womb,
Guides from the cradle to the tomb.
Can the fond mother slight her boy ?
Can she forget her prattling joy ?
Say, then, shall Sov'reign Love desert
The humble and the honest heart ?
Heaven may not grant thee all thy mind ;
Yet say not thou that Heaven's unkind.
God is alike both good and wise
In what he grants and what denies :
Perhaps, what Goodness gives to-day,
To-morrow,—Goodness takes away.

You say, that troubles intervene ;
That sorrows darken half the scene.
True—and this consequence you see,
The world was ne'er design'd for thee :
You're like a passenger below,
That stays perhaps a night or so ;
But still his native country lies
Beyond the bound'ries of the skies.

Of Heaven,—ask virtue, wisdom, health ;
But never let thy pray'r be wealth.
If food be thine (tho' little gold),
And raiment to repel the cold ;
Such as may Nature's wants suffice,
Not what from pride and folly rise ;
If soft the motions of thy soul,
And a calm conscience crown the whole ;
Add but a friend to all this store,
You can't in reason wish for more :
And if kind Heaven this comfort brings,
'Tis more than Heaven bestows on kings.



REV. THOMAS VASEY.

Preacher of the Gospel.

And so.

M
which
scruple
plenteo
fious t
mises,
exhort
the ac

I left
the di
my me
hope a
ed gra
Ezekie
faith t
ed, b
I imm
resolu
rest to
ance.
while
roarin
finue
then

TH
Gillie
comm
—an
the c
swer
of fir
ed m
left h
Bible
faith
it mi
V

T H E
Methodist Magazine,
For DECEMBER, 1799.

The EXPERIENCE of Mr. JOHN BISSET.

[Concluded from page 529.]

MR. GILLIES received my wife very affectionately, and appointed an hour for private conference with himself, in which I fully opened my mind to him. He told me, that my scruples were groundless; that with God, there was mercy and plenteous redemption, if I was truly penitent, and sincerely desirous to be saved from all sin. He then pointed out the promises, and taught me how to apply them by faith and prayer, and exhorted me to wait upon the Lord in all the means of grace for the accomplishment of them, till Christ was formed in me.

I left Mr. Gillies much comforted; and endeavoured to put the directions which I had received into practice. I turned my meditation to the invitations and promises of the gospel, with hope and pleasure; and endeavoured while I prayed for the promised grace, to lay hold upon the promises: That in the xxxiii. of Ezekiel, struck my mind powerfully, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," &c. I immediately gave myself up unto the Lord with all sincerity, resolution, and confidence; and it was not long before I found rest to my soul through believing on Christ for pardon and acceptance. During this time, the enemy was bound up, till one night while I was engaged in secret prayer, when he set upon me like a roaring lion,—and frightened me from my knees. However I continued trembling and praying, till the Lord rebuked him, and then I praised my great Deliverer.

The Sacrament being again to be administered, I went to Mr. Gillies, and told him, that I found my heart burning for union and communion with Christ;—that I had given myself to him already,—and found a strong desire to go to his table, in hopes of getting the covenant sealed and confirmed to me there. Mr. Gillies answered, That the Lord's table was not designed for the conversion of sinners, but for the confirmation of saints. This reply wounded me to the heart, because I durst not yet call myself a saint. I left him in confusion and distress, went home, and opened the Bible on these words, Lam. iii. 24, "The Lord is my portion, saith my soul; therefore will I hope in him." I said, "O that it might be so! How shall I know this?"—and casting my eyes

Vol. XXII. December, 1799.

on

on the two following verses,—“ The Lord is good unto them that wait for him, to the soul that seeketh him ;—It is good that a man should both hope and quietly wait for the salvation of the Lord.” I cried out, “ Blessed Jesus ! Are these things so ?—Then it is certainly good for me to wait on thee, and to draw near to thee ; for whatever man may say of me, my own conscience testifies that I do both seek and wait for thee, and if thou art good to the soul that seeketh thee, then thou art, and wilt be good unto me, and bless me with thy salvation ; for I long for thy salvation more than any thing under the sun. Lord, enable me both to hope and wait on thee for it. O take me into thy family ! Satisfy me speedily with pardoning mercy, and thy sanctifying grace, that I may live no more unto myself, but unto thee. Next day I mounted the main guard, and my wife waited on Mr. Gillies ; he gave her a line to his Elder for a token of admittance. When my wife returned with the token, and stretched out her hand with it, I thought I saw with the eye of my mind, Christ reaching forth the hand of his grace to admit me into his favour and family, with that gentle rebuke which he gave to sinking Peter, “ O thou of little faith, wherefore didst thou doubt ? ” All fears were banished, my mind calmed, and I heard the voice of my Beloved, saying, “ I will come in and sup with thee.” My will and affections yielded to Christ : and I immediately found new life, love, power, and joy, springing up in my soul. I now wanted to be alone, that I might praise the Lord and give him all my heart. I shut myself up in the officers guard-room, and fell down before the mercy-seat, under covert of that blood which washeth away all sin, and by faith saw him that sits thereon, clothed with the most beautiful garments of mercy and love. O what a blissful,—what a transporting sight was this ! To see my once offended Maker,—now reconciled to me through the death and intercession of his Son, and to feel him sweetly reconciling me to himself, not imputing my trespasses unto me ;—but embracing his returning prodigal, and blessing me with the clear intimation of pardon and peace, and the hope of eternal salvation. To feel him sending forth the spirit of his Son into my heart, enabling me to cry, Abba Father. Now I found power to believe all that the Spirit of Christ revealed unto me ;—all the promises and privileges of the Gospel, and my own interest in them.

Having poured out my soul before the Lord, and entered into fresh engagements to be his, and to live for him, I rose from my knees, and walked about, pondering all these things in my heart, with joy and wonder. I found my unbelief, hardness of heart, and tormenting fears, were gone. But I felt at the same time, a deep sense of the evil of sin, and my own unworthiness. Night coming on required my presence in the guard-room, among the soldiers ; but even there, my mind still continued engaged in meditation, so that I took little notice of their foolish conversation.

At

At last, my body requiring some rest, I lay down in the name of the Lord, and slept soundly : and when I awoke, I found myself refreshed, and the presence of the Lord still with me. I dismounted guard at the usual hour, and went to Major Hamilton, my great friend ; I acquainted him with my intentions of going to the Lord's table next Sunday, and of devoting my future life unto God, and his service ;—begging the favour of being exempted from duty till the solemnity was over. He heard me patiently, and answered meekly and obligingly : “ Very well, Bisset, I have no objection : go and tell the Serjeant Major you have my liberty.” I thanked him, and did so ; and found the lions were all muzzled, which was a fresh source of consolation and praise. I then went home with a glad heart and a chearful countenance ; for the Lord had removed all hindrances out of the way, and made the path of duty plain before me. As I had said in my heart, “ One thing have I desired of the Lord, and that will I seek after,—that I may dwell in the house of the Lord, all the days of my life, and enquire in his temple, to worship him, and receive the testimonies of his favour.” So the Lord said unto me again, “ Behold, I have set an open door before thee, and no man can shut it.”

I set about my preparation work by prayer, reading the scriptures, and other practical books suited to the occasion. Sabbath being come, I went to the College Church. Mr. Gillies preached from Isa. lv. 3, “ Incline your ear, and come unto me ; hear, and your soul shall live.” I wondered to hear him preach from a scripture which I had been meditating on before, and got both light and comfort from it. I saw that the Lord designed that I should be more and more confirmed in the truth of his word : I heard attentively, and believingly. But when he begun to fence the table, and to exclude such and such characters as are mentioned in Gal. v. 19, &c. and 1 Cor. vi. 9, &c. here the sins of my youth were marshalled all against me ; unbelief got in and wounded me :—My wounds bled afresh, until the Lord's servant warmly and affectionately called upon and invited, in his Master's Name, and by his authority, all true penitents who had turned from their sins to come now unto the Lord, and receive life and happiness from him. I embraced the word of salvation,—my unbelieving fears were silenced, faith returned, my conscience was healed ; and love and gratitude filled my heart. Next morning when I awoke, my soul flew immediately to the Lord, my portion and delight : And when I considered his unspeakable goodness in leading me through all opposition into a state of salvation, and blessed and prospered me in his ways, my heart being filled with gratitude, melted down again before him like wax before the fire. The impression which he then made upon my soul, continued with me wherever I went. My peace flowed like a river ; yet my ardent desires were still on the wing, for more spiritual knowledge and strength, and enlargement of heart in the service of God. And while I embraced all opportunities for im-

provement in religious knowledge and growth in grace, my religious still increased. The more I enjoyed, and the more I desired, the deeper I drank of wisdom's pleasures, and the more I thirsted after higher attainments.

In the month of August, 1765, I went to hear Mr. THOMAS TAYLOR preach on the Green at Glasgow. I made all the enquiries I could about him, and to whom he belonged, for my own satisfaction. Some said, The Methodist preachers were very good men; animated by the noblest principles, and intending the glory of God, and the conversion and salvation of immortal souls. Others cried out, "O they are erroneous! Why do ye hear them?" Many pamphlets were at that time written against them by ignorant and prejudiced persons. When I had read those books attentively, I said,—“Well, I will hear still, until I hear those alledged errors from their own mouths.” My wife being more timorous, went to Mr. Gillies, who told her “That she was not only very safe to hear the Methodists, but to join with them too, if she had a mind;—for they had been instrumental of much good to many.” This declaration from our own minister, a man of known piety and orthodoxy, quieted our minds, and we continued to hear Mr. Taylor, with great satisfaction, and profit too. The word took fast hold of many hearts, and of mine in particular, for Mr. Taylor preached up my own experience, and confirmed me much therein; and he instructed me in many important truths which till then I was ignorant of. He likewise warned me of the trials and contradictions I was to expect, if I determined to be a faithful soldier of Jesus Christ, and warmly admonished me to put on the whole armour of God. O with what delight did I sit and hear him expound the 6th chapter to the Ephesians from the 10th to the 20th verse.

Hearing the Truth with great zeal and power, from the mouth of a despised Methodist, gave me abundant satisfaction. I saw and believed in my heart, that the Methodists were falsely accused, and persecuted for righteousness sake. Therefore, I was determined by the grace of God, to cast in my lot among them. Soon after, I read Mr. WESLEY's Sermons, on “The Lord, our Righteousness,—Sin in Believers,—and Salvation by Faith,” which confirmed me in the soundness of their doctrine, the purity of their intentions, and the holiness of their lives. I saw none so ready to instruct, nor so constant and painful in their labours as they were.

My service in the Army intitled me to my discharge, and the ordinary pension. I drew my discharge in November, 1765, went to London, passed the Board, and was admitted to the out-pension, and allowed to settle where I pleased. I returned to Glasgow in February, and found Mr. Taylor had got a place to preach in, and a Society formed. I immediately joined them, according to the vows I had made in the American Deserts, when the

the Lord heard my cry and saved me from my enemies. Classes being formed, I was appointed a leader; but found myself very unfit for that office. In my journey to London, I had lost ground; the thoughts of settling, and entering into business for my bread, had got too much of my attention, and perplexed me. Now I found inbred sin rising up in rebellion in my heart, on particular occasions and provocations, such as pride, impatience, and anger. My natural temper being quick, and not understanding the nature of the spiritual warfare as I ought, I was sometimes tempted to doubt the soundness of my conversion. And tho' I was distressed and humbled before God, on account of these things, yet I put away from me those comforts which I prayed earnestly for, and which the word of God, and his servants, offered me, because I saw myself so unworthy of them. Having lost, in some degree a sight of my Redeemer's merits and intercession, I was brought into great distress, until the Lord discovered to me again the blessed remedy: Then I recovered my peace, but not that degree of life and comfort which I had fallen from, till April 10, 1768, when, after a sore conflict with satan, and much wrestling in prayer, the Lord was pleased to pour out his spirit upon me in a very plentiful measure, far beyond all I ever had experienced; all my bands were burst asunder, and the witness of the Spirit was given me in such a manner, as freed me entirely from doubting of my interest in Christ, and of salvation by him.

Many trials and snares has my merciful Saviour brought me thro' since that time; much affliction of body and grief of heart have I suffered on many accounts. If God is dishonoured by presumptuous sinners, and awful judgments are threatened, who that fears him will not tremble? If Christ is wounded in the house of his friends, who that loves him, and the souls of men, but must weep and fear the consequences? Nevertheless, the many blessings and benefits which the Lord hath bestowed on me, and his people with whom I am united, constrain me to cry out, "O magnify the Lord with me, and let us exalt his Name together! for the right-hand of the Lord hath gotten the victory over his enemies, and brought salvation, and joy, and strength, unto us. The Lord hath done great things for us, whereof we are glad; and hath spread a table for us in the sight of our enemies. Thanks be unto God, who maketh us to triumph in Christ! O let thy salvation still appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, that we may serve thee in holiness and righteousness all our days. Let us all pass triumphant thro' the gates of death into eternal life. Let fathers to their children transmit the knowledge of thy Name to the latest posterity, according to thy word: And for this gracious end, continue to give us pastors and teachers according to thine own heart;—men abundantly endowed with thine own spirit, gifts, and grace. Amen.

JOHN BISSET.

A SERMON on "FAMILY PRAYER."

[Concluded from page 537.]

2. **Y**OU should worship God morning and evening, because there are sins committed every day in your families. Do you indeed sin together, and will you not pray together? What if you should be damned all together? What! so many sins committed every day under your roof, and not one prayer? One sin should be lamented with a thousand tears, but you have not one tear shed for a thousand sins. How can you quietly go to sleep with the guilt of so many sins upon your souls, and have not prayed to have them blotted out? What do you take to make you sleep? What is your pillow made of, that your heads can rest upon it, under the weight and load of so much guilt? Is indeed your bed so soft or your heart so hard, that you can rest and sleep, when to all the sins of commission in the day, you add this sin of omission in the evening? Lay to heart your family sins, and you will *feel* a reason why you should pray to God in your families daily.

3. You should pray in your families, because you have many daily wants, which none but God can supply. He wants not your prayers, but you and yours want his mercies, and if you will have them, should you not pray for them? Can you supply your families' wants? If they want health, can you give it them? If they want bread can you give it them, except God first give it unto you? Why then did Christ direct us to pray, *Give us this day our daily bread*? If they want grace, can you work it in them? or do you not care tho' they die without it?

4. Because of your families daily labours. Every one that puts his hand to work, and his head to contrive, should set his heart to pray: For will not your trading and your labouring be to no purpose without the blessing of God? Will you be convinced if God himself doth tell you? Then read Psal. cxxvii. 1, "Except the Lord build the house, they labour in vain that build it" v. 2. "It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows." Bread of sorrows! What bread is that? Bread gotten with much care and labour, is bread of sorrows. Prayer and labour should both promote what you aim at. To pray and not do the works of your calling would be to expect supplies while you are negligent: To labour and not to pray, would be to hope for increase without God. Religion, that puts you upon holy duties, doth not teach you to neglect your calling, nor yet to trust to your own endeavours without praying unto God; both are to keep their place and have a share of your time. Prayer is a middle thing betwixt God's giving and our getting. How can you receive if God do not give? And why do you expect that God will give, if you do not ask?

5. Because

§. Because you are every day liable to temptations. As soon as you wake, the devil will be striving for your first thoughts, be urgent with you to do him the first service, and attend you all the day to draw you into sin: He is a subtle, watchful, powerful, and unwearied enemy, and do you not all need to get together in the morning, that he might not prevail against you before night. How many temptations may you meet with in your calling, and your company, which, without God, you will not be able to resist? And how may you fall and dishonour God, discredit your profession, and wound your consciences? This Origen bewailed in his lamentation, for that day he omitted prayer, he heinously sinned.—“But I, O unhappy creature, skipping out of my bed at the dawning of the day, could not finish my wonted devotion, neither accomplish my usual prayer—folded and wrapped myself in the snares of the devil.” Euseb. Ecc. Hist. lib. 7. cap. 1. Do not your sins cry aloud for daily punishments, and should you not in daily prayer cry as loud that God in mercy would prevent them, or if they come, to sanctify them? Know that you are nowhere safe without God’s protection.

When called to family prayer, put some of these questions to thyself.

Where am I? In whose presence do I kneel? Is it not before God? And doth not he know whether I trifle or am serious?

Where might I now have been? In hell among devils and damned souls! and shall I not pray indeed with all my might, that I never may be cast into that place or company?

Whither am I going? To eternity. And shall I trifle in my way?

What am I come about? What is now my business? About the highest matters that concern my soul.

What if this were to be my last prayer before I die? Should I then fall asleep upon my knees?

What if my everlasting state should be determined according to my sincerity or hypocrisy in this duty I am now going to? Should I dally then with God?

What if I were to speak to an earthly king? or were to see some glorious angel? Should I not be filled with fear and reverence? And is not God infinitely above these?

What if I were to give an account to God immediately how I pray? Should I then be formal and lukewarm?

Am I come to have communion with God? Will *careless* praying do it?

What if those that join in prayer with me, could look into my heart, and see how I discharge my duty? Should I not be ashamed of many of my thoughts? And is not the eye of God ten thousand

land times more to awe my heart than the knowledge of a fellow-creature?

Will careless praying yield me comfort, when I come to die? Or should I not so pray now, that I may have comfort then?

Shall I crawl to hell upon my knees? What! pray now and be damned hereafter! Awake my heart, and mind thy business.

Will God be mocked? And is not heartless praying a mocking of Him?

Should I not do more than hypocrites do? Or shall I not be lost if I do not? But may not an hypocrite pray at that rate, as I have too often done?

Doth not the same God that commands me to pray, command me also to give him my heart in prayer? Do I obey him in the one, and shall I not in the other? If not, do I not rebel upon my knees?

If dull and formal praying stops the mouth of my conscience now, will it do so at the bar of God?

Will it do me any good to have a name to live among men, if I be dead in the sight of God? And if others think and say when I am dead, my soul is gone to heaven, but is cast down to hell, will it lessen my torments, to be applauded by men, and condemned by God?

With what considerations may masters of families be urged to the constant performance of family prayer.

Notwithstanding it be a certain duty to pray in your families, yet I doubt, when death shall come, it will find some of you guilty of neglecting it to your dying day; tho' I hope some may be prevailed with. What! have you neglected it? And will you do so still? God forbid. When you sin, you act like fallen men; but when you *go on in sin*, you act like DEVILS. I shall propound a few considerations to urge you to it; and I intreat you in the Name of the great, eternal God, before whom you and I must shortly stand, to weigh them seriously.

1. Consider, The souls that live in your families are immortal. The soul of the meanest servant in your house is more precious than all the wares in your shop, the gold in your bags, yea, than all the riches in the world, Mat. xvi. 26. that must be saved or lost for ever.

2. These immortal souls are committed to your care. You have a charge of souls as well as ministers. When you have a child born and continued to you, there is one that God entrusts you with to bring up for heaven. When you take a servant into your family, there is another soul committed to your care. Do you question this? Study well the meaning of the fourth commandment. And shall not the blood of those that go to hell
out

out of your families, through your neglect, be required at your hands? Have you done your duty, when a servant can truly say, "My master taught me my trade, but not to serve God; he often called me to my work, but he never called me to prayer?" Are you not afraid that your very children and servants will rise up in judgment against you at the bar of God?

3. Consider, you have but little time before you for the performance of this trust.

Suppose some of them die before you, if your conscience be not seared, past feeling, will you not be almost distracted, when you follow them to their graves, to reflect and consider, "Here is one dead out of my house with whom I never prayed! Oh! what if his soul be gone to hell through my neglect?"

Suppose you die before them; can you die without anguish of heart, more bitter than the pangs of death, to consider that you leave a wicked, prayerless family behind you, through your own neglect? Would it not trouble you to leave them poor? And will it not much more trouble you to leave a wife, children and servants, unacquainted with God, and all through your neglect?

4. The love that you bear unto your families should engage you often to pray with them. Will you shew your love unto your children in providing portions for them, that they may live in credit in this life, and not so much as pray with them, that they may live in glory in the life to come? Will you do much for their bodies and nothing for their souls? You that are husbands and fathers, never love your wives and children as you ought, till you love their souls. The soul is the more noble part, and love to the soul is the more noble love: To love the body and neglect the soul, is but cruel, brutish love. What do you more for your young ones, than the beasts do for theirs? Love your wife, children and servants as you ought, and this will provoke you to pray with them.

5. Consider that family reformation is a necessary means to public reformation, and to hand down religion from one generation to another. Reformation begins with persons, thence is carried on to families, to parishes, towns, cities, and kingdoms; but when these consist of families, how can there be a reformation of cities and kingdoms without a reformation of persons and families? You complain of the badness of the age in which you live, and that no more care is taken to mend; why do you not reform your own houses? Do you see nothing in your houses to be reformed? What! No praying there, and yet nothing amiss? Certainly there is. Let your's then have a pattern of family prayer from you, to do the same in their houses, and their children from them, and so let it pass from one age to another. An effectual way to keep the city clean will be for every house to sweep their own door.

6. If religious duties are not set up in your families, there will be the more wickedness abounding in them. How much cursing is there in many families, where there is no praying? The field that is not dressed and manured, is full of weeds and thorns. If in your houses God hath not a church, the devil will have a chapel: What hopes will satan have, that he shall have souls out of those families where there is no praying? If souls under your roof are not prepared for salvation, they will there be fitted for damnation; and is this *nothing* to you? Awake, arise you governors of families, to your work and duty.

7. It would be an effectual way to make those in your families more obedient towards you, if you would call on them to serve the Lord, and you were more in prayer with them. You cry out of stubborn and disobedient children: Do not you read your sin in your punishment? If you had taught them better their duty towards God, they would have made more conscience of their duty towards you; if you had prayed with them, God might have bowed their hearts, as a return to your prayers, to have walked more suitably to their relative duties. I have read of a young man who, going to the gallows, desired to speak with his mother, crying, "By your negligence, I am come to this woful end!"

8. If you make a profession of religion, and yet do not pray in your families, it is base hypocrisy. When you hear with God's people, pray with them, and seem to be devout abroad, yet do not pray with your families at home, is not this to make others believe you are what you are not? Do you not profess, by your joint duties with God's people in ordinances, that you are devoted to God? And doth not he that sincerely devotes himself to God, devote all he hath to him? But is your family devoted to the Lord when there is no worship there?

9. The neglect of calling upon God in your families, will bring his curse upon them. Jer. x. 25. Pour out thy fury upon the families that call not upon thy Name: (1.) The persons threatened, are families: (2.) Their crime is, not calling upon the name of God: (3.) The thing threatened, the fury of the Lord: (4.) The abundance of it; it shall not fall drop by drop upon prayerless families, but pour down upon them. Whereas the way to have God's protection over you and your household, is to set up his worship therein.

The last thing only now remains, viz. to notice and answer some excuses often brought for the non-performance of family prayer.

Obj. "You do not give us any one express scripture: Shew that, and we will do it."

Answ. This is objected, either by openly profane, or more sober men. To the first I answer,

1. With

1. Wilt thou do nothing but what thou hast an exprefs command for in fo many fyllables? Why then art thou fo often drunk? And doft fo often fwear, lie, and take God's Name in vain? Where is thy command? Nay, is not all this againft exprefs commands?

2. Why doft thou not do that for which thou haft exprefs commands? Wilt thou repent and believe in Chrift, if I can fhew exprefs commands from God for thefe? Then read Acts xvii. 30. 1 John iii. 23. Go thy way now, and do thefe things, and I fhall not doubt but thou wilt fee reason from what hath been faid, to fet up prayer in thy family. But if thou wilt not repent and leave thy fins, when thou art exprefsly commanded to do fo, why fhould any man think thou wouldft do this, if it were fhewed thee? Yet know, there is enough faid to render thee inexcufable, if thou wilt not do it.

Secondly, to the more sober I anfwer, That what is drawn from the word of God by juft, neceffary and immediate confequences, is the mind of God: The fenfe of the fcripture is God's revealed Will.

Object. 2. "But I pray alone in fecret, and that is fufficient."

Anfw. But it is not. (1.) One duty done doth not excufe from the performance of another. (2.) But do all in thy family pray in fecret every day? So they fhould; but family prayer is a duty alfo. (3.) Doft thou pray in fecret? So thou mighteft have done, if God had ftruck all thy family dead befide thyfelf: Take heed thou doft not hereby caufe God to ftrip thee of thy relations, and fend thee with a witnefs to pray alone. (4.) Doft thou pray alone? So thou mighteft have done if thou hadft loft thy tongue: haft thou a tongue only to buy and fell, and not to employ it in prayer and praife, in thy family? (5.) Doft thou pray alone? I doubt thou doft; it may be thou fpeakeft more in that word [alone] than thou thinkeft of. Doft thou not pray alone without meeting with God? Hadft thou communion with Him, would not this fill thy heart with love to fouls in thy houfe, and burning zeal that they might be partakers of the fame?

Obj. 3. "But I am afhamed to pray with others, and that hinders me."

Anfw. Afhamed to pray! Afhamed to do thy duty! The more fhame for thee. Be afhamed to fin, and of this fhame; for it is finful: Wilt thou tell God at the Day of Judgment, that thou waft afhamed to pray in thy houfe and family?

Object. 4. "But I have not gifts."

Anfw. 1. Study your fins, wants, and mercies; get a fenfe of thefe upon your heart, and you will be able to exprefs them in your family, in fuch a manner as may be more for their profit, than the constant omiffion can be. If a man feel himfelf fick or

hungry, do you think he could not find words to make his complaint? Study the scripture and your own hearts, and these will be good prayer-books to furnish you for the duty,

2. Do not deceive yourself, it is more for want of a love to the duty. To discover this, suppose a law were made by our governors, that every master that doth not pray with his family, should be cast into the lions' den: What would you do then? Would you rather venture your life and be torn in pieces by lions, than set upon this duty, with those gifts that you now have? Would you not find something to say to save your lives? And is not the law of God as binding as the laws of men? And the dungeon of hell as dreadful as the lions' den? Go then, and set upon your duty.

Obj. 5. "But there are wicked persons in my family."

Ans. 1. Whither will this carry you? Even to the shutting of all visibly wicked persons from public congregations, as well as from family duty; but this is so gross, that I suppose you will not own it. You have no reason then for the other.

2. How do you know, but God will affect and break their hearts, and they be saved from damnation? And will you deny them that mean for their conversion?

3. Do you indeed use all other means to your utmost power to have them better? Do you reprove them, and shew the danger they are in, and persuade them to turn to God, and this with constancy and compassion to their souls? Wilt thou neither pray with them, nor speak to them, when thou oughtest to do both? I doubt, it is thy sloth, that hinders thee, or the wickedness of thy heart, and that thou pleadest the wickedness of another to cover thine own.

Obj. 6. "But I cannot bring my servants to the duty."

Ans. 1. Deal plainly: If they did totally neglect your work, would you bear it at their hands? Would you not make them know your authority over them? Can you use your power effectually to make them do your work, though backward to it, and can you not bring them to prayer, if you be as hearty for the glory of God and the good of their souls, as you are in your own concerns?

2. Why did you take no more care whom you received for servants into your house? Why did you not make a better choice?

Obj. 7. "But I have not time to pray twice every day; this would be a hindrance to me in my calling."

Ans. 1. Not time, man! What! Not to pray! How justly may God say, Thou shalt die this day, and have no time to trade, nor to sport neither. Thou hast time; what dost thou do with it all? Twenty, forty years are a great deal of time, and much might be
done

done therein; but canst thou find no time, out of so many years, to pray in thine house? Thou findest time to work, eat, drink and sleep, yea, and sin too; and yet hast no time to pray? Doth God give thee and thy family all the time that thou and they have, and shall God have none of it? Oh, ungrateful sinner! Oh, unthankful wretch! Let the heavens be astonished, and the earth amazed: the one, that they give light and influence to such a monster; and the other to bear such a burthen, a man so laden with impiety!

2. Why dost thou grasp so much worldly business, and then cry out thou hast no time? If thou canst not trade so much, and pray in thy family too; trade less, that thou mayest have time to pray. What if you be rich while you live, and damned when you die? Is your heart so set upon the world, that you must have it, though you have hell and damnation with it?

3. What will you do with those worldly riches you are so eager to obtain? Or what can they do for you? Will you take them with you to your graves? Or carry them with you to another world? You know you cannot: Job 1. latter end. Eccl. v. 15. No, not so much as to fill your hand.

4. It is a great mistake that prayer will hinder you in your worldly calling. It is a true proverb, Prayer and provender hinder no man. Surely you forget that the success of all your labours depends upon the blessing and providence of God. Cannot God blast all your endeavours, blow upon your estates, and cause you to put your treasure into a bag with holes? Hag. i. 6. Nothing is more likely to *further* you than prayer.

5. Tell me in good earnest, and let thy conscience speak: Dost thou not mispend more time every day, than this duty would take up? Art thou not longer in company, unnecessary business, or loitering at home, than family prayer may be profitably performed in; and yet say—thou hast no time?

6. What if God should visit thy family with sickness, and take thee, and thy servants too, from your work, and make you spend that time in your beds, which you would not spend in prayer? Must you find a time to be sick and die, and yet find no time to pray?

I durst not let this pass, without endeavouring to remove this hindrance that lies in the way, to keep many families from prayer. I beg for the Lord's sake, and for your souls' sake, that you would watch against it, and resolve against it, and that your worldly interest shall no longer keep you from family prayer.

In the close of all that hath been said, let me, in the Name of God, exhort you all to the practice of family prayer. You have heard it proved to be your duty, you have had motives to press you to the performance of it, your pretences and excuses brought
against

against it have been manifested to be frivolous and vain: What say you? Will you resolve upon it here, in the presence of the Lord, or will you still neglect it? Shall I lose all my labour? Shall it be in vain that I have preached, and you have heard this doctrine? I tell you it shall not be in vain; the word of the blessed God shall convince and reform you, or condemn you. Do ministers study for you when you are sleeping in your beds, and declare the mind and will of God in the congregation, and will you cast all our counsel behind your back? I hope you will be wiser for your own everlasting happiness. Say then, are you convinced in this point, that it is your duty? If not, view over again what hath been said, seriously consider it, and let me beg this at your hands, that you would think of all now, as you would do with an awakened conscience upon your dying bed, or standing at God's judgment bar. Are you convinced? What! and yet go on in the omission of it? Will you so sin against your consciences? Will you dare so to do? You parents, for God's sake, consider in what a condition you have brought your children into the world: Are they not by nature enemies to God, dead in sin, children of wrath, unfit for heaven, and in danger of damnation? And will you not so much as pray daily with them, that they may be delivered out of this condition? Is it nothing to you whether your children are lost or saved? Is it nothing to you whether they live with the blessed glorious God, or with devils and damned souls? Have you no compassion for them that are flesh of your flesh? Where are the yearnings of your hearts? Where are the workings of your bowels? If their bodies were dying would you not pray that they might be preserved from the grave? And will you not, that their souls may be saved from hell? Dare you not be guilty of the murder of their bodies, and dare you of their souls? Do not the laws of men justly hang those that do the one, and will not the laws of God righteously condemn them that do the other? You fathers and mothers, can you look upon your children and not weep over them, and call them to come and pray with you? Have you not a word to say to God for them in their hearing? Will you not call them to this duty, and let them be eye witnesses of the tears that you shed in lamenting their sinful state and misery, and ear-witnesses of the requests you put up to God for their conversion? How might this work upon their hearts? But what shall I say to you fathers and mothers that neglect your duty? The father doth not pray, the mother doth not persuade him so to do, and by the negligence of both, the children are ungodly: Are they more wicked, or you more cruel? They are full of impiety, and you are full of cruelty. And as for you that do make conscience of this duty, go on, and the Lord be with you; go on, hold out, it is but a little while, and your praying shall be turned into perfect praising; go on that your children may bless God that

that the
had suc
will hav
diligenc
than al
you live

An Ac
TIL
By

SHE
S to
with th
because
lected
grieved
bough
state b
Lord,
was t
privile
with t
But u
scriptu
ing br
tende
discou
she p
heale
remo
Belov
God,
the S
swere
with
aloug
Lord
She
large
she
who
mea
her
"I
She
and

that they had such parents, and your servants bless God that they had such masters, and that ever they came under your roof: you will have comfort when you come to die in the review of holy diligence, and leave them with peace, which will be better to you than all the world. Keep fast then your resolution, "That while you live, you and your house will serve the Lord."



An Account of the Conversion and happy Death of Mrs. RUTH TILLITSON, of Skircoat-Green, near Halifax, Yorkshire.
By Mr. MILLER.

SHE was convinced of sin in the year 1793, which caused her to cry earnestly to God for mercy. She laid aside every weight, with the sin that easily beset her, and wept and mourned, not only because she had trampled under foot the divine precepts, and neglected her soul's salvation, but likewise on account of her having grieved God's holy Spirit, and slighted the mercy of him who bought her with his blood. Being made sensible of her awful state both by nature and practice, she continued seeking the Lord, earnestly and diligently. As soon as she saw that religion was the one thing needful, she gladly embraced the blessed privilege of meeting with our people in class; and there wrestled with the praying Israel, for a manifestation of the divine mercy. But unbelief, the temptations of satan, and her ignorance of the scriptural method of justification by faith, prevented her from being brought into gospel liberty, at the class-meeting, which she attended with a full expectation of receiving. However, she was not discouraged at disappointments, but like the Cananitish woman, she persevered in duty, till the Lord had compassion on her, and healed her broken heart. The evening on which her burden was removed, she had not a clear sense that she was accepted thro' the Beloved: But next morning, she poured out her soul before God, and prayed, if he had in mercy pardoned her sins, to send the Spirit of his Son to bear witness to the same. The Lord answered the prayer of faith, and gave her the blessing, filling her with peace and joy thro' believing: She could not help crying aloud, "Now I know that my sins are forgiven! Praise the Lord, O my soul, and all that is within me, bless his holy Name." She now not only tasted that the Lord was gracious, but drank largely of the water of life, and like the woman at Jacob's well, she ran to tell her neighbours, that she had found the Messiah, whom Moses and the Prophets wrote of. She had such a large measure of the mercy and love of God manifested to her, that her whole mind was taken up in praising the Lord, and saying, "I am happy! glory be to God and the Lamb for ever and ever!" She now began to warn her parents and relations of their danger, and her husband soon set out for the kingdom of heaven, and is now
a member

a member of our society. And altho' she met with some persecution, yet it was over-ruled for her good, and made her keep close to the Lord, and very circumspect in all her deportment.

In a few months after her conversion, she discovered, that altho' her sins were pardoned, yet her heart was not wholly sanctified. This discovery caused her to cry out with the psalmist, "Create in me a clean heart, O God, and renew a right spirit within me." She saw, that without inward holiness, she could not love God with all her soul, and her neighbour as herself; she was likewise convinced that the Second Adam not only restored penitent believers to the divine favour; but also to the image of God. These convictions caused her to seek the Blessing with her whole soul. Nor did she rest till the Lord manifested his purifying power, and cleansed her from all filthiness of flesh and spirit. From that time she was constantly employed in doing and suffering the Will of God.

For more than three years she enjoyed this liberty, and experienced the Lord's service to be perfect freedom. The language of her soul was,—

"Welcome alike the crown or cross,
 Trouble I cannot ask, nor peace,
 Nor toil, nor rest, nor gain, nor loss,
 Nor joy, nor grief, nor pain, nor ease,
 Nor life, nor death; but ever groan,—
 "Father, thy only Will be done."

Nevertheless she was exercised with temptations; but by using skilfully the shield of faith, they were all quenched, and she continued more than conqueror thro' him that loved her. But the subtle tempter at last got an advantage over her, by insinuating into her mind evil thoughts of an absent person, without sufficient proof. She had no sooner indulged the temptation, but she sustained great loss; and no wonder, when we consider that the Lord hath said,—“Thou shalt not hate thy brother in thy heart. Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge nor bear any grudge against the children of thy people: But thou shalt love thy neighbour as thyself; I am the Lord. Ye shall keep my statutes.” Lev. xix. 17, 18. Notwithstanding the injury she suffered, by yielding to the enemy in the hour of temptation, yet she continued very circumspect in her family, just in her dealings, and diligent in all the means of grace. She mourned, wept, and was at times refreshed with lively hopes that the Lord would again heal her backslidings.

Being delivered of her sixth child, about 14 weeks before her death, for some days she seemed to be in a hopeful way of recovery.

covery: But a complication of disorders soon seized upon her, which, 'ere long, brought her to the place appointed for all living. On the 19th of May, brother Beastow, one of our local preachers, visited her, and exhorted her to get fully prepared to meet the Lord. She soon began to cry very earnestly for full sanctification, and Jacob like, wrestled till she prevailed: and then cried out,—“Glory be to God, he hath now fully saved me.” She again warned her carnal relations, to flee from the wrath to come; and exhorted God's children,—to go forward, and not rest till they were filled with the divine fulness. She lamented the unhappy spirit which had disturbed many of our societies in these parts. She loved the whole world, and particularly the society to which she was joined. The pain increasing very much, she desired a friend, whom she knew had power with God, to pray, that the Lord would continue to arm her with patience and resignation; and the prayer of faith was answered: The promises were applied to her mind with divine power; and by faith she saw an eternal weight of glory, which awaited her. With rapture and inexpressible sweetness she repeated,—“The Spirit and the Bride say—Come!” &c.

June the 6th, she was full of heavenly consolation; and, after repeating, requested the brethren to sing in their meeting the following lines:

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries,—“It shall be done!”

Faith asks impossibilities,---
Impossibilities are given;
And I, even I, from sin have ceas'd,
And live on earth the life of heaven,”

She then cried out,---“Jesus is here! Jesus is here! This room is full of glory! Tell my father, tell my relations, tell all the world, how God's children die. But, perhaps, they will not believe it. Oh! the wickedness of the heart!” Being removed to another bed in the same room, she said, “Lay me where you please. Although the foxes have holes, and the birds of the air have nests, yet the Son of Man had not where to lay his head.” At that moment her happy spirit struggled out of its clay tenement, to join in singing praises to him who liveth for ever and ever.

R. MILLER.

A short Account of Mr. CHRISTOPHER BRIGGS, of Halifax, who lost his life by the overturning of the Coach, in his way from Staffordshire, to Manchester, October 12, 1798.

HE was born at Newby, in Craven, in 1762. His father being a farmer, he was brought up in the same occupation till he left his father's house. He then went into Lancashire, and engaged himself with an innkeeper in Preston, to drive the stage-coach between Preston and Lancaster. He was at that time, as other young people in the general are, very thoughtless, chistless, and in a sense graceless; more especially in his new department of coach-driving; and most likely driving to eternal perdition. Indeed, it is a dangerous avocation for young men to be engaged in; the rabble which they frequently pick up to ride on the out side; the habit of drinking drams on the road, and the prophane and loose company which they fall into at the Inns, frequently harden them in sin, so that they often become exceedingly profligate.

What checks of conscience our deceased friend might have had at that time, I cannot tell: I believe very few are without heavenly illuminations at a very early period, though nothing is more common than to turn a deaf ear to the divine charmer, and thereby grieve, if not quench the Spirit of God.

At that time, (in what year I cannot say,) a few persons in Preston, began to have a serious concern for their salvation; and Mr. Wesley coming into the country, he was to preach in the middle of the day at Chorley, nine or ten miles from Preston; they therefore engaged a post chaise from the Inn-keeper whom Christopher Briggs served, and who ordered him, being unemployed at the time, to get the horses and chaise ready to take the company to Chorley: At this, his enmity rose so, that he said,—and, if I remember this story right, swore he would not; for he hated the Methodists with a perfect hatred, though he knew no of evil of them. “If that is the case, said his master, you must quit my service; for my servants must do my business.” This rather struck him, and he thought, he would not lose his place, as he was saving a little money, and therefore he would obey his orders; but determined to wreak his vengeance on the persons committed to his care, by overturning the chaise: And as the road, for a little space, lay close to the river side, he was resolved to overturn the carriage so as to fall into the river, and drown them. With this murderous intention, he put to the horses, fully determined to destroy the lives of those for whom Christ died. How dreadful is the carnal mind, which is enmity against God and his children! He did not know the persons against whom he felt that antipathy, only he understood that they were Methodists, and therefore he hated them, and the errand they were upon. However, we see God takes care of his own;—this thought occurred to his mind, “I cannot throw them into the river, without endangering my own life;

life; and if I can escape, in all probability, the horses will be lost."—One of the horses was a very great favourite, and he was not willing to destroy him. By these means did Providence preserve the lives of the innocent, and prevent the murder which he meditated. But though he had given up the thoughts of tossing them into the river, yet his enmity remained, and it was still in his heart to overturn them on the road; and he gave them several specimens of his injurious disposition on the way, which they mentioned to him; nor indeed was he at all careful to conceal his intentions; and when they spoke to him, he returned them very insolent answers. In this disagreeable manner he went on, till they came to a public house, where he stopped to water the horses. Here, by a single act of kindness, the lion became a lamb: He was not insensible that he had acted exceedingly wrong to those who had never injured him, and therefore, in all reason, might have expected a proper resentment: But on the contrary, one of the persons said, "Young man, Do you wish to drink any thing? If you do, call for it." That act of undeserved kindness, disarmed him in a moment, and filled him with shame at his own improper conduct; and they saw a great change in his behaviour. He was careful in driving, and civil in all his deportment. When they arrived at Chorley, they desired him to get his dinner, which still heaped coals of fire on his head; it was such treatment as he never had met with before, nor had he any cause to expect it then. He went very cheerfully to hear Mr. Wesley preach, and as the ground had been previously prepared, the seed fell into a proper soil. He was instantly convinced that he was a lost sinner, and without a Saviour, must be eternally undone. It is needless to say, that he drove the chaise, and treated the travellers very different in their way home. He desired permission to call upon them at their houses, and likewise attended the meetings for prayer or preaching when there happened to be any; for as yet preaching was not established in Preston.

He was now glad to get into the hay-loft, or any private place, for the purpose of prayer or reading; and in much simplicity he sought and cried after an unknown God. How long he remained at Preston after this, I know not; or whether he found peace with God during his stay there, I am not certain. Had I known what was so soon to happen, I should certainly have been much more exact in my enquiry, for I had the above from his own mouth.

His next remove was to Halifax, and was an ostler, at one of the principal Inns, where he still retained the fear of God; but had lost much of that deep sense of his state which he had before. Every seed must have nourishment and cultivation, in order that it may grow and flourish; so must the seed of grace; and hence it is, that God has appointed so many means of grace, whereby he makes us helpful to one another: The communion of saints

is an article of the creed, and tho' the Deity does not need any of his creatures to help him to carry on his work; yet he is pleased that they should be helpers of each other's faith, that they may be sharers of each other's joy. I believe, by being alone, many lose their good desires, which would be preserved by joining the church militant. In some degree, our brother Briggs found this to be the case; his grace languished, and spiritual vigour abated. Moreover, we see the necessity of letting our light so shine before men, that they may see our good works,—our holy conversation both in word and deed, that our heavenly Father may be glorified. We have already seen the happy effects, which the meek, loving, forgiving spirit of those persons whom brother Briggs drove in the chaise to Chorley, had upon him, and now that he was grown somewhat dull, and languid, kind providence threw another instrument in his way. A gentleman came to the Inn, where our brother was the ostler. Whether he had observed any thing particular in the ostler, I cannot say; but however, when he was going to mount his horse, he asked our friend some very close and serious questions, and gave him very solid and well pointed advice, which sunk deep into his mind; and from that time he resolved to set out afresh; he saw delays were dangerous, and therefore doubled his diligence. Having contracted an acquaintance with a suitable person, he married, and began a little business for himself in selling hardware, and other articles. It is not the fault of any man, that he was not born a gentleman; nor is it any discredit to a person, when by lawful industry and ingenuity he improves his circumstances, and raises himself a little above the lowest walks in human life. I own it meets with my cordial approbation; I honour such a man; he does credit to himself, his friends, and his connexions. It is true, it is the blessing of God which maketh rich; but who are they who have a right to expect that blessing? The slothful, the indolent, the thoughtless, the extravagant? No; the diligent, the frugal, the benevolent, the upright. Such was the character of Christopher Briggs. Providence favoured his undertaking in business, and every thing prospered which he took in hand; so that he became a respectable tradesman, and found favour with God and man. But what is human life? Even as a vapour which appeareth for a time, and then vanisheth; so that in the midst of life we are in death, and therefore it is highly expedient that we should always have,—

“ A spirit still prepar'd,
 “ And arm'd with jealous care;
 “ For ever standing on its guard,
 “ And watching unto prayer.”

In October last, he went to Walsal, in Staffordshire, to lay in a stock of goods for winter. Being in haste to return, and the inside of the coach being full, he imprudently mounted with several more, on the out-side. When they arrived within fifteen miles of Manchester,

Manchester, the coach overturned, by which his leg was dreadfully shattered; the shin-bone not only pierced through the flesh and skin, but even through his boot some inches. One woman had both her arms broken; and another, I have been informed, is since dead, by the coach falling on her. I hope this dreadful misfortune will be a warning to people not to over-load those vehicles, as they frequently do. It is little less than a miracle, that much more damage is not done, by the overturning of those carriages. Let any one view the narrow foundation on which they run, with all the wheels turned inward, and the weight which is above, together with the careless manner in which they are often driven, and he may justly wonder that much more mischief is not done. There is a law that only three out-side passengers shall be taken on; but like many other good laws, it is not regarded, so that the coachmen take as many as they can get, notwithstanding the numerous misfortunes which happen.

But to return to the narrative. Our friend being thus maimed, a gentleman, who lived near the place where the accident happened, sent his servant on horseback with all speed for a surgeon, who came immediately; and was for laying a poultice upon the fracture; this appeared improper to our suffering friend, and he determined to travel home in a cart, although it was forty miles off. This doubtless was highly imprudent. When he got home, he sent for a surgeon who lived near twenty miles from Halifax. This occasioned a longer delay, and in all such cases delays are dangerous.

I visited him as soon as I came home from the circuit, and found him chearful, yea, thankful. He gave me a circumstantial account of the accident, just as if he had been only a bystander, and not a sufferer. "It is all right," said he, "just as it should be; I am very thankful that I am got home." He remained eight days in a suffering state, always cheerful and confident in the God of his salvation. He endured much pain, and got very little sleep, which rather disordered his head; and no wonder; for I believe his pain was exceedingly great, though he complained very little. One thing I understood, was the occasion of much pain, viz. the binding up of the wound too tight. The last day his pain was so violent that sweat issued from him like drops of rain; yet while my fellow-labourer was praying with him, his loud amens, might have been heard in the street. But still I hoped he would recover. However, all my expectations were cut off, when a messenger came in great haste requesting my attendance, and informing me, that his leg was going to be taken off; and that the medical gentlemen were met for that purpose. I hastened to the house. The sight was truly awful. The table prepared, the surgical instruments, a large number of candles lighted, and the gentlemen preparing for the operation. I approached the sufferer, and inquired, how he found himself?

! Glory

“Glory be to God, said he, he has gathered me into himself.” He spoke of several things with perfect composure, and mentioned a place in our burying ground, where he desired either his leg, or himself, to be laid. Having committed himself into the hands of a gracious God, he requested the surgeons to perform the operation. I wished to withdraw; but as he desired my stay, I turned into a corner of the room, to lift up my heart to God, requesting that he would give him the necessary strength in this time of need. They lifted him from the bed upon the table prepared for the purpose, and immediately began the operation. I listened, if I could hear the groans of the patient; but not one complaint or groan escaped his lips, till I heard the saw grating the bone; he then said, “O Jesus! O dear!” And by this time the limb was off. He then with a composed tone, said, “I thank you, gentlemen, for all the pains and trouble which I have given you.” Soon after, convulsions seized him, and immediately his spirit ascended to the region where the inhabitants shall no more say, *I am sick*, and where the weary are at rest. Such was the life and death of CHRISTOPHER BRIGGS.

This awful providence says to us, “Be ye also ready; for at such an hour as ye think not, the Son of Man cometh.” Here we see a healthy strong man cut down at the age of thirty-six, just in the prime of life! Cut down as in a moment! Hurried away from an affectionate wife, and little children, at a time when his credit was good, and his temporal affairs in a prosperous way. *Just and true are thy ways, O King of Saints! Man dieth and wasteth away; yea man giveth up the ghost, and where is he?*

I have already observed, that there were many good qualities in our deceased brother, which divine Grace had wrought in him. He was by nature rather rugged and vindictive; yet by grace he was softened into meekness and gentleness. It often happens, that those who obtain property by their own industry, are tenacious of their acquisition, and tardy in parting with it; yea, we see no small degree of this disposition in some professors of religion, and it is truly lamentable. But in our deceased friend there was an exception; as he had freely received, so he freely bestowed; nor do I think that he was any loser thereby. I believe he fully proved the truth of the apostle’s words, “He that soweth bountifully shall reap bountifully. He loved the cause of God, and he felt for the poor.

There is often need to enforce the apostle’s exhortation, “Charge them that are rich in this world, that they be not high-minded; that they trust not in uncertain riches.” Few things are more calculated to puff people up, than a consciousness of property, and especially where it has been acquired by industry: But it had not that effect upon Brother Briggs; he still appeared to know the rock whence he was hewn, and the hole of the pit
whence

whence he was digged ; and therefore could bear contradiction, and even contempt ; some instances of which I had an opportunity of seeing. A proof of our meekness appears, in a readiness to forgive such as we think have injured or wronged us ; instances of that, we not wanting in our deceased brother. Religion, indeed, has done little for us, if we have not something of the passive graces, such as meekness, patience, resignation and a yielding and forgiving temper. Was not this the mind which was in Christ Jesus ? And are we his followers any farther than we are his imitators ? But indeed we can know little of the passive part of religion till we come to be tried. We may speculate in religion, as well as in trade, but speculation and experience are very different matters. Can I be assured that I have a forgiving temper, till I am injured ? Am I sure that I have patience, till I meet with some provocation ? A coward can swagger, while he apprehends he has none to resist him ; but let a determined opponent step forward, and then we see what metal he is made of. Even dross will remain in *statu quo*, till the purging fire consumes it.—But our grace will certainly be tried ; and hence it is, that so many fail in the hour of temptation, and therefore we need, that solemn admonition, *Looking diligently, lest any man fail of the grace of God*. However, we see, God does not leave his children in the trying hour ; he is with them in the fire and in the water ; as their day is, so shall their strength be. A time is coming when all dark dispensations shall be cleared up ; darkness shall become light, and crooked things shall be made straight, and it will then appear, why even good men are snatched away in the midst of their days, when they are very useful, and that usefulness is much wanted. But infinite Wisdom cannot err, and infinite Goodness can do nothing wrong. What he does we cannot see now, but we shall know hereafter.

THOMAS TAYLOR.

~~~~~

CAPT. CAMPBELL'S SHIPWRECK and CAPTIVITY.

[ Concluded from page 551. ]

“ **W**HEN I delivered the cowl to the Jemadar, (says Capt. Campbell,) he read it, and seemed pleased, but talked of four or five days to consider of an answer, and seemed to be wavering in his mind, and labouring under the alternate impulses of opposite motives and contradictory passions. I saw that it was a crisis of more importance than any other of my life—a crisis in which delay, irresolution, or yielding to the protractive expedients of Hyat, might be fatal. To prevent, therefore, the effects of either treachery or repentance, I took advantage of the general confusion and trepidation, which prevailed in the fort—collected the Arcot Sepoys, who, to the number of four hundred, were prisoners

prisoners at large; posted them at the gates, powder-magazines, and other critical situations; and having taken these and other precautions, went out to the General, who, according to the plan concerted between us, had pushed on with the advanced guard; and conducted him into the fort with hardly an attendant, brought him straight to the Jemadar's presence while he yet remained in a state of indecision and terror. General Matthews, in his first interview with the Jemadar, did every thing to re-assure him, and confirmed with the most solemn asseverations the terms of the cowl; in consequence of which, the latter acceded to the propositions contained in it, and the British Colours were for the first time waved upon the walls of the chief fort of the Country of Bidanore.

“ Having thus contributed to put this important garrison, with all its treasures, which certainly were immense, into the hands of the company, without the loss of a single man, or even the striking of a single blow, my exultation was inconceivable; and, much though I wanted money, I can with truth aver, that avarice had not even for an instant the least share in my sensations. 'Tis true, the consciousness of my services assured me of a reward; but how that reward was to accrue to me, never once was the subject of my contemplation—much less did I think of availing myself of the instant occasion to obtain it. How far my delicacy on the occasion may be censured or approved, I cannot tell; but if I got nothing by it, I have at least the consolation to reflect that I escaped calumny, which was with a most unjustifiable and unsparing hand lavished on others. The General, it is true, promised that I should remain with him till he made some arrangements; and Hyat Sahib offered, on his part, to make me, through the General, a handsome present. The General, however, suddenly *became dissatisfied with me*; and I neither got Hyat Sahib's present, nor ever received even a rupee of the vast spoil found there.”

When Hydernagur was taken possession of, Hyat Sahib immediately issued orders to the forts of Mangalore, Deokull, Ananpore, and some others in that country, to surrender to the British arms. Some obeyed the mandate; but those three resisted, and were reduced by General Matthews. Rendered incautious by success, however, our army, it seems, became less vigilant, and Tippoo afterwards retook Hydernagur. In direct breach of the capitulation, he made the garrison prisoners, treated them with a degree of inhumanity which chills the blood even to think of, and in the end forced General Mathews to take poison in prison!

Capt. Campbell, who for his services, and from the friendship General Mathews had formerly had for his father, naturally expected marks of confidence and favour, was suddenly ordered away with dispatches from the General to the governments of Madras and Bengal.

During



During his journey, which was through the country of Tippoo Sahib, he had only six sepoy to conduct him: yet, such was the universal panic that had seized all classes and distinctions of people at the progress of the British arms in that quarter, that he met only a few scattered sepoy, who were so badly wounded that it is supposed they were unable to travel;—the villages throughout being completely abandoned by all their inhabitants.

The sudden change of diet, which physicians say is dangerous, from bad to good, as well as the reverse, conspiring with the mortification he felt at seeing things going on so very contrary to what he wished, and what he had reason to expect, had a most sudden and alarming effect upon our traveller's constitution; and he was seized on the road with the most excruciating, internal pains, which were succeeded by a violent vomiting of blood. At length, with great difficulty, he reached Cundapore, where the commanding officer, and all about him, did every thing in their power to afford him assistance and comfort under his miseries, which increased every hour rapidly. He felt (he says) as if his inside was utterly decayed, and all its functions lost in debility: at the same time his head seemed deranged. He could scarcely comprehend the meaning of what was said: lifting up his head was attended with agonizing pain; and if he had any power of thought it was to consider himself as approaching fast to dissolution. He had the sense, however, to send to General Matthews, to acquaint him with his situation. The General answered, "Should your indisposition increase, or continue, so as to render you unable to pursue your journey with the necessary expedition, I beg that you will forward the letters to Anjengo by a boat, with directions to Mr. Hutchinson to send them per tappy [post, or express] to Palamcottah, and so on to Madras."

The receipt of this letter induced Capt. Campbell, bad as he was, to make one other exertion; and he resolved, though he should die on the way, not to leave any thing which, even by malicious construction, could be made a set-off against his claims. He therefore hired an open boat to carry him along the coast to Anjengo, and set out with every prospect of having the virulence of his disorder increased, by being exposed in an uncovered vessel to the damp of the night air, and the raging heat of the sun in the day, and of being arrested by the hand of death in his way. By the time he had got down the coast as far as Mangalore, his complaint increased to an alarming height, and he became speechless, and unable to stand. Fortunately there happened to be a Company's vessel then lying at anchor off that place, the captain of which invited him to remain on board with him, strenuously advising that he should give up the thoughts of proceeding immediately on his voyage to Anjengo, which he could not possibly survive, and to forward the dispatches by another hand. The

Vol. XXII. Dec. 1799. surgeon

surgeon of the ship joining the captain in opinion that he could not survive if he attempted it, and his own judgment coinciding with their's, he at length consented, and remained there.

Tranquility, kind treatment, and good medical assistance, produced, in the space of two or three weeks, so material a change in his health, that he was in a condition to avail himself, at the expiration of that time, of a ship bound to Anjengo, and which offering the additional inducement of touching at Tellicherry, determined him to take his passage in her. When he arrived at Tellicherry, and during his stay there, the great attention shewn him by Mr. Freeman, the chief of that place, restored him to a great share of health and spirits; and here a very singular circumstance occurred.

One day a vessel arrived, and perceiving a boat coming on shore from her, Mr. Freeman and Capt. Campbell walked down to the beach, to make the usual enquiries—such as, where she came from? What news she brought? &c. &c. As soon as the boat touched the shore, a gentleman leaped out of it, whose person seemed familiar to our traveller. Upon his near approach, he discovered that it was Mr. Brodey, a gentleman who had been kind enough to take upon him the office of his attorney, upon his leaving India some years before—"not my attorney," says he, "in the ordinary acceptation of that word, but a liberal and disinterested friend, who obligingly undertook the management of my affairs in my absence, without the smallest hope of advantage, or rather under circumstances which served as preludes to further obligations. I was certainly pleased and surprised to see him; but his astonishment to see me amounted almost to a distrust of his eye-sight: he had received such indubitable proofs of my death, that my sudden appearance on his landing, at the first rush of thought, impressed him with the notion of a *deceptio visus*: My identity, however, was too positive for resistance; and his wonder melted down into cordial satisfaction, and congratulations on my safety. He then took out a pocket account-book, in which, for security against accidents he kept accounts-current, written in a brief manner, and shewed me mine, settled almost to the very day, upon which was transcribed a copy of a letter he had received, and which he thought was a testimony of my death. So, cutting out the account and presenting it to me, he expressed in the most cordial and handsome manner, his joy that it was into my own hands he had at last an opportunity to deliver it. This gentleman is now in this kingdom, and too well known to need my panegyric."

Capt. Campbell again embarked to proceed on his voyage, and arrived at Anjengo, without any accident befalling him. Leaving Anjengo, he set out for Madras, designing to go all the way by land, a journey of near eight hundred miles. He accordingly

Bruck



struck through the kingdom of Travancore, whose sovereign was in alliance with the English. Passing thro' Trichinopoly, he arrived at Tanjore. At that place he had the pleasure of meeting a gentleman with whom he had been at college, and for whom he had always entertained a great esteem; this was Col. Fullarton, who honoured him with the care of a letter to Lord Macartney, then governor of Madras. From Tanjore our traveller proceeded to Negapatnam, which had been taken from the Dutch by the Company's troops. The communication by land between Negapatnam and Madras being interrupted by the enemy's troops, he embarked in a vessel, and proceeded thither by sea. As they approached Madras, they were chased by a French frigate, and taken near Fort St. George.

This appeared to our traveller the greatest misfortune he had yet met with, and likely to be the most fatal in its consequences. In order to explain this, we must recur to certain circumstances connected with the history of the times.

M. Suffrein, the French Admiral, having some time prior to this, a number of British prisoners in his possession, whom he found it extremely inconvenient to support, made a proposal for an exchange, which, from some failure in the conveyance, or ambiguity in the terms of the correspondence, was neglected. The French Admiral, having no place on the coast where he could secure his prisoners, and grieving, as he himself subsequently wrote to Mr. Hastings, to see the unhappy men, who had been six or seven months at sea, dying of the scurvy, delivered over the prisoners (to the number of above three hundred) to Hyder. Their fate afterwards was such as would harrow up the soul to hear related.

Taking the whole of the circumstances into one glance, it may be judged what the Captain's feelings must have been on finding himself once more a prisoner. Hyder Alli, who was, when compared with the worst despots of the European world, a monster, must yet be considered, when put in comparison with his successor Tippoo, as mild and merciful. Tippoo, was so perfectly savage, that cruelty seemed to be, not only the internal habit of his soul, but the guide of all his actions, the moving principle of his policy, the rule of his public conduct, and the source of his private gratifications.

From barbarity so inflexible to those taken in the ordinary chance of war, what could Capt. Campbell expect if he again fell into his hands?—He who had been the instrument of one of his chief governor's defection—who had, by his negotiations, contributed to deprive him of a province, and, what perhaps might have had greater weight with him, robbed him of the gratification of a long-harboured revenge, by putting his enemy Hyat Sahib under the protection of the Company. Couple this, then,

with the fears of Suffrein's doing by him as he had already done by the other English prisoners—and we may judge what his terror and consternation must have been at falling into the hands of the French !

Having struck their colours to the French frigate, the Captain ordered them to follow her, and steered to the northward. They obeyed him for some time : at length night fell ; and, a fresh and favourable breeze fortunately aiding the attempt, they put about, run for Madras, and luckily dropt anchor safely in the roads.

After so many hazards and hardships as he had undergone, it was a most pleasing circumstance to Capt. Campbell to find himself in a society composed of his oldest professional connections, and warmest and sincerest friends : but, being charged with a mission from Hyat Sahib to the Governor-general and Supreme Council, he was constrained to proceed to Bengal, and accordingly set sail for Calcutta, which he reached in little more than a week, without encountering any accident. Upon his arrival there, Sir John Macpherson, who was in the Supreme Council, gave him a kind invitation to live at his house, and presented him to Mr. Hastings, with whom he entered into a negotiation on behalf of Hyat Sahib, the final result of which was, a due encouragement given to the advances of Hyat Sahib, and satisfaction for the services he had rendered to the Company's concerns.

His journeys by land in India after his shipwreck, independent of long voyages by sea, amounted, to more than three thousand miles. His health being materially injured, he resolved to return to England : but yet he felt a curiosity to visit China, and determined to make that his way.

On the 29th December, 1784, our traveller embarked in the *Ponborne East Indiaman*, Captain Hammet, in which he had gone from Madras to China ; and, after a tolerable voyage of five months and two days, got on board a fishing boat off Falmouth, and was put on shore there, having been exactly four years and five days from England.

## ON STAGE EXHIBITIONS.

FROM AN ANCIENT WRITER.

“ **W**HY should I complain that you do not hearken to the cries of the poor, when you will not hearken to the admonition of the Apostles ! This is the very reason why you reject the petitions of the indigent. St. Paul speaks to you in his epistles, as often as they are read publicly, and St. John preaches to you in his gospel, but you do not condescend to regard either of them. How then can we be amazed to find you deaf to the  
cries



eries of the miserable, who pay no attention to the Apostles themselves? That our houses, therefore, may be always open to the poor, and the ears of our hearts to the instructions of the Apostles, let us purify them from every thing that pollutes and deafens them. For as the bodily ear, when it is filled with earth and dirt, can no longer perform its functions; so in like manner, the ears of our hearts become insensible, when they are filled with immodest songs, fables and the vain discourses of this perishable world. These are things which not only close, but pollute them; more than the lowdest impurities. I tremble myself and excite horror in you, while I am speaking on this subject; yet there are numbers among you, who do that with joy, which they cannot endure barely to hear mentioned. Infamous songs and verses, create a stench more insupportable to the soul, than all that our senses are most averse to; yet when the comedians repeat them in your presence, you are so far from expressing an abhorrence of them, that you not only hear them without offence, but laugh, and are diverted with them. Why do you not appear upon the stage, as well as the persons who contribute to your mirth? If there is nothing ignominious in their actions, why do you not imitate what you commend? If you were to walk in public with them, you would blush at their company: Why then should you esteem that so much which you are ashamed to practise. Comedians are by the laws of heathens rendered infamous! Yet you and all the town crowd to see them on the stage, as if they were so many heralds and ambassadors; and you would carry all the world thither, to fill your ears with the ordure and filthy lewdness that is uttered by them. You cannot endure any thing wanton, or the least word that is shocking to modesty, either in your wives or children; but when the dregs of mankind invite you to hear publicly this nastiness, which you detest so much in your families, you not only suffer it, but are entertained, and extol the venders; which is certainly the utmost extravagancy. You will perhaps answer me, That it is not you who say these things: But whether you say them or no, you are at least a friend to them, by giving them countenance. Did you not love to think of them, you would not love to hear them with so much pleasure, nor pursue follies of this nature with so much avidity. When any persons blaspheme in your presence, you are not at all pleased with their discourse; on the contrary, you are struck with horror, and close your ears against them;—and this you do, because you are no blasphemer. Let your behaviour be the same with regard to filthy words, shew no inclination to hear them. How can you apply yourselves to any thing good, while you are accustomed to hear such discourses? How can you undergo the labour that is necessary to confirm your chastity, while you give yourself a loose so far as to take pleasure in learning impure verses? For if when you are at a distance from these obscenities, it requires

quires great watchfulness to keep yourselves in all that purity which God requires, how will your souls be able to continue pure, when they hear such dangerous things with satisfaction? Do you not know what a propensity we have to evil? When therefore we add art and study to this natural inclination, how shall we avoid falling into hell, since we make so much haste to plunge into that abyss! Hear the words of St. Paul: "Rejoice in the Lord:" He does not say, Rejoice in the devil. But how can you attend to this Apostle, or be touched with repentment at your sins, while your senses are frequently intoxicated with pernicious and abominable spectacles? You come unwillingly, and as it were through custom to hear us, whereas you run to the theatre with ardour and insatiable eagerness, and the miserable effects are but too visible when you return home. Thither each of you carries all the filth, wherewith licentious words, obscene verses and dissolute mirth have filled your souls. All these vicious images remain deeply imprinted on your minds; whence it happens that you are averse to what you ought to love, and love what you ought to abhor. Some of you go into a bagnio when you return from a funeral solemnity; yet the same persons do not weep when they return from the play-house; whereas they should then shed tears in whole torrents. There is nothing impure in the dead body, nothing that defiles him who comes near it; but sin infects the soul in such a manner, and leaves such horrible stains therein, that all the waters of the ocean, would be insufficient to wash away their impurity. Nothing can do this but tears and repentance, with faith in the Blood of Christ. But as these blemishes are invisible, they never think of them. Thus we do not fear what is really terrible, and are afraid of that which has no existence. But what shall I say to the noise and tumult of these spectacles, these acclamations and diabolical applauses, of the representations and habits, invented only by the devil? Here the youths, tying their hair behind their heads, disguise themselves in an effeminate dress, and labour to appear different from what they really are, in their clothes, their gait, their looks, and speech. Here too the women who have cast off all modesty, shew themselves confidently before the people; they act as if they had made impudence their study, and with their eyes and words scatter the poison of impurity through all the assembly: They seem to conspire the ruin of chastity, and the dishonour of nature, and to make themselves visible instruments of the devil, in the design he has conceived of destroying the souls of mankind. In short, every part of these representations tends to the promotion of some evil; the words, the dress, the mein, the voice and songs, the glances of the eyes, and motions of the body, the sound of instruments, the very subject and plots of the comedies; every thing in them abounds with poison and breathes an infectious air. How then can you hope to preserve your purity of heart and life, after the devil has made



made you to drink of this abomination,—after he has intoxicated your souls with it, and has obscured all your reason with its fumes? For then it is that he displays to you all that is most shameful in vice, to the corruption of men, women, and young persons: in a word, the reign of infamy and abomination.

These are things that should incline beholders to weep, rather than be merry. How then, you will say,—would you have us shut up the theatre forever, and destroy every thing to give you a proof of our obedience? Every thing, my brethren, is already confounded. For, whence proceed all those delusions wherewith the chastity of married persons is daily ensnared, but from these infamous representations? Are not the adultries which are now so generally committed, to be imputed to this cause? Is it not owing to them, that husbands grow insupportable to their wives, and that the wives are so justly contemptible to their husbands? It is visible, therefore, that the theatre ruins every thing, and destroys the authority of lawful kings, to introduce that of tyrants. It will be said, perhaps, that the theatre is authorized by law, and therefore it can encourage nothing violent or tyrannical. But I desire to know, if they are not tyrants, who make themselves unjustly masters of cities, who separate wives from their husbands, violate the laws of nature, and make every thing subservient to their detestable passions? “Whom, you will say, has the theatre debauched?”—Pray, tell me, whom it has not? Could I name persons to you, I would demonstrate how many men have been undone by those prostitutes on the stage; either by separating them from those with whom God had united them, or by engaging them to prefer the ignominious advantages of vice and infamy, to the sacred bond of marriage. “What then, shall we overthrow the laws, by suppressing the stage which is supported by their authority?” By destroying the theatre you would not overthrow the laws, but the dominion of iniquity and vice; for it is the pest of all cities that give it encouragement; and not unfrequently gives birth to seditions and disturbances. They who are accustomed to sell their voices for a subsistence, and have no other business or employment, but to speak and act follies, are the most proper to excite seditions, and create disorders among the people. All young persons accustomed to idleness, and brought up in a life of pleasure and dissipation, are the foremost in insurrections, and become more cruel than the fiercest beasts.

What shall I say of the impurities and a thousand other crimes committed in these places! It is manifestly, therefore, you yourselves who corrupt the manners of mankind, by alluring them to such fatal diversions? “Shall we go, say they, and destroy the amphitheatre?” Would to God it were already in ruins! Tho’ indeed, with respect to us, who never frequent the place, it has been long since demolished. This, however, I do not enjoin you. Preserve the amphitheatre, and banish from it all shews and plays,  
and

and you will acquire more honour, than if you had destroyed it altogether. Imitate, at least, the barbarians who neglect all these sports. What excuse will remain for us, who are christians, that is to say, citizens of Heaven, and associated with angels, if we are not so regular in this point as the infidels and pagans? If you are such passionate lovers of diversion, there are many other less dangerous and more agreeable entertainments than these. If you would unbend your minds, go into your gardens, walk upon the banks of a canal or river, remove to some place whose situation affords a beautiful prospect, and hear the warbling of birds. Or if you would entertain yourselves more religiously, visit the monuments of martyrs. These are all innocent pleasures, and contribute to the health of the body; as well as the advantage of the soul. They have nothing of the criminal diversions, which afford only a mistaken joy, and speedy repentance. But, besides, you have your wives and children, and what is comparable with the satisfaction you may find in them? You have your friends and families about you; these are allowable entertainments, which you may enjoy when you please, and are equally profitable and modest. For what is more agreeable than children? What more charming than a virtuous wife to a virtuous husband?

The observation formerly made by some barbarians, is worthy of the wisest philosopher, for hearing much talk of the fooleries of the theatre, and the infamous diversions which were fought there: "*The Romans*, said they, *have neither wives nor children it seems!*"—Meaning thereby, that no pleasure is so sweet to a wife and prudent man, as that which he receives from his wife and children. But suppose you should say,—“I can shew you some persons who have been no way infected by these plays and comedies.” Is it not an evil sufficiently great to employ so much time in such an unprofitable manner? And to give scandal thereby to others? Though you were not tainted by these infamous representations, is it an inconsiderable matter, that you have, by your example, allured others to be present at them? How then can you be innocent, when you stand charged with the crimes of other men? All these disorders caused by these corrupt men and debauched women, and the whole diabolical company of actors; all these disorders, I say, reflect back upon you: for if there were no spectators, there would be no shows or comedies. So that both they who represent them, and they who see them, are exposed to the danger of eternal damnation in the fire of hell!—Though your chastity were therefore so well secured, as to receive no prejudice from the contagion of these places, which, in my opinion, is impossible; you would notwithstanding this, be severely punished by the Almighty God, as guilty, both of their destruction who are the spectators of these follies, and of those likewise who represent them on the theatres. If you were, indeed, so pure, as to receive no hurt from these dangerous assemblies, you would be

still



still more so, if you were careful to shun them. Let us therefore leave these vain excuses, and no longer study such miserable pretences. The best way to justify ourselves is, to avoid this furnace of Babylon, and to get at as great a distance as we can from the allurements of the Egyptian woman, though like Joseph, we were to part with our cloak to rescue ourselves out of the hands of this prostitute. Thus our minds will enjoy a heavenly pleasure, that will not be disturbed by any remorse of conscience."

It may be presumed, that no Methodist frequents the theatre, but as numbers of those who read the Methodist Magazine, are not of our Society, and there is reason to fear that some of them may be ensnared with these exhibitions, this discourse of this venerable Father of the Christian Church, may not be improper. I know it will be said, that the stage is under better regulations now than it was in those days: But are many of the modern plays, particularly the *Minor*, less exceptionable than those of *Terence*? But admitting that to be the case; is the play-house a proper school of virtue? Is attendance on the theatre the best and most rational way of glorifying God? Is the money expended in supporting these vanities laid out according to the Will of the God of Heaven? Would it not have been much better employed in feeding the hungry, clothing the naked, and doing works of charity? And is not this the command of God? And how shall we answer Him at the last Day for the neglect? May it not be justly said of the Theatre,—

"It is a golden, but a fatal circle,  
 "Upon whose magic skirts a thousand devils  
 "In crystal forms sit—tempting innocence,  
 "And beckon early virtue from its centre."

M. M.

~~~~~  
 L E T T E R S.

From Mr. WESLEY, to the Rev. Mr. L——.

O^ct. 25, 1786.

LAST night I had a long conversation with a few sensible men; concerning going to church. I asked them, what objection they had, to the hearing of Mr. L——. They answered, "*They could not hear him*: He generally spoke so low, that they lost a good part of what he said: And that what they *could* hear, was spoken in a dead, cold, languid manner, as if he did not *feel* any thing which he spoke." This would naturally disgust them the more, because Dr. C—— leaned to the other extreme. I doubt there is some ground for their objection. But I should think, you might easily remove it. I asked again,—"Have you any,

VOL. XXII. Dec. 1799.

any objection to any thing in his behaviour?" They answered, "One thing we cannot approve of; his being ashamed of the Methodists. His never recommending or defending them at all, we think, is a full proof of this: For every one knows his near relation and his many obligations to *you*. They know how you have loved and cherished him from a child." They might have added,—“You owe your whole education to him: And therefore, in effect, your ordination,—your curacy,—your school,—yea, and your wife: None of which you would in all likelihood, have had, had it not been for him.”

I would add a word upon this head myself. I do not think you act wisely. Not one of your genteel friends can be depended on: They are mere summer-flies. Whereas had you condescended to make the *Methodists* your friends, they would have claved to you, one and all: And they are already no inconsiderable body of people: Beside that they are increasing more and more.

Suffer me now to speak a word between *you* and *me*. Is not the reason of your preaching so languidly and coldly, that you do not *feel* what you say? And why not? Because your soul is not alive to God! Do you know that your sins are forgiven? I fear not. Can you say,—“*I know, that my Redeemer liveth?*” I doubt, if you did know it once, whether you know it now! Have you fellowship with the Father and the Son? Alas! 'tis well if you know what it means! And are you content to have your portion *in this world*? Do you favour only earthly things? Then I do not wonder, that you are shy to the Methodists; for they are not *to your taste*! O think and pray to day! For I do not promise you, that you shall live another year! I now give you a full proof that I am,

Your truly affectionate —,

JOHN WESLEY.



LETTER from Mrs. FLETCHER, to Miss C. R. of Leeds.

Madeley, 7th, 1792.

MY dear Miss R—'s letter raised my heart in prayer for her, that the all-sufficient God would give her to walk before him and be perfect. FEAR NOT, for JESUS drank up all the bitter cup, when he was “fore amazed;—but was heard in that he feared.” And whatever may be your *wants, wounds, or stains*, if this moment you flee to him by faith, you have no cause to fear, since your great High Priest has not done his work by halves. He hath undertaken, you know, three parts; First, God's law must be magnified and made honourable;—this he hath done by a perfect conformity to it, both active and passive. Secondly, the demands of justice must be answered: So they are:—the sins of
the

the *whole world* met in him, as the rivers in the sea; He stood condemned before the bar of God for all your sins: He drank up the wrath due to them: And as a proof that the sacrifice was accepted, He, who gave him to death for your iniquities, raised him again for your justification: And it was evidenced before men, angels, and devils, that the debt was fully paid, by the Surety's being set at liberty. Thirdly, He hath undertaken to destroy the works of the Devil;—to save you out of the hands of your enemies, that you might serve him without fear; and be fitted for the mansion prepared for you. Now all this is the work of your Almighty High-Priest, who is all-sufficient. Therefore, “fear not, only believe.” Do not look at that as the ground of your glorying, *I have no sin*: But,—I have no sin imputed.—“Blessed is the man to whom the Lord will not impute sin.” David wrote it in faith, and the Apostle repeats it in exultation. My meaning is this, Christ hath undertaken to prepare you for glory: He is both the author and finisher of your faith: But that you may become a worker together with Him, (as a child, whose hand the master guides) he says, “Look unto me,”—as your propitiation, or your righteousness; and while you are so looking, your believing view, shall be a transforming view, and change you into his image, in proportion as your look shall be more or less steady. You may ask, “But must I not have one eye on myself?” I answer, only through the reflected light of the Saviour. For if you look at self, it will engender darkness instead of light. What the mind fixes on, it unites itself to: Then turn to the Lord; forget self, and dwell alone on the Saviour: Follow him, and you shall not walk in darkness, but have the light of life. The true Arminian says—“*He is all this to me while I believe.*” The short-sighted Arminian says, “Yes, while I believe with a joyous faith.” But the Bible must be our rule; it simply says, “*Believe*;” and condemns for not believing. Therefore, that believing which is required for salvation must be within our reach: *God hath put it there.* Now we all know that a joyous believing is not at all times within our reach; but the soul who knows what Faith is, can at all times RELY. Rely then upon Him, and rest secure. Tho’ there are some persons to whom I would speak in a very different manner; yet to you, I believe this is the right language. Christ hath chosen you out of the world;—He hath sweetly poured his Spirit upon you;—and he is now preparing you to be an holy habitation for himself thro’ the Spirit. What a mercy, that in all your temptations you have your evidence clear for acceptance thro’ the Beloved. Dwell then on that verse of Mr. Wesley’s hymn:

“In him compleat we shine;—

His life,—his death, is mine:—

Fully am I justified;—Free from sin, and more than free:

Guiltless, since for me he died,—Righteous, since he liv’d for me.

Let me say to you, as my dear husband did to me when I was about seventeen years old ; I was telling my troubles one day before him ; he said, " Make more use of Jesus :—Make more use of Jesus." Well my dear friend, let us do so ;—let us turn every moment to him,—run to him with every thought ;—carry him every sin, temptation and reasoning. That is my way, and I find none else so good. If a knotty temptation presents itself, I do not stay to untie the knot, but I run with it to Jesus, and the fire of his love burns it asunder at once. But I must leave off ; my head is bad with writing so long. Farewell in our common, but exalted Head. Love to dear friends. The Lord be with you all. Amen.

Your's affectionately,
M. FLETCHER.

~~~~~  
From Mr. WILLIAM JENKIN, to Mr. JOHN SMITH.

St. Christopher's, March 28, 1799.

My dear Brother,

I Am at length, by the blessing of God, arrived at the place of my destination, after enduring some considerable hardships. We embarked on board a ship at Bristol, and put to sea. But after five days beating to windward, we were obliged to bear up again for Bristol, where we waited some time longer for a fair wind. We made two attempts more without success. But trying a fourth time, and getting some distance from Bristol, a heavy gale of wind came on which split our foretop-sail and obliged us to put into Milford-haven. Having repaired our damages, we set sail again with an intention to go to Cork, and join the West India fleet. But a terrible storm overtook us on the Irish coast, which carried away our foretop-mast, broke our rigging and rent most of the sails in pieces ; in consequence of which, we were driven on shore, at a place called the Old-Head of Kinsale. The ship bilged and filled with water almost as soon as she touched the ground. One sea struck in the cabin dead-lights, while the succeeding tremendous waves beat on us with such violence, that we expected the vessel would quickly fall to pieces. When the ship first struck, I betook myself to the shrouds ; but apprehending that the mast would soon give way, I came down, and resolved to take my station on the deck with the rest, and wait the event. Our sufferings were very great for the space of four hours, while the sea made a constant way over us, and threatened to wash us off the wreck : The upper works of the ship gave way, and piece after piece, were washed into the sea. In this extremity the cold seized upon our limbs ; and I found myself exceedingly stiff. But upon rubbing and beating myself as much as possible, I found much benefit, and immediately called out to the rest of the men to do the same : They followed my example, which I believe was a great means of saving our lives. When



When the water ebb'd, the vessel was left almost dry. By this time a great number of robbers were assembled on the shore, and attempted to board the vessel. Having observed that the Captain had secured some silver spoons in his pocket, they endeavoured to cut off the skirt of his coat, in order to obtain the property, but were prevented. But when we got into our quarters, they plundered us of every article that we had carried on shore with us. I was apprehensive that the robbers would have murdered us, but providentially a party of soldiers came to our assistance; they fired upon the plunderers, and killed four of them, which intimidated the rest, and they dispersed.

Next day we set off for Kinsale, where we found a small Society, who gave us every help in their power, and assisted us to travel on to Cork, where we were supplied with every thing necessary for our voyage. We then took a passage on board the Mary, Archibald Robb, of Greenock, in Scotland. We left Cork under a strong convoy, but our vessel was so deeply laden, that we sail'd very slowly, and soon lost sight of the fleet. But the Providence of God protected us; so that we met no enemy during the voyage. On the 2d instant, we arrived at St. Christopher's, having first anchored off Barbadoes.

I have been in the town of Basseterre about a fortnight, where the congregations are very large, mostly coloured people. I have likewise visited the planters houses in the country, and preached to the negroes on the estates, where the proprietors and managers are, for the most part, very friendly. And from what I have already seen, I am persuaded, that religion would certainly be in greater prosperity and repute, did not some of its professors give occasion to the enemies of the Lord to blaspheme. But I must break off, the English Packet now lies in the road, and I expect she will sail to-morrow, and therefore must make speed to send this letter on board; you will therefore excuse the haste with which these lines are written.

And now, dear Brother, though we are parted some thousands of miles, may we ever keep the right path until we meet in the plains of Light; so prays your affectionate brother,

WM. JENKIN.

~~~~~  
P O E T R Y.

The LORD's PRAYER versified.

By the Rev. THOMAS GIBBON, D. D.

OUR FATHER high enthron'd above,
With boundless Glories crown'd;
Fountain of Life, and Light, and Love,
To thousand worlds around.

Hallow'd

Hallow'd and honour'd be thy NAME,
By every grateful mind ;
Be it a pure ætherial flame,
Altho' in flesh confin'd.

Erect thine Empire, gracious KING,
And spread thy Power abroad ;
'Till earth and all her millions sing,
The praises of their GOD.

O be thy Will below obey'd,
As 'tis obey'd above ;
And the profoundest homage paid,
With all the joys of Love.

Each rising day renews our want,
That want, O LORD, relieve ;
And with our food thy blessing grant ;—
By BOTH thy creatures live.

Our debts are grown immensely large,
But, LORD, blot out the score,
As we a brother's debts discharge,
And never claim them more.

Into temptation's poison'd air,
O never let us stray ;
Guard us from evil by thy care,
Thro' life's endanger'd way.

Thine is the Kingdom, LORD, by right,
Unbounded and supreme,
And thine the all-sustaining Might,
And Glory's peerless beam.

These are for ever thine, in songs
Heaven's blissful myriads cry ;
These are for ever thine, our tongues,
In humble notes reply.

~~~~~  
P S A L M XXVI.

1 GIVE sentence, LORD, with me,  
For I have injur'd none ;  
But walk'd in my integrity,  
And good for evil done.

2 Thou know'st my innocence,  
And labour, to maintain

A Conscience void of all offence  
T'wards every soul of Man.



- 3 Yet not in this I trust,  
But in the living God,  
Who died and rose, to make me just,  
By sprinkling me with Blood.
- 4 Herein do I confide,  
Herein I rest secure;  
My feeble steps shall never slide,  
But stand in Jesus sure.
- 5 Examine me, O Lord,  
Try out my Heart and Reins,  
Prove, and discover by thy word,  
Whate'er of sin remains.—
- 6 I see thy pardoning Love,  
And in the Truth abide,  
Till all the Truth in Thee I prove,  
For ever sanctify'd.
- 7 For this I have forsook  
The false dissembling Race,  
From all their vain engagements broke,  
And hated all their ways.
- 8 Cleans'd by thy sacred Blood,  
I to thine altar go,  
In songs, to spread thy Name abroad,  
And all thy wonders show.
- 9 Lord, I have lov'd the place  
Where thou record'st thy Name,  
And by the Channels of thy Grace  
For ever found I am.
- 10 Thro' Thee, resolv'd I am  
Mine innocence to keep,  
Uphold me by thy saving Name,  
And I shall never slip.
- 11 O that I in thy Blood,  
May full Redemption have:  
Renew me, Thou all-gracious God,  
And to the utmost save.
- 12 Here on thy Promise, Lord,  
My foot of faith stands sure;  
Thee, I will, with thy saints, record,  
Till thou hast made me pure.
- 13 Then will I bless thy Name,  
Till join'd to those above,  
The length, and breadth, and height I prove,  
And depth of Jesu's Love.

## E X T E M P O R E L I N E S

On the Death of Mr. SAMPSON STANIFORTH, of Deptford.

SAMPSON, in youth, like the unbroken Steed,  
 With British Soldiers, rank'd in flaming red :  
 To Flanders march'd, to meet the Gallic foe :—  
 'Twas there, the youth, first learnt himself to know.  
 Back to his native Country he returns ;  
 A different flame now in his bosom burns.  
 Discharg'd from Royal William's loyal band,  
 Enlists, in JESU'S nobler Ranks to stand.  
 No Changeling he ;—firm in his Master's cause.  
 A Bible-Christian ;—subject to its laws.  
 A Soldier, Husband, Christian, Man of worth,  
 Such died,—the venerable STANIFORTH.

G. W.

✎ As we are fully persuaded that many of our Preachers and People have some ability for writing on common subjects of experimental and practical Religion, we wish them to improve that talent for their own profit, the public good, and especially the advantage of the rising generation in the Methodist connection. That they may not be at a loss for subjects, we will propose some occasionally, by way of Question, and hope our friends will favour us with Answers as soon as convenient.

But we must request two things more : First, that our friends will contrive to send their answers free of Postage or Carriage, which they may easily do from almost any part of the Kingdom : And, Secondly, that none of them will be offended if their answers be not inserted ; as a discretionary power must be reserved by the Editor and Committee to select from the different productions what they think to be the best performance, or to gather from each, the most useful part, in order to form one complete answer to the question.

4 AP 54

As our wish is to propose such questions *only* as are calculated to do good to souls, we hope our Brethren will strictly attend to this, and make their answers as pointed as possible.

We shall now propose the following questions, viz.

First, What are the general Causes of Declension in the life and power of Religion ?

Secondly, What is the most effectual way of promoting a general spread of pure and undefiled Religion thro' this land ?

INDEX



## INDEX to VOLUME XXII, for 1799.

## B I O G R A P H Y.

|                                                     | Page |                                                    | Page |
|-----------------------------------------------------|------|----------------------------------------------------|------|
| <b>L</b> IFE of the Rev. Mr. Perronet               | 1    | Ravages of the Yellow Fever at New-York            | ibid |
| Remarkable Preservation                             | 2    | Preservation of a young lad from an untimely grave | 263  |
| Special Providences                                 | 3    | Happy death of Mr. Blusker                         | 263  |
| Early impressions                                   | 4    | Visits Philadelphia, &c.                           | 264  |
| Conflicts with the enemy                            | 5    | Infidelity occasioned by the French Emigrants      | 313  |
| Deliverance                                         | 7    | Exemplary zeal of the Gentlemen of New-York        | ibid |
| His Writings                                        | 53   | Mr. Kingston returns to the West-Indies            | 314  |
| Letter from Dr. Watts                               | 54   | Labours in Dominico                                | ibid |
| His first acquaintance with the Methodists          | 55   | Impiety of the Whites                              | 315  |
| Death of Mr. V. Perronet, jun.                      | 56   | Execution of a soldier                             | ibid |
| Persecution at Shoreham                             | ibid | Persecution at Dominico                            | 316  |
| Corresponds with Mr. Wesley                         | 57   | Zeal of the pious Blacks at St. Vincent's          | ibid |
| Defends the Methodists                              | 58   | Removes to Grenada                                 | 317  |
| Labours in the Gospel                               | ibid | Labours in St. Vincent's                           | 365  |
| Mrs. Perronet's death                               | 105  | Piety and Loyalty of the converted Negroes         | 366  |
| Inscription on her monument                         | 106  | Happy death of a slave                             | ibid |
| Revival at Shoreham                                 | 107  | Conversion of a Black                              | 367  |
| Letter from Mr. Charles Perronet                    | ibid | Mr. Kingston returns to England                    | ibid |
| Mr. Perronet's account of the death of his children | 109  | Life of Mr. ASPDEN, of Blackburn,                  |      |
| Death of Mrs. D. Perronet                           | 157  | Acquaintance with Religion                         | 175  |
| Method of combating acute pain                      | 158  | Letter from Mr. Atmore                             | 176  |
| His peaceful departure                              | 159  | Remarkable conversion                              | 178  |
| His Character                                       | 160  | His experience in Holiness                         | 180  |
| Views of the millennium                             | 161  | Exemplary conduct                                  | 219  |
| Life of Mr. JOHN KINGSTON.                          |      | Letter to Mr. Battinson                            | 220  |
| Appointed Missionary to the West-Indies             | 210  | Supported in affliction                            | 221  |
| Arrives at Barbadoes                                | ibid | Conversation with Mr. Sagor                        | 222  |
| Sudden death of a Planter                           | 211  | With Mr. Crowther                                  | 223  |
| Absurd custom at funerals                           | ibid | CONVERSION of a Deist                              | 300  |
| Conference at Antigua                               | 212  | Experience of Mr. James Lawton                     |      |
| Labours in Nevis Island                             | ibid | Convinced of sin                                   | 418  |
| Death of Mr. A. J. Bishop                           | 213  | Obtains mercy                                      | 419  |
| Attacked with the Yellow Fever                      | 261  | Labours in the Gospel                              | 420  |
| Sails for America                                   | ibid |                                                    |      |
| Exemplary kindness of the American Methodists       | 262  |                                                    |      |

# 610 INDEX to VOL. XXII. for 1799.

|                               | Page |                               | Page |
|-------------------------------|------|-------------------------------|------|
| Life and Experience of Mr.    |      | Providential deliverance      | 522  |
| JOHN BISSET.                  |      | Second campaign against the   |      |
| Providences in his youth      | 469  | Cherokee Indians              | 523  |
| Treachery of a Dutch General  | 470  | Engagement with them          | 524  |
| Taken prisoner by the French  | ibid | Help in the evil day          | ibid |
| Liberated and returns home    | 471  | Embarks for the Havannah      | 525  |
| Sent to America               | ibid | Storming of the Moro          | 526  |
| Distress prepares the way for |      | Remarkable Providence         | 527  |
| divine convictions            | ibid | Mr. Bisset returns to England | 528  |
| Siege of Louisbourg           | 472  | Convinced of sin              | ibid |
| General Wolfe destroys the    |      | Conversation with Mr. Gillies | 569  |
| French fleet                  | 472  | Obtains a sense of pardoning  |      |
| Returns to America            | ibid | mercy                         | 570  |
| Siege of Ticonderago          | 473  | Attends the ministry of Mr.   |      |
| Remarkable Providences        | ibid | Taylor                        | 572  |
| War with the Cherokees        | 521  | Obtains his discharge         | ibid |
| Army in great danger          | 521  | Settles at Glasgow            | 573  |

## EXPERIENCE and HAPPY DEATH OF

|                               |        |                                |     |
|-------------------------------|--------|--------------------------------|-----|
| Sarah Smith, of Pot-Shrigley, |        | Mills Sophia Davies, aged 16   | 383 |
| near Macclesfield             | 16,—66 | Mrs. Wright, of Redgrave       | 386 |
| Mrs. Rankin, of London        | 71     | Mrs. R. Yates, of Sheffield    | 428 |
| Mrs. Hill, of Shrewsbury      | 76     | Mrs. Anthony Sharpley, of      |     |
| Mr. Gaskill, of Warrington    | 120    | Redstron, near Leeds           | 432 |
| Mrs. North, of Thatto-Heath   | 118    | Mrs. Cadman, of London         | 424 |
| Mr. Wm. Plowse, of Sarcroft   |        | Mrs. Anne Thornton, of         |     |
| near Leeds                    | 123    | Southwark, by the Rev.         |     |
| Mrs. Footte, of Corke         | 167    | Mr. Newton                     | 436 |
| Elizabeth Algar, aged 7 years | 172    | —Concluded                     | 479 |
| Mrs. Tripp, of Lowestoft      | 224    | Mr. S. Staniforth, of Deptford | 461 |
| Mr. B. Bradshaw, of Sutton,   |        | Mills Stonehouse, of Man-      |     |
| in the Isle of Ely            | 226    | chester                        | 532 |
| Mrs. Wright, of Stourport     | 271    | Mr. Thomas Middleton, of       |     |
| Robert Lamplough              | 277    | Scarborough                    | 547 |
| Mr. T. Preston, of Sutton, in |        | A malefactor at Thetford       | 14  |
| Lancashire                    | 282    | Mr. Durbin, of Bristol         | 487 |
| Mr. E. Benson, of Snowsfields | 325    | Mr. R. Binner, who was killed  |     |
| Mr. John Haddock, of Rye,     |        | in a Coal-pit, near Leeds      | 489 |
| in Suffex                     | 328    | Mrs. Ruth Tillison, of         |     |
| Mrs. Hill, of Mistlethorn,    |        | Skircoat-Green                 | 583 |
| Mrs. Mayne, of Feame-Mount,   |        | Mr. Christophor Briggs, of     |     |
| in Ireland                    | 324    | Halifax                        | 586 |

## S E R M O N S.

- I. Mr. Story's,—on the method of believing in order to Salvation 8,—58
- II. Mr. Oddie's,—on the importance of saving the Soul 110,—162, 213
- III. Mr. Oddie's,—on the danger of quenching the Holy Spirit 265,—317
- IV. Mr. Walshe's,—on the whole Armour of God 368, 421, 474
- V. Dr. Annesley's,—on the Duty of Family Prayer 529,—582



# INDEX to VOL. XXII, for 1799 611

## VOYAGES and TRAVELS.

### Mr. MACKAY's account of the SHIPWRECK of the JUNO.

|                                | Page |                             | Page |
|--------------------------------|------|-----------------------------|------|
| The ship springs a leak        | 89   | Struggle for life           | 183  |
| Remarkable dream               | 92   | Assisted by the natives     | 184  |
| The Captain delirious          | 128  | Humanity of a Barma         | 185  |
| Effects of drinking Sea-Water  | ibid | Distressing situation       | 229  |
| The raft destroyed             | 129  | Relieved by a Portuguese    | 231  |
| Apprehensions on the approach  |      | Difficulties in the journey | 232  |
| of Death                       | ibid | Arrives at a village        | 233  |
| The Captain dies               | 130  | Hospitality of an English   |      |
| Parental affection in a Lascar | 131  | Officer                     | ibid |
| Land discovered                | ibid | Mr. Mackay's recovery and   |      |
| The Lascars reach the shore    | 182  | return to Europe            | 234  |

### CAPTAIN CAMPBELL'S Shipwreck and Captivity.

|                                |      |                                |      |
|--------------------------------|------|--------------------------------|------|
| Sails from Goa for Madras      | 294  | Some account of him            | 494  |
| The storm commences            | 295  | Extreme sufferings of the      |      |
| Distraction of the crew        | ibid | Captain                        | 496  |
| Distresses increase            | 296  | Barbarity of his enemies       | ibid |
| Approach the shore             | 297  | Murder of a prisoner           | 497  |
| A curious circumstance         | 298  | Capt. Campbell's deliverance   | ibid |
| The ship strikes the ground    | 299  | Death of Hyder Alli            | 497  |
| Method of floating on the      |      | The Captain rescued            | 551  |
| water                          | 346  | Approach of the English army   | 552  |
| Reaches the shore              | 348  | Returns to the fort            | 553  |
| Made prisoner to Hyder Alli    | ibid | Persuades Hyat to surrender    |      |
| Excessive thirst               | 349  | to the English                 | 554  |
| Joined by Mr. Hall             | ibid | Interview with Gen. Mathews    | 555  |
| Alarming apprehensions         | 350  | Hydernagur taken possession of | 592  |
| Proceed into the Country       | 351  | Other forts surrender          | ibid |
| Arrive at Hydernagur           | ibid | The General murdered           | ibid |
| Recognised by Indian soldiers  | 352  | Capt. Campbell's journey to    |      |
| Interrogated by the Governor   | 389  | Bengal                         | 593  |
| The prison described           | 391  | His sickness                   | ibid |
| Account of the Governor        | 392  | Recovery, and arrives at Tili- |      |
| The Captain rejects the offers |      | cherry                         | 594  |
| of Hyder Alli                  | ibid | Singular circumstance          | ibid |
| Cruelty to a person of high    |      | Taken by the French            | 595  |
| rank                           | 445  | Tippoo's barbarity             | ibid |
| Consequences of rejecting the  |      | Escapes from the French        | 596  |
| offer of Hyder Alli            | 448  | Arrives at Madras              | ibid |
| Mr. Hall's afflictions         | 449  | Returns to England             | ibid |
| Death of Mr. Hall              | 494  |                                |      |

## L E T T E R S

|                         |    |                             |    |
|-------------------------|----|-----------------------------|----|
| From Melancthon to John |    | Sublimity of the Scriptures | 40 |
| Hels                    | 37 | From Mr. Turton, Missionary |    |
| Account of Cassidorus   | 38 | in the West Indies          | 43 |
| Of the Poet Sannazarius | 39 | Revival in St. Bartholomew  | 44 |
|                         |    | From                        |    |

# 612 INDEX to VOL. XXII. for 1799.

|                                                           | Page                                             |                                                                           | Page |
|-----------------------------------------------------------|--------------------------------------------------|---------------------------------------------------------------------------|------|
| From Mr. Mc. Donald, Missionary, in Antigua               | 45                                               | From Bishop Leighton, to the Synod of Dunblain                            | 353  |
| Captured by the French                                    | ibid                                             | From Mr. Geo. Clark, to Mr. Pawson                                        | 354  |
| Liberated and relieved                                    | 46                                               | From Mr. Mather. to Mrs. Pawson, on Christian Experience                  | 356  |
| Revival in Antigua                                        | ibid                                             | From Mr. Lambertson ;—a remarkable conversion                             | 358  |
| Letters from Mr. Wesley to a member of his Society        | 47, 147, 200, 251, 304, 359, 413, 457, 502, 563. | From Mr. Pawson ;—a person almost strangled,—Preservation of two colliers | 361  |
| From Mr. Geo. Clark, on experimental Religion             | 96                                               | From Bishop Leighton, to the Synod of Glasgow                             | 407  |
| From Lady Huntingdon to Mr. Wesley                        | 99                                               | From Mr. Davies, on the great Revival in Cornwall                         | 409  |
| From Miss M——, to Mr. Wesley                              | 100                                              | Second Letter from Mr. Davies                                             | 412  |
| From Mr Mann to Mr Valton                                 | 150                                              | From Mr. Wood :—Judgment mixed with mercy                                 | 453  |
| From Mr. Vaughan, to Mr. Valton                           | 151                                              | From Mr. Mather, to Mrs. Pawson                                           | 456  |
| Revival at Shipton Mallet                                 | 152                                              | From Mr. Wesley, to the Rev. Mr. L——                                      | 601  |
| From Mr. Vaughan, to Mr. Valton                           | 203                                              | From Mrs. Fletcher, to Miss Rhodes                                        | 602  |
| From Mr. Valton, to Mr. Wesley, on the revival at Paulton | 204                                              | From Mr Jenkin, Missionary, to Mr. Smith                                  | 604  |
| From Miss Thornton, to a Friend                           | 256                                              |                                                                           |      |

## M I S C E L L A N I E S.

|                                             |      |                                                     |      |
|---------------------------------------------|------|-----------------------------------------------------|------|
| The fall of Prince Menzikoff                |      | Christian Conversation                              | 93   |
| Favourite of Peter I.                       | 25   | On holding fast the beginning of our confidence     | 133  |
| Escapes punishment                          | 26   | On Knowledge and Love, from Bishop Horne            | 135  |
| Death of the Czar                           | 27   | Usefulness of Knowledge when alone                  | 136  |
| His overthrow concerted                     | 28   | Instanced in the fallen angels                      | ibid |
| The Young Czar liberated                    | 29   | Adam in Paradise                                    | 137  |
| Vanity of Menzikoff                         | 80   | Gentiles and Jews                                   | 138  |
| Banished to Siberia                         | 81   | Knowledge directed to its proper end                | 186  |
| Death of his wife                           | ibid | Divine Love becomes incarnate                       | 187  |
| Fortitude under insults                     | 82   | Regains what pride had lost                         | 188  |
| Affecting interview                         | 83   | Different degrees of heavenly glory, from Dr. Watts | 189  |
| Death of his daughter                       | 85   | Demonstrated from Scripture                         | 190  |
| His own death                               | ibid |                                                     |      |
| The Redemption of Time, from Bishop Horne   | 32   |                                                     |      |
| Concluded                                   | 86   |                                                     |      |
| On Dealing faithfully with awakened sinners | 29   |                                                     |      |

From R  
Parable  
viney  
Reflecti  
tre o  
Happin  
Sin int  
Death's  
Dissolu  
proac  
The M  
On the  
Death  
Pardon  
A fune  
Charac  
Dying  
Death  
Wisd  
to o  
Direct  
When  
fied  
Afflict  
Pleas  
Of the  
in  
and  
Restor  
tell  
Argum  
the  
Gen.  
Isai. x  
Luke  
1 Tim  
Psal  
Mr  
Ditto  
Ditto  
Ditto  
Ditto  
Ditto  
Angl



# INDEX to VOL. XXII. for 1799. 613

|                                                              | Page |                                                  | Page |
|--------------------------------------------------------------|------|--------------------------------------------------|------|
| From Reason                                                  | 193  | 1 Tim. iv. 10.                                   | 339  |
| Parable of the labourers in the vineyard explained           | 194  | Salvation explained                              | 340  |
| Reflections on the great Theatre of the Universe             | 139  | Dispensation of the fullness of time             | ibid |
| Happiness of our first Parents                               | 140  | Everlasting,—explained                           | 341  |
| Sin introduced                                               | ibid | How Deism is increased                           | 342  |
| Death's empire universal                                     | 141  | Absurdity of retaining the word <i>conian</i>    | 343  |
| Dissolution of the World approaching                         | 142  | Passages in the Revelation misapplied            | 344  |
| The Miser and the Sensualist                                 | 195  | Important observations                           | 345  |
| On the ambitious                                             | 196  | Thoughts on—"God's good time."—by Mr. Wood       | 393  |
| Death of Cynthia                                             | 198  | —on—"A touch of the Passion"                     | 499  |
| Pardon for returning sinners                                 | 199  | On the phrase, " <i>Rational Religion</i> "      | 557  |
| A funeral procession                                         | 241  | Soliloquy on Death                               | 398  |
| Character of the deceased                                    | ibid | Folly of pursuing fleeting objects               | 400  |
| Dying words to his brother                                   | 242  | Splendor of Heaven                               | ibid |
| Death of a Libertine                                         | 243  | Its numerous inhabitants                         | 402  |
| Wisdom of God with respect to our present well-being         | 143  | Their blessedness                                | 404  |
| Directions for walking upright                               | 146  | On the abuse of human learning                   | 50   |
| When Providences are sanctified                              | 35   | Minutes of the Conference at Manchester          | 504  |
| Afflicting Providences                                       | 236  | Anecdotes                                        |      |
| Pleasant Providences                                         | 239  | Of a person almost strangled                     | 361  |
| Of the increase of the saints in knowledge, holiness and joy | 247  | Preservation of two colliers                     | ibid |
| Restoration of all lapsed Intelligences considered           | 286  | Sir Humphry Mackworth                            | 463  |
| Arguments from Reason, and the divine Attributes             | 287  | On Family Religion                               | 560  |
| Gen. xxviii. 11. explained                                   | 291  | Conversion of a persecutor                       | 562  |
| Isai. xxv. 7, 8 & 14. 2, 3                                   | 292  | Important discovery in the cure of Putrid Fevers | 405  |
| Luke ii. 10, &c.                                             | ibid |                                                  |      |
| 1 Tim. ii. 1—5.                                              | 338  |                                                  |      |

## P O E T R Y.

|                                        |     |                                           |      |
|----------------------------------------|-----|-------------------------------------------|------|
| Psalm CXIX. part XVI. by Mr. C. Wesley | 49  | Living in the world, yet not of the world | 104  |
| Ditto, part XVII.                      | 50  | Formality and Hypocrisy                   | 155  |
| Ditto, part XVIII.                     | 52  | Pl. CXXXIX. by Mr. W.                     | 205  |
| Ditto, part XIX.                       | 102 | Musing on Divine Love                     | 208  |
| Ditto, part XX.                        | 103 | On Prayer                                 | ibid |
| Ditto, part XXI.                       | 153 | Dr. Young's Ode, <i>Ocean</i> ,—imitated  | 258  |
| Ditto, part XXII.                      | 154 | Pl. XXI. by Mr. Wesley                    | 259  |
| Angler and Philosopher                 | 101 | Happiness                                 |      |

# 614 INDEX to VOL. XXII. for 1799.

|                             | Page |                              | Page |
|-----------------------------|------|------------------------------|------|
| Happiness, by Dr. Cotton    | 308  | From Mr. Cowper's Poem on    |      |
| Pfalm XXII. by Mr. Wesley   | 362  | Hope                         | 517  |
| What is man?                | 414  | Pfalm XVI. by Mr. Wesley     | 565  |
| Pfalm LXX. by Mr. Wesley    | 416  | Content, by Dr. Cotton       | 566  |
| Pfalm XXX. by Mr. Wesley    | 465  | Dr. Gibbon's paraphrase of   |      |
| On worldly anxiety          | 468  | the Lord's Prayer            | 605  |
| Occasioned by the foregoing |      | Extempore Lines on the Death |      |
| verses                      | ibid | of Mr. Staniforth            | 608  |
|                             |      | Pfal. XXVI. by Mr. Wesley    | 606  |

## ~~~~~ PORTRAITS in VOLUME XXII.

|                                  |                                  |
|----------------------------------|----------------------------------|
| Mr. George Marsden, in January.  | Mr. Highfield, in July.          |
| Mr. Thomas Longley, in February. | Mr. William Holmes, in August.   |
| Mr. John Smith, in March.        | Mr. Samuel Taylor, in Sept.      |
| Mr. Kirkpatrick, in April.       | Mr. Thomas Rogerlon, in October. |
| Mr. Wm. Myles, in May.           | Mr. Vincent Perronet, in Nov.    |
| Mr. Owen Davies, in June.        | Mr. Vasey, in December.          |

4 AP 54

The CONCLUSION of VOLUME XXII. 1799.



